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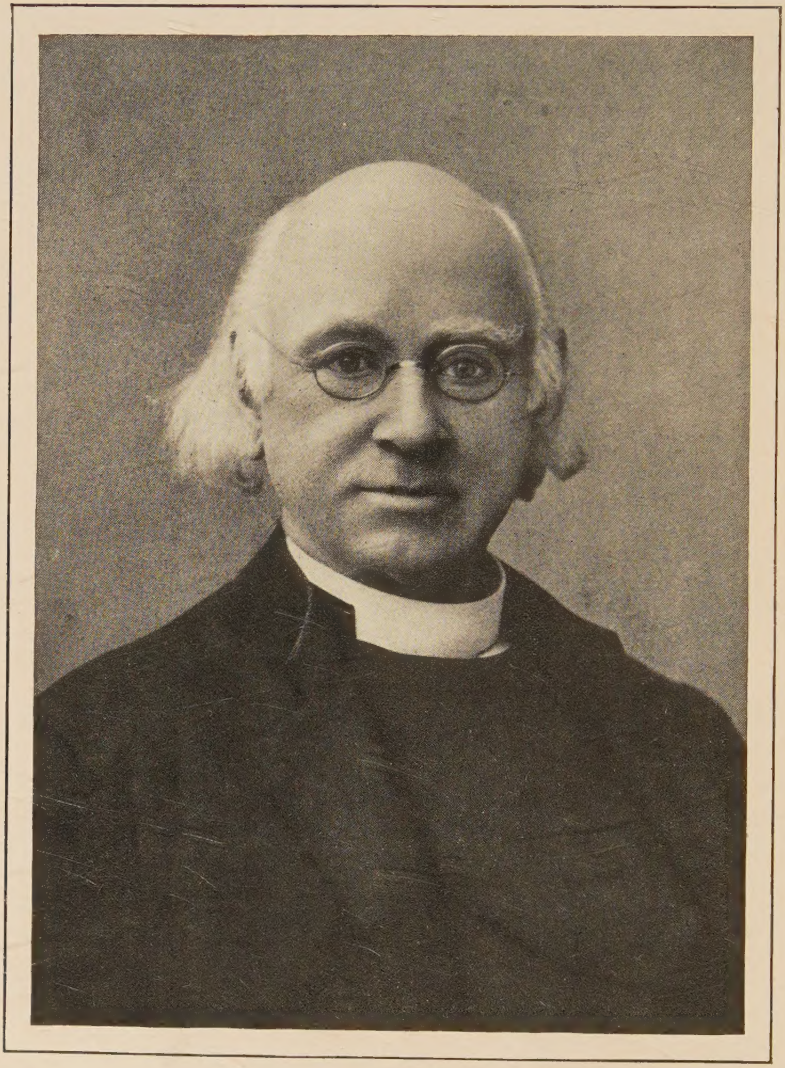

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EDITORIAL COMMENT

"Every idea is a force, and therefore a commencement of an action."

The Awakening Orient

THE conflicting forces and the changed attitude of the peoples of the Far East are attracting the attention of all who study the signs of the times. The world has become a unit; men live closer together and are united into brotherhood by the ties of the iron rail, the greyhound fleets, and the cables that bridge oceans and continents. In the words of Joseph Cook, "The nineteenth century has made the whole world a neighborhood; the twentieth century will make the whole world a brotherhood." It is daybreak everywhere. Ten years ago two young men went from Shanghai to study in Japan. They were the first from that empire. In the autumn of 1906, the Japan *Mail* stated that there were then fully thirteen thousand Chinese students in Japan, representatives from every one of the eighteen provinces. No less than six hundred of them came from the westernmost province at the very gates of Tibet. Surely in all the history of the world there has been no such extensive migration of students from one land to another to leap over a period of centuries in their desire for intellectual advancement! We are told that Japan, to-day, is at heart more Christian than the Roman empire was when the emperor Constantine first set up the banner of the Cross over his legions. The influence of Christianity has gone much deeper and touches a much wider circle than the reports of the missionary societies would indicate.

China with its four hundred millions is not awakening, but is awake. Commercially, socially, politically, and spiritually, this giant empire is struggling to free itself from the grave-clothes of the past. Ten years ago China had one short railroad; now four thousand miles of railway are completed and nine thousand miles are in building. One can now go from Peking to Hong-kong in thirty-six hours; four years ago it took thirty-six days. Shanghai and Hong-kong, which once were a fishing-village and a barren rock, have become the Manchester and the Liverpool of the Orient. Milne, one of the pioneer missionaries in China, prophesied that possibly after one hundred years there might be a thousand Christians in China; and his was a heroic faith if one thinks of the gates of brass and the walls of iron that then guarded the empire. The time for this prophecy has not yet expired, and we find to-day nearly two hundred thousand native Christians in China.

Korea, instead of being "The Land of the Morning Calm," is the land of such a social, moral, and spiritual upheaval as the world has never seen. This will be the first land of the East to be Christianized if the Church fulfils in any measure the present call of opportunity from this dead-ripe harvest field. In North Korea, where fifteen years ago there was no Christian, there are now one thousand churches and preaching-places.

India, divided by caste lines and by two hundred languages or dialects, by mountains and rivers, by religious prejudice and age-long hatreds, has become

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conscious of national unity and is striving after autonomy. With a national missionary society, a national congress, and a jealousy for national greatness and independence over against British rule, who can foretell the forces that will soon be set loose in this important mission field?

From Morocco to Calcutta Pan-Islamism makes its voice heard. The Mohammedan world is awake. One of the daily newspapers in Persia, published by a Moslem, has on its title-page a figure of the angel Gabriel with a trumpet flying over a graveyard where Persians are struggling to free themselves from their grave-clothes. The title of the paper is "Gabriel's Trumpet Blast" and its motto "Liberty, Equality, Fraternity." Was there ever a clearer call from Macedonia than this? Mohammedanism holds out no hope for Persia.

In Arabia the Sultan is building a railroad from Damascus to Mecca, which has already reached Medina, and by the year 1912 Baldwin locomotives will screech the advent of civilization to the Kaaba. In this same city at the center of the Mohammedan world a conference of prominent Moslems was held six years ago to consider the reasons for the decline of Islam, and, in the words of the chairman of that meeting, to "show that the reason for the unavoidable decline is the ignorance which is prevalent among all classes, and to put the blame upon the men of authority who are competent, but hesitate to work unitedly in the movement for reform." Unless all signs fail, there will soon be a new Arabia and a new Persia. We already have a new Japan and a modern Egypt.

Not only in Lord Cromer's country but throughout all North Africa the hands on the clock are moving forward. The Cape to Cairo Railroad will soon cross the Dark Continent. Nearly the whole of the Sudan has been mapped out and explored. Tripoli will soon go into the hands of a receiver and Morocco is ready for a French Lord Cromer.

The struggle between the crescent and the cross for supremacy in the whole region of the Kongo and the Niger is not a coming one, but it is now on. In every part of the mission field there is a crisis of unprecedented opportunity.

Is the Church ready for the coming spiritual conflict?

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Christian Socialism

CHRISTIAN socialism has only in recent years attracted attention here, half a century after Charles Kingsley gained it an audience in England. Twenty years ago the Pan-Anglican conference of bishops at London commended it as a subject worthy of sympathetic study. Since then it has formed a staple topic at the Anglican diocesan conferences and the annual Church Congress. Many Anglican clergymen are outspoken socialists. In this country, introduced by discussion of "applied Christianity," the various evils and wrongs involved in the present industrial system, and the untried "social half of the Gospel," it has come recently and rapidly to the front, as now in England. The third national conference of the Christian Socialist Fellowship made this plain by its four days' meeting in New York at the end of May, with a program in which ministers and laymen of some seven religious denominations participated. It was also made plain that political socialism had captivated some of the brethren. The socialist candidate for the Presidency, Mr. Debs, was introduced by the editor of the *Christian Socialist* as a "sun-crowned man, . . . speaking his message in this generation as Moses and Christ did in theirs." Some of the hymns printed for the occasion were extremely militant, resonant with "wrath" and "thunder," while others were what the churches sing every Sunday. Some pronounced Christian

socialists, foreboding this infusion of what they deprecate as an alien element, stayed away; some others, who attended, were grieved by the politicals. It became plain that a sharp distinction exists, that clearer ideas must be formed of what Christian socialism is. The term clearly affirms an identical moral principle at the base both of Christianity and of socialism, viz., brotherhood in business and industry, brotherhood both in productive labor and in the distribution of its products. The application of this principle would revolutionize our present economic system, and it is expected to. But the successful working of the "cooperative commonwealth" the simply Christian socialist sees conditioned by a prior moral uplift far above the present level. He is as ready as the political socialist to fortify by legislation every moral advance, but he declines to legislate in advance of the moral uplift, or to resort to politics for the pacifying of ethics. The general lesson of the New York conference is a deepening of the conviction that "the old order changeth," and also that just now the advance toward change needs steering rather more than it needs momentum. Rather too much "hot air" was mingled at these meetings with the advocacy of praiseworthy principles. Economic programs must wait for moral discipline in the principles and spirit of Jesus. To this the signs of the times now summon the churches and their leaders as their most urgent task.

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Facts for Politica Socialists

The time is at hand when men of thoughtful as well as generous minds will have to give cool scrutiny to the feasibility of realizing the program of political socialism in the United States, or in any State of the Union. In a recent address at Berlin President Hadley showed his university audience that property-holders are more strongly fortified in this country than in Europe against socialistic expropriation. He cited the Constitutional provisions against depriving any person of property "without due process of law," forbidding the taking of private property for public use "without just compensation," and prohibiting any State from passing a "law impairing the obligation of contracts." He might have added that some contracts already have hundreds of years to run. He also cited the decision of the Supreme Court in the famous Dartmouth College case, 1819, that the college charter was a contract in perpetuity; also the ruling of the Court in the Southern Pacific Railroad case, 1882, that a corporation is, in law, a person on equal footing with real persons. Of course, it can be replied that the Court, which has already reversed itself on the legal-tender issue and the income-tax issue, may reverse the decisions above quoted. The doctrine has already appeared in high legal station that a charter is not a contract, but a franchise and limitable. On the other hand, President Hadley's dictum that the United States is "constitutionally bound to stop short of social democracy," with its scheme of expropriation, seems impregnable. In this country, says Dr. Hadley, "The voter is omnipotent within a limited area. He can make laws as much as he pleases so long as they do not trench on property rights." Putting it more strongly, he affirmed that under the Constitution the American property-holder's status can not be changed by the action of the legislature, or the executive, or by the people of the State voting at the polls, or by all three put together." Political socialists will act sanely in shutting off "hot air" till they have disposed of these cold facts that confront them. These facts should rather stimulate all Christian people to the social duty of moralizing property-rights with conviction of the correlative property-duties. In this line of effort is the open door out of our social dangers.

British Old-Age Pensions

The most sensational of recent Parliamentary incidents in Great Britain is the actual introduction by the Prime Minister of his promised scheme of old-age pensions. The budget will become historic on account of its embodiment of a startling innovation in British political finance in the shape of definite old-age pension provisions. In his budget speech, he remarked how, last year, he pointed to two figures in modern society which make an irresistible appeal not only to sympathy, but to something more practical, "a sympathy translated into a concrete and constructive policy of social and financial effort." One of these figures was the child, and here Mr. Asquith referred to the great provision made for national education during the past forty years. Then he pointed to the figure of old age, still unprovided for, except by casual and unorganized effort, or by what is worse, invidious dependence on poor-law relief. Last year, as chancellor, he promised that he would this year lay the foundations of a wiser and humaner policy, and he now proposed to redeem his promises.

This censure of the antique humiliating eleemosynary systems which have abjectly failed met with the emphatic approval of the House of Commons, for a large majority by vote indorsed the practical proposals which the Prime Minister had lucidly expounded. For many years past the aspirations of humanitarian politicians have been prostrated by two chief impediments. On the one hand, rigidly conservative statesmen have declared the theory of old-age pensions to be a dream of sociological dilettantists, beyond the whole range of materialization in practical politics; and, on the other hand, the idea of such a scheme has been confused by a plethora of propositions. The British nation has been deeply stirred to reflection during the past decade by reports of the solid results of the legislation of the Kaiser and his statesmen. The German system of obligatory insurance has reduced the mass of poverty and increased the efficiency of labor. Mr. Asquith, instead of attempting to provide pensions for every individual in order to evade the stigma of poor relief, styles his scheme merely a "first step." He proposes to grant a free pension after the age of seventy and the allowance will be five shillings a week to single persons, but only seven and a half shillings to married couples. No pension is to be allotted to any single person who has a private income of ten shillings a week. It is calculated that thus about half a million aged poor persons, out of a population of a million and a quarter over seventy years of age, will be aided at a cost of £6,000,000 ($30,000,000) per annum after March 31, 1909. One indirect blessing of this new departure will be the probable restraint of the exorbitant demands of "Jingo" politicians and chauvinists for lavish military and naval expenditure. Such demands the future chancellors of the exchequer will be constrained to resist, owing to the necessity of finding annually the large sum required for old-age pensions. The United States have already made a munificent beginning in a sectional direction, by devoting great amounts to annuities for old soldiers and their widows and orphans. A demand is certain to arise for some systematic allotment for the sake of worn-out workers who have deserved well of the State.

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City Temple Modernism

The projected second visit to this country of the eloquent minister of the City Temple of London will be likely to excite somewhat different expectations from those aroused when he crossed the Atlantic soon after commencing his ministry in the British metropolis. For, five years ago, the Rev. R. J. Campbell had not delivered

even the premonitory dicta in which he shortly afterward demanded a most revolutionary reconstruction of theology. During the interval he has "found himself" in a fashion which he has exprest both in his sermons, and even more emphatically in the volumes intended to enunciate the principles of the proposed "Reconstruction." At first, Mr. Campbell objected to the term "new theology," but he speedily felt disposed to adopt it. Unfortunately for the success of the movement which he initiated, not a single really eminent representative leader in his own denomination indorses it. A few men of ability and of some local popularity stand with him, as might be expected. But this peculiar species of Protestant Modernism has signally failed to secure the allegiance of men of outstanding influence. Admirers of Mr. Campbell's personality are countless; friends of his neology are comparatively few anywhere within the evangelical "spheres of influence." Even those magnanimous leaders who, in the breadth of their sentiment and charity, demanded toleration and fair play for the City Temple pastor, have been compelled reluctantly to express their positive disapproval of the reckless destructionism which has staggered them. Dr. Clifford, Principal Forsyth, and the Rev. Sylvester Horne have been thus constrained to vindicate their own distinctive positions, and Principal Fairbairn, of Oxford, in particular, has been constrained to fall foul of the entire scheme of the new theology. Accordingly, Mr. Campbell has recently in mournful phrase described the sadness of his experiences during the last five years. Of late he has in many of his eloquent and vivid discourses presented his hearers with a singular combination of socialistic theories and expositions of the mistaken views of Paul in certain directions, and even the fallibility of Jesus with regard to the mysteries of eschatology. It is not to be wondered at that the great congregation still drawn to the City Temple is largely new. The Thursday noon-day service was formerly attended by very large numbers of ministers and students. Of these comparatively few are now seen. Old hearers who sat regularly at the feet of Dr. Parker have to a considerable extent quietly withdrawn. The City Temple was formerly quite a school of the prophets, but the students who to-day are enthusiastic "City Temple Campbellites" are numerically insignificant. The present effect of Mr. Campbell's preaching is powerful—not theologically, but sociologically. He is, it is true, as vague in his socialist theories as in his doctrinal deliverances. But then, oratorical nebulosity is rather a help than a hindrance to any speaker who seeks popularity with British socialists, who are as gratified as they have been amazed to discover a champion of their revolutionary economic schemes in the preacher of London's foremost Congregationalist sanctuary.

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Cure or Prevention

At the present time there is a meeting of two important currents in the activities of the Church. One of these is the movement for the religious nurture and education of the children of the Church. The other is the revival of psychic therapy, of which the "Emmanuel Movement" is a pioneer and type. Is there not some relation between these movements that is worthy of thoughtful consideration? It is probable that a large percentage of the nervous and emotional disorders of those treated by mental therapeutics are rooted in errors of diet and wrong habits of physical living. Either the nutritive, sexual, or motor system has suffered through ignorance and abuse. Suggestion, hypnotic or other, may set a patient of this type on the way to recovery, and medical guidance may aid in dietetic and

other reforms which will make the recovery reasonably sure. But, as a method of individual and social regeneration, is this something to which any church should give its chief attention? Should it not rather do what medical and sanitary science is doing, center its efforts in the prevention of such disorders? Ought the Church to be a hospital or a nursery? Ought it to cure, or nurture humanity into conditions of living wherein hospitals are unnecessary? It should now unquestionably do both, but its major aim should be the latter, because the Church, of all social institutions, should face an ideal future. Let ministers and other religious leaders teach the young to live rationally; and, above all, let them set an example. Let them eat to live, let them abjure stimulants and narcotics, let them work with their hands, let them regulate their appetites in every way, let them learn to breathe aright; and let the facts and principles of this rational regimen of life be inculcated through every religious agency. Within a generation or two, there would thus be small need of curing nervous distempers and emotional twists, for the causes that produce them would be permanently removed.

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The Anti-gambling Victory

The victory of Governor Hughes and of the people, over the race-track gambling interests of New York is a matter for congratulation. But the vote in opposition is a serious reminder to good men that the millennium is still a good way off. That twenty-five men can be elected to a State Senate who are capable of supporting an evil so glaring as race-track gambling should "give us pause." These men should never be permitted to misrepresent the people again in any public office. To accomplish this is the unfinished part of a glorious triumph for righteousness.

A NEW STUDY CLASS

Dr. Josiah Strong, of the American Institute of Social Service, has agreed to edit a department in The Homiletic Review, commencing next October. In connection with this department the American Institute of Social Service inaugurates a new course of weekly studies for men's clubs, women's clubs, adult Bible classes, young people's societies, and any others who may wish to take up the work. The Institute seeks the active cooperation of all churches and other organizations.

The course will be organized on a systematic plan, and information as to the course will be given in the next issue of The Homiletic Review. Some of the questions to be covered will be that of child-labor, women in industry, civic corruption, philanthropy, home and foreign missions, socialism, the peace movement, and kindred topics. For the use of the members, the Institute will issue an eight-page monthly paper at a cost of fifty cents per number. These will contain the lessons for each week of the year, and will be under the direct supervision of Dr. Strong.

We believe the formation of these study courses by the Institute will prove to be of much service to pastors throughout the country in getting the adult portion of their membership to take up the study of these practical courses, all of which will be treated and discust in the light of the New-Testament teaching. This kind of work will mean much to the local church and to the work of the Kingdom. The American Institute of Social Service has the best of facilities for carrying on this kind of work, having one of the best bureaus of information on all subjects of local, State, national, and international importance to be found almost anywhere in the world. Those who intend to take up this work will please address the Institute, 231 W. Thirty-ninth St., New York, giving the number of papers which they can use, so that they may know just how many copies of the paper to print.

RELATIONS OF BABYLONIAN AND OLD-TESTAMENT CULTURE*

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II. Differences between Babylonian and Old-Testament Culture

THERE are many unmistakable differences between Old-Testament and Babylonian civilization. First of all in secular matters. Israel possest a special language of its own in distinction from that of the Babylonians, not to mention the Canaanite dialect, traces of which have been discovered by Professor Sellin in his excavations at Tel ta Annek. The Hebrews used also a special handwriting, distinct from that of the Phenicians, as is proved from the results of Professor Sellin's excavations at Jericho (1807), which brought to light letters of the Hebrew alphabet marked on the handle of a vase which in all probability dated nearly 1500 years B.C. The old Hebrew letters were distinct from those of the Babylonians, and were not evolved from the latter, in spite of the hypotheses of Hommel and Winckler. In all probability the Hebrew alphabet must be traced back to an Egyptian origin,† and to have been characterized by a transition from an alphabetic to a syllabic literation. The writing also of the Hebrews is different from that of the Babylonians, for the former write from left to right, which among the Semitic races is only done by the Ethiopians. In their weights and measures the Hebrews show some traces of the decimal system. The Chomon is divided into ten Epha. Further, what is of still greater importance, the Hebrew names for the stars are different from those of the Babylonians.‡ Again, the new year with the earlier Hebrews began in autumn, and the first clear indication we have that it commenced in spring is to be found in Jer. xxxvi. 9 sqq.,where we are told King Jehoiakim in the ninth month was sitting before a fire in the brazier.* The resemblance between Hebrew and Babylonian manners only began after the contact of the people of Judah with the Babylonian empire. We see also that in the earlier books of the Old Testament the names of the months correspond with Phenician terms, and only after the Babylonian exile do we meet with such Babylonian names as Nisan. While the Hebrews made their week seven days long, the Babylonian week (hamushta) was a period of five days instead of being a sennight (hallen).

While ignoring all these differences which I have discovered between the Hebrew-Canaanitish civilization and that of the Babylonian, Delitzsch has actually stated that before the immigration of the Israelites Canaan was completely under the sway of Babylonian culture ("Babel and Bible," i., p. 29). All such assertions fail to nullify these differences, but only serve to show the superficiality with which many people pursue their investigations. Can we correctly declare that everything in Babylon is exactly the same as everything in the Bible, at least as far as cultivation goes?

A most important place in the sphere of religion among most of the nations of antiquity was assigned to divination. Among the Babylonians and Assyrians divination was recognized as a state institution, as was the case in Egypt, where it was not, however, practised in such a variety of ways as in Babylon and Nineveh. But in the Old Testament only legislators, historians, and

* Translated by Rev. Epiphanius Wilson.

† Benzinger, "*Hebräische Archäologie*," 1907, p. 174.

‡ Ed. Meyer, "*Geschichte des Altertums*,"

* This question is thoroughly discust in my treatise *Kalenderfragen in althebr. Schriftstum*, "The Calendar in Ancient Hebrew Literature," p. 612 sqq.

prophets predict the future. Thus in the Pentateuch we read that there is not "any divination with Israel" (Num. xxxiii. 23), *i.e.* among the Israelites, who cling fast to the religion of the nation, "the Israel of God" (Gal. vi. 16). Moreover, the Old-Testament historians, whenever they speak of divination among their people, do so with a tone of protest, as in the account of Saul's visit to En-dor to call up the dead (1 Sam. xxviii. 3). Finally, the prophets complain, as Hosea did (iv. 13), "My people ask counsel at their stock, and their staff declareth unto them" (Comp. Is. viii. 19). So the poet makes Job declare confidently that he had never worshiped the sun nor honored the stars of heaven by kissing his hand (Job xxxi. 26 sqq.).

Further, the rite of circumcision, which was only compulsory by law for the priests in Egypt * never existed as a recognized rite among the Babylonians and Assyrians. F. Hommel shows that the idea of such an institution would have been perfectly absurd among the Babylonians, as it appears from their Phallus figures.†

The Israel of the Old Testament classified certain animals as clean and unclean (Lev. xi. and Deut. xiv. 3 sqq.). In contradistinction to this a certain cuneiform document forbids to be eaten "Fish on 9th Ijjar, beef on 27th Tischri, and dates on 10th Marcheswan." The Old Testament has only excluded a very few fish, and has not forbidden the eating of beef or of any vegetable food.‡

The Babylonian worship was largely taken up with idolatry. And the images of the gods were not confined within the precincts of the Babylonian-Assyrian temples, as Delitzsch imagined. No; we learn from the excavations that images of Merduk, for instance, were carried in the street processions in Babylon on New Year's Day.* Consequently the Old-Testament writers are perfectly justified in deriding the Babylonian gods as gods of wood and stone (Is. xliv. 9 sqq., xlvi. 1) and the prophets are unjustly blamed by Delitzsch and others on account of this derision.

There are other differences to be noted in the matter of worship between Israel and Babylon. Honey was used as an offering to the deity by the Babylonians as by many other nations.† In the Old-Testament law it is forbidden to use honey as a burnt sacrifice to God. We can not therefore add anything to the general statements of the following passage: "Whilst in Israel it was only the produce of a people devoted to cattle-raising and agriculture that was offered to the gods; in the fruitful land between the two rivers every kind of produce was freely offered to the gods."‡

The institution of the Sabbath is another in this series of ritual differences. In 1904 a cuneiform inscription was published according to which the 14th day of the month was called *shafattu*, which Delitzsch interprets "day of the middle," deriving it from the word Schaf (b) attu, still in use, and more recently F. Hommel has arrived at the same conclusion.§ But Himmern hesitates to accept this derivation, and with justice. All business was indeed suspended in Babylonia on this day, as we learn from the cuneiform contract alluded to. But this Babylonian Sabbath can have no connection with the Jewish Sabbath which could only fall on the 7th, 14th, 21st, and 28th days. It differs from the Sabbath in three particulars: First, the Old-Testament Sabbath ran through the whole year

* Heyer, '*Bibel und Aegypten*" (1904), p. 49.

† *Expository Times* (1907), p. 157.

‡ See my article *Reimzungen* in the *Hist. Realens*, xvi. (1905), p. 572.

* *Mitteilungen der deutschen Orientgesellschaft*, N. Z., 6, p. 10.

† P. Haupt in Toy's "International Crit. Com. on Ezekiel," xvi. 19.

‡ John Jeremias, art. "Ritual" in the Enc. Biblica, col. 4115 sq.

§ Journal of Oriental Literature, 1907, p. 482.

without regard to the beginning of the month. Secondly, the Babylonian "Sabbath" was an unlucky day, as we learn from directions given respecting it, which run as follows: "An evil day. The herdsmen of the nobles shall not on this day eat flesh which has been roasted on the coals."* Accordingly it was a day of silent homage toward the demons who through this homage obtain power to exercise their influence on other days of the month. The king and the physician, according to other allusions in the cuneiform text, have especial need to protect themselves against these demons. On the other hand, the Old-Testament Sabbath was dedicated to the eternal God. It was not forbidden to offer sacrifice to Him and He was to be a source of blessing to all the people. Thirdly, the "Sabbath" of the Babylonians was not a day of entire rest. Dr. Strassmaier has deciphered 2764 dated Babylonian deeds and these give an average of 92 deeds for a common day and of 102 deeds for a "Sabbath."† It follows that Delitzsch had no possible ground for the statement he made in his first essay on Babel and the Bible to the effect that "It is scarcely possible for us to doubt that we owe the blessings decreed in the Sabbath or Sunday of rest in the last resort to that ancient and civilized race on the Euphrates and Tigris." This assertion has been most recently controverted by Albert Clay‡ and is just as false as if we said that Krupp derived his method of casting cannon from Tubalcain.

Differences are also to be observed if we turn our eyes from matters of worship to the deity as the subject is treated in the cuneiform inscription and in the Old Testament. In the department of religious belief we find polytheism among the Babylonian Assyrians and, on the contrary, monotheism among the Hebrews. It is not necessary to dwell upon this point. Whenever the gods of the Babylonians are mentioned in the Old Testament it is in reprobation or derision. For is not a bitter complaint made that the women of Jerusalem worship Tammuz? (Ezek. viii. 4.) Do we not read the words of triumph "Bel is put to shame, Merodach is dismayed" in Jer. l. 2 or "Bel boweth down, Nebo stoopeth" in Isa. xlvi. 1. For many centuries the opinion prevailed that monotheism and Polytheism existed in opposition to each other in Babylon and Nineveh and at the same time in Jerusalem. It is only since 1902 that contrary statements have been advanced on this point.

Delitzsch was the first to affirm in his essay on Babel and the Bible (p. 44) that the monotheism implied in the Biblical history of the world originated in Babylon. This conclusion he founded on two facts. In certain names in the cuneiform inscriptions the word *ilu* (god) is an etymological element. But this writer has not taken into account the consideration that the expression *ilu* is not used by polytheists in the sense of a certain god, but is a general term applicable to several gods. When for example a child is named Senamrenni, "May God look upon me," an appeal is made to the god who at that passing moment is in the speaker's mind. It may be accounted for by what Max Müller calls henotheism. The second fact alleged by Delitzsch is that "the free and enlightened minds in Babylon held that Mergal Nebo and the other gods were of one person, and this he deduces from a cuneiform inscription containing the words *ilu Mergal Marduk sha Kablu, i.e.*, the God Mergal is the Marduk of battle." But these words really mean, the god Mergal so far resembles Marduk as that he also is a battle-god. This does not im-

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* Dhorme, *Choix de textes religieux Assyro-Babyloniens*, Paris, 1907, p. 37 sqq.

† Cited by E. W. Maunda in the *Expository Times*, 1906, p. 96.

‡ "Light on the Old Testament from Babel," 1907, p. 16.

ply a denial of the god Mergal's independent existence, but merely declares that his proper character and function are also represented in Marduk. It was in this way that the city gods of Babylon were glorified.

Delitzsch was followed by A. Jeremias (1904) who asserted that very few monotheistic tendencies are traceable throughout the religious history of Babylon within the circle of the savants. But where and who were these "savants"? First of all it is plain that King Hammurabi did not belong to them, altho in the portrait which appears above his codex of laws he represents himself as a brilliant disciple if not an equal of the sun-god. This sovereign in the introduction to his codex of laws mentions the names of four gods. Much less could the Babylonian priests be reckoned among the savants of which A. Jeremias speaks. For example, these priests published dirges and funeral hymns and addrest both to the god and goddess ("Cuneiform Inscriptions and the Old Testament," 1903, p. 64), and even Berosus, who was a Babylonian priest, has said nothing about monotheism. Finally the religious writers of Babylon have spoken of several gods, as for example at the beginning of the epic poem on the creation. Thus the appeal to a circle of "savants" among whom monotheistic tendencies prevailed is therefore an utterly unwarranted expedient. All that we know is this, that the Babylonian-Assyrian devotees had developed for themselves in a natural manner the idea of such henotheism as is to be observed in the Indian religion. Hence, we read, for example, at the end of the long prayer addrest to Ishtar, "May the gods of the universe do thee homage, O Ishtar."

Thus the most recent statements made on this point have not succeeded in invalidating the truth of Joshua's words: "Your fathers dwelt of old time beyond the River, Terah the father of Abraham and the father of Nahor; and they served other gods. And I took your father Abraham from beyond the River, and led him through the land of Canaan." (Jos. xxiv. 2 sq.) It may therefore justly be asserted that the middle point in the religious history of Israel is to be found in the fact that the call of Abraham inaugurated a new era in the relations between God and Man.

THE OMNIPRESENT SPIRIT

The Rev. Arthur Metcalf, Des Moines, Iowa.

Multitudes are bewildered, not by the legitimate doctrine of the Holy Spirit, but by those crass interpretations of it which find ready credence among the unlettered. Everybody feels the Holy Spirit; the discriminating identify the experience; the elect live in conscious communion with Him. The final effect of the doctrine upon the individual depends upon his insight and amenability to reason. Some it sends to the asylum, others it leads into a saintly life.

As so often among the deeper things of life, the Hebrew Scriptures define the doctrine of the Holy Spirit, outlining both the subject and the object. "And the earth was waste and void: and darkness was upon the face of the deep"—sings one of the most ancient songs of the soul—"and the Spirit of God moved upon the face of the waters," with the result that light and order and life dawned upon the earth. With characteristic insight Jesus says concerning the same Spirit, "When he, the spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself: but what things soever he shall hear, these shall he speak." That is a most startling announcement, precious to the

soul. The apostle to the Gentiles states the vital *nexus* between man and God, and interprets all religious experience, when he declares that "The Spirit himself beareth witness with our spirit that we are the children of God."

These scriptures are a rare conjunction in the astrology of the soul. They read great things for man. After perusing the books of the pietists on the Holy Spirit, the passage from Genesis opens to one the doors of a new and totally different conception of the Holy Spirit. What a supreme audacity it is that identifies the Holy Spirit as the breath that sighs in wave and flower, in star and man, the living soul of all things material,—for even to the ancient Hebrew that was the essential meaning of the first chapter of Genesis. The wonder grows when we hear Jesus (a citizen of all the worlds that are and master of the occultism of the soul) declare that this selfsame Spirit that laughs in creation and throbs in life is the immediate personal friend of man, haunting the polytechnic schools of the universe, picking up knowledge in every far field of the soul, tapping the messages that flash across God's wireless, worming himself into the heart-secrets of the universe, in order that He may bring back news and knowledge to lay at the feet and enrich the life of His bosom friend, man. The nearness of big things to man becomes very real when we hear the protagonist of the Gentiles, as out of an experience of his own that may become universal, declare that the veritable Spirit of God bears witness with the spirit of man to a vital relationshp between God and man that can only be set forth by the magic terms, Father, Son. It means something to be an heir of God, to share and share alike with Jesus Christ.

Since the beginning the Holy Spirit has been felt where the seer of Genesis locates it,—the vital moving power at the heart of nature. The race was still in its infancy when men discovered that there was more about them than eye could see or ear hear. From the first the occult in his environment challenged man. Things seemed so simple and, withal, yet so complex, that man was lured into the woods by Nixy voices he could not hear, and by a vision of nymphs he could not see. Two things continue to surprize the thoughtful of our own time—the principle of automatic self-revelation which seems to be built into the very heart of the universe, whereby a child understands nature and leads grown-ups into larger vision and experience, and the marvelous counter-principle of secretiveness that seems fundamental both in the natural and in the spiritual world, whereby the wise and the prudent go stumbling amid simple mysteries all their days. It almost seems as tho God were playing hide-and-seek with man, drawing him out by a provoking search for Himself.

The Holy Spirit is everywhere, awaiting discovery by everybody. The earliest men mistook nature for God. The heavenly bodies, and the forces of nature which they could dimly discern, were to primitive man divine personages. This was but a mistaking of the body for the soul, a halting short of the spiritual on the farther frontier of the physical, which is the crowning sin of our own time—so near do ancient and modern men dwell together! To these innumerable deities man built the altars whose unhewn stones were the first steps in the wide altar stairs up which the soul has come into the presence of God. With the unfoldment of brain and heart, and the accompanying correction of first impressions by experience, came man's discovery of his mistake. He began to catch glimpses of an intangible Spirit, separate and distinct from wood and stream and sky, living and moving behind the phenomena that had at first halted his eye. The beginning of pantheism was not a mere personifying of nature. Men were

beginning to see and feel the living spirit behind the glory of the eye. There was a Spirit in wood and stream, which, alas, few summer boarders of our day discern. The roaring storm was the breath of a Power. Somebody drew the curtain of night across the sky, and slowly opened the gates of the morning. Even so did polytheism arise, the child of observation and of reverence, the soul's earliest attempt at a philosophy of God. The forces of nature appeared to be so many, and the manifestations of the Spirit so numerous and varied, that the personality of God could not be conceived of until a much later day. A million million gods played hide-and-seek behind the seasons, in night and day, amid the mysteries of life and of death. It was a day of distraction for the mind, when no seer of unity had appeared, and the children of men could only feel their way among the first things of the Spirit.

"Earth was crammed with heaven,
And every common bush afire with God."

But it was all hopelessly in the plural, and its very crudity appealed to the better day that was surely coming.

To moderns the million million manifestations of the Spirit have been multiplied by millions of millions more, but a triumph of reason, as well as of faith, has unified all into the manifestation of an infinite personal Force. We use the capital in writing God, and the plural is forever impossible to our minds. Even the philosophical doctrine of the trinity is held in abeyance in the popular mind in quarters where it is held. And so we come back to the vision in Genesis. The Holy Spirit moves upon the face of the waters. The breath of the Spirit is the life of plant and animal and man. All phenomena exist by the fiat that is the mainspring of the living and the movement of the dead. The Eternal gathers into His keeping the past, the present, and the future of everything that is. Naught in the universe belongs to Satan. Nature is not unholy. The flesh is neither a sin nor a crime. "Mortal mind" is a figment of a disordered imagination. The physical and the spiritual dwell together inseparable, whom let no man put asunder, for he who thinks away the body has lost the soul also.

Pagan and poet, prophet and saint, philosopher, sculptor, and artist, all the elect from of old, are joined together in the recognition of the immanence of the Holy Spirit in nature. All the time that theology heaped calumny upon the merely natural world (as it was pleased to call the miracle that stands on an equality with God's other miracle of the human soul), poetry and hymnology bore consistent testimony to it as the garment of the living God. The heart proved to be truer than the head! Remove the conception of the immanence of the Spirit in the natural world from the Bible and the books of Psalms are blotted out, the richest imagery of prophet and priest torn from discourse and ritual, the spirit of Jesus Christ emasculated, and the New Testament robbed of some real beauty and power. The old Greek art and Roman literature were inspired by this omnipresent Spirit. How gladly does modern poetry run out to greet the Spirit that breathes in sun and flower, for the Holy Spirit is the veritable archetype of poetry as it is of song and of life.

How far we have drifted from the Spirit that is near! It startles us to identify the Holy Spirit of the Christian religion with the Spirit of which the entire universe is the consummate flower. The theologians have taught us so differently! Yet the two Spirits are one. In spite of thorns and briers, things of poison and corners dark with mystery, it is Holy Spirit, the guide of human life, that thrusts nature into bud and fruit and life. The Spirit is omnipresent but elusive, to be wooed, but not to be completely won. The artist would catch it in his sunsets, but he fails to paint all that is there. The sculptor

would proclaim it in his marble, but it eludes his finest moods and lures him to further attempt. The poet pursues the fleeing image, and returns with his empty verse. The composer has a vision, but when the artist sings the score that is the child of his vision something vital has escaped. Preachers preach the vision in despair of what escapes the garb of words. Yet, for all the failure, the Holy Spirit is nigh. In wood and hill it still lurks and inspires. The wild waves have a million songs that they sing for who hath ears to hear. As of old the Heavens are telling. There is a song in the air, a message in the night, an inspiration in the break of day, a divine touch for the soul in the desert, and a fruitful incoming of God from everywhere into the waiting soul.

The Bible, more than any other literature, is a fruit of the Spirit, and a story of the diverse operations of the Spirit. Somebody's ear was down very close to the heart of things when his pen wrote the simple story of the beginnings of the world, the race, of sin and sorrow, and of the Hebrew people. Naive? True! That is the hall-mark of the essential truthfulness of the stories. The tales of Genesis are true to the Spirit of things. The Spirit led in those days, as in ours. All the commanding figures moved out not knowing whither, obedient to the gentle command of a divine propulsion. Those men led the simple life in a simple age, and so donned the livery in which they have proved themselves to be the servants of mankind in the high things of the Spirit. The Spirit that lurked in the terebinths of Mamre stirred in the soul of the Patriarch all the way from Ur to Hebron and still leads the vast host of the pilgrims of the soul. David sang of old because the Spirit of the sheepfold stirred in his soul. Many a poem to-day has the same lineage, and will accompany the twenty-third and the nineteenth Psalms into eternity. How the Spirit did throw Saint Paul and David Livingstone out among the Gentiles! The daily round and the common task of our twentieth-century life are the arena of the Holy Spirit, and Spirit-filled lives abound even in our materialistic age.

We are to take Jesus at His word. Despite the wonder of it, the Holy Spirit, the creator and sustainer of all the worlds, is the bosom friend of man. It almost takes one's breath away. Life of the universe the close personal friend of man! Everything is for us, nothing against us. Not long ago we were afraid of the dark. Hobgoblins peopled the unknown. We feared ghosts. The great forces of nature were our enemies. Altars of propitiation to unknown terrors made life hideous with bloody sacrifice. The world that now is was crammed with fear, and everybody was mortally afraid of the world that is to come. Men expected the worst, here and hereafter. Columbus manned his ships with jail-birds because the sailors of his time feared what lay beyond the horizons that had bounded their voyages. Now everything is changed. The old fear has been banished from the kingdom. Everywhere is God's country, and a healthy place for man. The omnipresent Spirit is Holy. Kindness and love haunt every nook and corner in all the worlds. In its spiritual essence, the universe itself is our friend, and ranges on our side in every battle of the soul. The Holy Spirit woos us. He would be friends with us. He seeks our reciprocal companionship. Into our ears He breathes the secrets of all the worlds. Not only the saints of Bible days were inspired. The Eternal's arm is not shortened, nor His ear stopt. With sage and poet, kings and priests, we share the inspiration that swings us into the communion of saints which embraces the good and the kind and the true of every age and clime and world. All about us in the present life the cathedral spirit reigns, if we will,

and we know that the same spirit of safety and cheer shall greet us into whatever world the career of the soul may carry us. Therefore will we not fear, tho the earth be moved in the midst of the sea, tho the mountains shake with the swelling thereof. We may go down the valley where the shadows pile thick without fear, when the time comes, for the Shepherd-Spirit leads the way, and beyond are the pastures of the soul.

This Holy Spirit is not to be striven for. It comes not with observation or outward show, neither may men say, "Lo! here," or "Lo there!" Via Keswick it may well come. Doubtless it does come that way at times. But it enters the heart by a million other routes, some of them but little identified with its presence. The Holy Spirit besieges men like an atmosphere. Behold, He stands at the door and knocks. Open wide the door and let the gracious dynamic influence in, and it shall domicile with you forever.

STRATEGIC IMPORTANCE OF THE MODERN VIEW OF INSPIRATION

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AMONG the many gains from reverent criticism may be set the immensely improved stragetic position since the old days when it was supposed that the Bible as an infallible book was the ultimate foundation of our faith. Here is a line of thought which has been only too familiar in the past. Why do you believe in Christ? Because I read about Him in the Bible. Why do you believe the Bible? Because it is an inspired book. What is an inspired book? A book which is all the same as if it had been written by the finger of God, so that every line and word of it must be taken as if it came straight out of Heaven. Now, these people's faith may be of the strongest and noblest quality. It may be as genuine faith in Christ as that of the very best of those who hold the other views. The mistake is in the underpinning of it. They rest Christ on the Bible; and so far there is no practical harm done, for the Bible is quite strong enough to bear the weight; but then they rest the Bible on a theory of inspiration which will not bear any weight.

It may seem to many good people of very little consequence whether a man says he believes in Christ because He is in the Bible or believes in the Bible because Christ is in it; but there is all the difference in the world between the stability of the one position and of the other. Christ, as set before us, not only in the Gospel pages and in the testimony of His witnesses throughout the Scriptures, but in His personal presence here and now, is a fact which can as little be set aside by those who have eyes to see as can the sun in the heavens. The theory of verbal inspiration makes no such appeal. You can not say that a man is spiritually blind who has difficulty as to the high praiseworthiness of Jael, the wife of Heber, the Kenite.

One of the most illuminating and convincing books of our time is Carnegie Simpson's "Fact of Christ." Every link in that masterly argument is entirely independent of any theory of inspiration, or even of the fact of inspiration. It would stand good if we knew nothing whatever about the origin or composition of any of the books of the Bible. It simply takes them as we find them, just as we might pick up a collection of Greek literature and read it in an appreciative spirit. It is a fine example of the spirit of the appreciative critic, with the result that to those in sympathy with whatsoever things are true, honest, just, pure, lovely, and of good report the fact of Christ stands out as the crowning fact of all human history. Clearly this is a position which is unaffected by any number of Bible difficulties. These may affect the view we take of certain questions more or less remotely connected with the central truth, but none of them nor all of them together can alter the great luminous fact of Christ, which shines out in the Bible as the sun shines in the heavens. This is the only unassailable foundation. It is so according to the word of Christ Himself, as when He said, "I am the way, and the truth, and the life"; it is so according to the apostolic testimony: "Other foundation can no

man lay than that which is laid, which is Jesus Christ"; and, again, "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones are built up a spiritual house"—a passage, by the way, which shows how completely St. Peter understood our Savior when He said, "Upon this rock I will build my church." And this is the position taken practically by all good Christians both collectively and individually; for the great congregation sings:

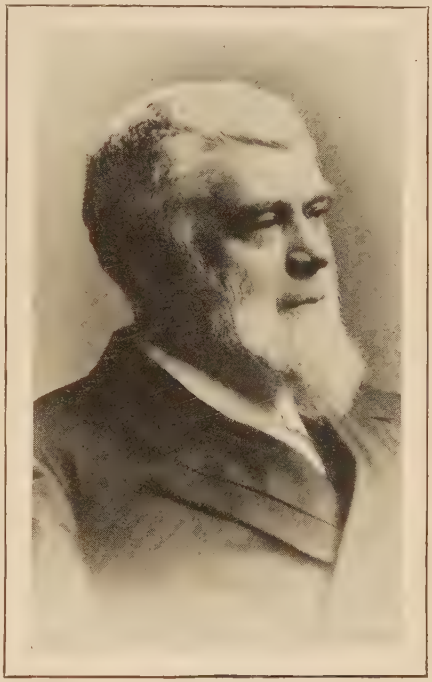
> The Church's one foundation
> Is Jesus Christ her Lord;

and the individual believer exults,

> On Christ, the solid rock, I stand;
> All other ground is sinking sand.

It is almost impossible to exaggerate the mischief which has been done, and is now done, by making the shifting sand of human theory the foundation on which the Christian faith is built. There lies before me as I write a list of twenty-six cheap reprints issued by the Rationalist Press Association. Of these the majority are what may be called scientific treatises, such as Huxley's "Lectures and Addresses" and Darwin's "Origin of Species," not one of which is antagonistic to the modern view of the divine inspiration of the Scriptures; and all the rest, with the possible exception of Renan's and Clodd's books on the "Life of Jesus," are equally harmless to those who have any faculty of spiritual appreciation. The sale of these books, we are told, has already reached close on a million. Think what havoc is thus made on the faith which rests all on the theory of verbal inspiration; whereas to those who remember the distinction between the earthen vessels and the treasure contained in them, there is scarcely one of them that would not make our position clearer and more unassailable than ever, seeing that while there is in the Bible no anticipation of modern discovery, there is such an elevation of thought and language in those very passages, to which the strongest objections have been taken on scientific grounds, as to make them notable illustrations of a truly Heavenly inspiration—an inspiration which, tho it did not project the writers into the twentieth century, led them to express themselves in ways not at all unworthy of our knowledge. There are, no doubt, those now, as always, who love darkness rather than light because their deeds are evil; but there are multitudes of good, earnest souls who do love the light, but have been forced into unbelief by the cruel demand that they must accept every word of the Bible as coming direct from God, or reject the whole. They are too conscientious so say they can accept every word; so the only alternative left to them is to be done with it altogether.

A theory of inspiration is perhaps the poorest foundation which has ever been imagined for Christian faith. It may come in very well in the superstructure. After we have accepted Christ, we may learn from Him what to think of the inspiration of the Scriptures. For, tho the tortoise is a poor foundation for the earth, it can stand securely as any other creature on the earth, always provided it can stand on its own feet. In any case we may rest assured that if a man truly believes in Christ he will not fail to rise to a worthy faith in the inspiration of the Scriptures.



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So far we have been dealing with what is called the internal evidence, the appeal of Christ and His Word to the soul; but we shall find that the external evidence also is

immeasurably strengthened by the position now taken by thoughtful people on the subject of inspiration.

The great bulk of the external evidence is in the library of books which have been bound up together under the general title of "the Bible." Now, there is in these books a marvelous unity which justifies their being bound up in this way; and, in fact, this unity is one of the notable marks of divine inspiration. But it is a very great mistake, in dealing with the external evidence, to treat the Bible as if it were only one book, every part standing or falling with every other part; for, thus, not only is the weakening of one part the weakening of all, but the witness of all is reduced to the witness of one; and then that one is put out of court, as it is supposed to be an interested party pleading its own cause. For so long as the inspiration of the Bible is treated as the foundation of faith, the Bible occupies the position of a book whose claims are to be tried in the court of reason. On this account it is not allowed to speak for itself. It occupies the position of the panel at the bar. Where, then, are the witnesses?

One is reminded here of the course of procedure at a Presbyterian synod. If a complaint is made against a presbytery on which the synod must adjudicate, the presbytery is for the time disfranchised; not one member of it, however much he knows about the case, is allowed to vote, because he is an interested party. In the same way, Moses and Samuel and David and Isaiah and Matthew and John and Paul are all put out of court; for is it not the claims of the Bible that are being tried? and why should any of these people who belong to the Bible have any voice in it?

That is the position into which those put the Bible who make its inspiration the fundamental question. But now make the fundamental question, What think ye of Christ? and immediately you have a whole array of witnesses, the very best, the most competent, the very witnesses who can decide the case. But there is a still greater weakness in the position taken by the advocates of what is called Scripture infallibility. Not only do they allow the best witnesses to be discredited in advance by belonging to the party which is on trial, but they accept the burden of proving them to be not only honest and capable, which is right enough, but infallible, which is outrageous injustice. Did ever any one hear of such a demand in any court of justice in all the world? And was ever a defendant so weak as to yield to it—to say nothing of being so foolish as to insist on it? Here is a man who has his witness to bear in a case with which he has the best opportunity of being acquainted. He is of good character, of sound judgment, and has no motive for bearing false witness. But he is not acquainted with geology; he has actually made a mistake in history. Put him down. You must get somebody who never made a mistake; otherwise we can not believe a word. It does seem as if our Lord Christ had as little justice with His accusers now as He had before the Sanhedrin and Pontius Pilate.

Only lay aside this most unreasonable demand of infallibility on the part of witnesses, and we are in a position to see that the testimony to Christ as the Savior of mankind is simply overwhelming. There has been nothing like it in the whole history of the world. We all believe in what we read of Alexander the Great and Julius Cæsar, of Socrates and Seneca, and of many other less noteworthy personages in ancient history. How many witnesses do we require? In many cases a single trustworthy witness is all that is demanded. Think how often we depend on the solitary testimony of Plutarch; yet no one thinks it necessary to prove that Plutarch was infallible. We think ourselves happy when we have a twofold witness, as in the case of the life and teaching of Socrates. Is there a single person in all ancient history of whom we have four biographies by men of the character and trustworthiness of Matthew, Mark, Luke, and John? Even if that were all, it would be incomparable; but think of the number of letters devoted to setting the same august personage before the eyes of men. And such biographies! And such letters! It is only familiarity with them that makes it possible for any intelligent person to miss the wonder and the glory of it.

And there are not only the contemporaries of Christ, but the marvelous array of witnesses long in advance, whose testimony is enshrined in the Old-Testament Scriptures. It would greatly help to keep us in the right track in this matter if we would remember the reason our Savior gives for searching these Scriptures, namely, "They are they

that testify of me." Consider how independent this makes us of the innumerable difficulties which have been raised by criticism in regard to the Old Testament. "They are they that testify of me," says Christ. Can not Moses testify of Christ without being as learned in the learning of the Encyclopædia Britannica as he was in that of the Egyptians? Can not David testify of Christ, tho, instead of doing it alone in the Book of Psalms, as he was once supposed to do, he be surrounded with a whole company of witnesses to share with him the honor, and change the solo into the grandest chorus the world has ever heard? Can not Isaiah testify of Christ, tho the same man may not have written the whole book which now bears his name? If his witness is not single and solitary as we used to think, but the witness of two, both of them men marvelously gifted, and bearing their testimony with such wonderful harmony that people generally believed till lately it was the voice of one; if the solo be changed into a duet, or even a quartet, what are we the worse?

Furthermore, there is this extraordinary phenomenon, that not only are there witnesses contemporary and witnesses in advance, but a great cloud of witnesses ever since. This is such an extraordinary corroboration, and withal made so commonplace by familiarity, that it may be well to make a fresh statement of it.

It will make the point clearer if I recall a question put to me by an anxious inquirer who spoke of Christianity—"Christianity," observe: that is the way so many think of our faith, as belief in something ending in "ity" or "ism," some system of doctrines completed long ago and handed down the ages. Well, this young friend, speaking of Christianity, said, "It seems so long ago, how can I know that it has any more truth in it than other religions?"

One sees the force of the question, and can sympathize with the difficulty. If it were a question of the rivalry of so many religions, systems of thought which have been elaborated at different periods, then the longer the time since the religion was promulgated, the greater the difficulty in accepting it as the only true one; for is not the world always learning, and why not on this subject as well as every other? And if the people of that early time were wrong, as they certainly were on so many other subjects, why should they happen to be right in this? We can sympathize with the difficulty thoroughly so long as it is a mere question of a religion or a system of doctrine on the most difficult of all subjects. But that is not the point at all. It is not a question of a religion; it is the presence with us of a heavenly Friend, who lived a long time ago, it is true, but who claimed that He would be with us to the end of the ages, and on whose behalf appeal can be made to multitudes in all generations since for the verification of His claim.

Think what this cloud of witnesses means, and how the evidence, instead of weakening as the centuries pass, keeps growing continually. To realize this let us go back for a moment to the time when the Epistle to the Hebrews was written. It was the first of the ages of the Christian era, and the number who had believed in Christ was very small indeed. The writer could appeal to some who had finished their course: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, to-day, and forever." But when he wanted "a cloud of witnesses" he had to go to the men of faith under the Old Covenant, none of whom, from the nature of the case, could be witnesses to the living Christ. For that he could appeal to yesterday, and assure them it was the same to-day; but as for the ages—they lay before him and it was easy enough (the doubter might suggest) for him to assume that it would be the same throughout these ages to come; but how does he know? It is quite safe to prophesy a thousand years in advance. Nobody can then prove you wrong!

But now, many of these ages which were to come lie behind us, and there is not one of them that does not bear its testimony to the living and reigning and saving Christ. The history of the Church has been a very checkered one, but there is no time in all its past when there have not been new witnesses. Think, again, how poor the early Church was in this respect. In these dark days they had to look forward to the future for their great multitudes out of every kindred and tongue and people and nation, saying, "Worthy is the lamb that was slain." Think of John there in lonely Patmos, the cruel Domitian on the world's throne, the

Church of Christ everywhere scattered and, for aught that appeared, ended, and he, the last of the Twelve, banished to a lonely rock in the sea to die; if ever there was an excuse for abandoning all hope, it was then. Yet see with what magnificent faith he looks forward to the future, and speaks of ten thousand times ten thousand and thousands of thousands saying with a loud voice, "Worthy is the lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." But what the lone seer described in the dim future, we can all see plainly in the historic past; only for thousands and ten thousands we can put millions now, millions of witnesses to the living Christ, who have testified through life and in death that Christ Jesus the Savior of the world was with them, faithful and true, loving and tender, an "ever-present help in time of need"; the same yesterday, and to-day, and age after age continually.

It may be here objected that while witnesses such as Plutarch and Livy are readily accepted when they testify to ordinary facts, we at once question them when they relate prodigies; while the witnesses we cite are not testifying to an ordinary man doing ordinary things, but to a very extraordinary man doing most extraordinary things.

To deal with this fully would require a treatise; but it may be pointed out that the modern view of the "miracles," which has come in with the advance of criticism, puts us in a very strong position here also. So long as the miracles were supposed to be something appended to the revelation to certify its truth their position was precarious, but when we realize that they are not so much evidences as parts of the revelation, that they are signs of the kingdom of heaven, that they are not portents or prodigies, but bound up naturally and not incongruously with the character of Christ, who accepted a reputation for working them; when we realize that they are not separable excrescences as they are in the pages of uncritical historians and biographers, but are of the very substance of the testimony of all the witnesses; when we think that these testimonies to a mighty Savior, originating in the dimness of remote antiquity, grew clearer and clearer as the centuries advanced, till the full light blazed out in the acclaim of those who saw His glory; and when we think that the nature of the witness of the innumerable multitude since is such as to confirm, not the ordinary facts of the life on earth, but the divine power of the ever-living Savior—when we think of all this, we see that not only the amount but the quality of the testimony points unequivocally to One who is not a transitory mortal, but still lives and reigns and saves.

It is easy, of course, for a wholly unspiritual mind to set all this aside at the dictation of a preconceived theory which bars out the supernatural; but wherever the spiritual faculty is not starved out by disuse or perverted by sin the accumulated evidence is, as we have said, simply overwhelming. Line up the procession once more and say if there ever has been anything approaching it in the wide world. See there first the long line of prophets, every one of them with a light in his eye and a fire in his soul, as, with a forward-pointing finger, he says: "The Christ is coming, the Christ of God is coming"; see next the glorious company of the apostles and early Christians, every one of them with still more abundant tokens of heavenly inspiration, all uniting in the witness: "The Christ is come, the Christ of God is come"; and following them an innumerable multitude swelling on and on till it embraces every kindred and tongue and people and nation, and with one accord they all say: "The Christ of God is come. He is with us, a living Savior, the same yesterday, and to-day, and forever."

How completely out of court now is the old question whether the Bible rests on the Church or the Church on the Bible. What is the Bible but ancient church history up to the fulness of the times when the revelation was completed in Christ? And what is the Church but the continued succession of witnesses to the once-crucified and now exalted Redeemer of mankind? Neither Church nor Bible is the foundation. It is not Holy Scripture which is the impregnable Rock. It is Christ Himself.

THE SOCIAL MISFORTUNE OF THE RESCUE MISSION

The Rev. George Frederick Wells, Lincoln, Vermont.

"Superfluous" is not the word to apply in New York and other large cities to the gospel rescue missions which are the organized religious attempts to reclaim to society homeless men, criminal wanderers, drunkards, and other social and moral outcasts. "The vagabond's church," as the rescue mission has been called, is not a very satisfactory institution, but it is just what has resulted from the outflowing of new streams of human kindness into the deserts of hopelessness. The rescue mission is at least an instructive experiment in reform. The social misfortune concerning them is not that they have come as a new formal factor in the reconstruction of the great city.

It is not a misfortune, social or otherwise, to the rescue missions that the humorous and lighter sides of their work, and even some of their more serious blunders, are becoming common knowledge through the constantly appearing popular newspaper and magazine articles. A more real misfortune is that rescue work is not better known. On one hand the popular articles, tho containing some truth, are not always benevolent in standpoint and they are apt to have their root in moral shallowness and a superficial, untried knowledge of actual conditions and needs. On the other hand, the propagandizing reports and the heart-stirring written appeals by the mission workers themselves, tho largely narrating the facts of what has actually happened, are, as a rule, misleading, especially to the uninitiated who can not study at first hand the work which they support. It is a comparatively easy thing for a mission to report one thousand men forward for prayers, or as many profest conversions, while it is a tremendously hard matter to show one per cent. of that number actually brought back to useful, wholesome manhood. It is easier to be religious than scientific in considering the results of evangelistic work. The trouble is that what actually has happened has been stated, but the burden of proof as to the final or real value to these manifestations has been left to the untrained but charitable public. The most careful students of the mission problem are coming to realize that if a more exact knowledge of the conditions and results of rescue work is not forthcoming the missions must take a backward step in both helpfulness and public regard.

One of the misfortunes of the rescue missions would be overcome if an accurate theory of distinctive rescue work were more current. In this particular field definition and classification is exceedingly difficult. But it is of practical importance, since it helps to the wisest adaption of means to ends. It seems but little less than absurd to call the rescue missions "feeble and hectic substitutes for the church," as Dr. Judson in writing on the institutional church has done. Erratic enterprises of evangelism in more or less degenerate localities, however well organized they may be, are not rescue missions, even tho they go by that name. Tho these are substitutes for city churches, they are doing work which is identical in type to that of thousands of small country churches. Two or three of the rescue missions of Philadelphia seem to be useful asylums for those who specialize single phases of religious belief and practise; but if these are rescue missions, so also are all of the local churches of some of the minor denominations of evangelical Christianity. Mr. S. H. Hadley showed his unfamiliarity with the idea of the church as a religious social institution in calling the mission the "connecting link" between the church and the world. The rescue mission is itself the church differentiated for work among one particular class of people. So it may be said that a rescue mission that does not bury itself by some horrible social fallacy is more of a church than most churches are. But the lack of correct theoretic knowledge of rescue work is being accepted by those who are interested in the reform of the fallen classes as a healthful challenge to study.

A leading misfortune of the rescue missions is that some of our large cities are more liberal in charitable institutions than in effective helpfulness. The problem is that of an insufficient coordination and cooperation of working forces. The missions, as a rule, expect results especially through the operation of personal and religious power. Other organizations put their emphasis more upon records and statistics and generalizations. These two phases of work are exactly supplementary to the successful solution of the

same great problem. But by their separation the waste of human life is excessive. Many an innocent has gone to the potter's field for the want of some simple help, while the reformers were instructing wealthy church people about the conditions of the unfortunate. Some of the "movements" move so slowly that men may often be in their graves with tombstones over their heads or in business in Wall Street while some of the committee are getting their cases considered. Some of the needy classes are in danger of being investigated to death.

It would be a decided social help to the rescue missions if the religious phases of the work were more thoroughly and more generally understood. One of the first things which the new student of the rescue mission problem observes is the evident over-emphasis upon the supernatural in rescue mission devotional exercises. This is not wholly confined to those who find in some of them a congenial asylum for their spiritually unbalanced or misdirected lives. The over-emphasis may be by perfectly normal converts who are at first unable to explain what actually has happened to them. Sometimes this seeming exaggeration leads some to consider that the missions are "too religious," that is, that they place too much stress on religious benefits at the expense of material and social help. The missions, it would sometimes appear, expect that religion by its direct affects alone will do everything for a man. Not only should it change his will and motives, but heal his alcoholic stomach, still the storm in his brain, remove the tuberculosis from his lungs, mend his broken bones and open wounds, give him cleanliness and strength of body, restore him to his once respectable family, and give him useful employment among his friends. On the other hand, there is an almost withering lack of interest in what can be accomplished only by faith, inspiration, and a spiritual revival. Experiment has been carried far enough so that it is known that not to seek the kingdom of heaven, as the one thing needful, would be an error as unscientific as practically disastrous. When we have learned to discriminate between what the Christian faith and dynamic does and what has been done by coincident means which are supplied by philanthropy, we will then only begin to realize that it is not by might alone, nor by power alone, but by a spiritual power for moral renewal accompanying all the other useful forces that can be mustered. If the missions are "too religious" no harm will come to the churches, at least, so long as they are willing to warm their cold hands and hearts at the mission camp fires.

"Indiscriminate charity" is sometimes a social misfortune with the missions. But there is more than one side to this question. The tramps, professional and otherwise, are to some extent supported by the business offices and the clergymen of the large cities and towns as well as by the rescue missions. "Scientific charity" itself is not yet an exact science. When scientific philanthropy is fooled—as will often be the case as long as bad men are in the world—it is more lonely in its rigid professionalism than tho it could be mantled with warmer motive of more direct helpfulness. The truth is that there is an ethical dimension to the whole matter of modern charity which is not yet fathomed —unless the missions have done it. Of course it is both near-sighted and somewhat stupid for a mission to encourage religious exercises or professions with lodging-house or meal tickets. A distinction should be made between charity for charity's sake and that for another motive. After all, the defect of insincerity in mourners' bench charity is hardly greater than that of its impersonality. The personal factor alters the whole nature of charity. If not, Christ's giving and self-giving were a mistake and there is nothing in moral influence. When the giver accompanies the gift, even tho intentional graft accompanies the asking, charity is lifted out of its merely economic atmosphere and becomes charged with the Christian dynamic of moral transformation. The every-day experiences of S. H. Hadley in willingly submitting to graft nineteen times in order to awaken moral shame successfully on the twentieth occasion are sufficient proof of the moral power of personal charity. The ultimate practical difficulty, however, with the charity work of the rescue missions comes from there being a class of people connected with them who are both morally and socially hopeless.

The one great social misfortune of rescue work is that the missions themselves have too much to do. They are burdened beyond their normal power and responsibility by the vast numbers of the society's parasites, of those whose humanity is burned out, of the

mental shadows, and of the morally insane and irresponsible who crowd their doors.

The social misfortune of the rescue missions is one that demands public attention. It is the normal challenge of a wider social interest and a more thorough study into existing needs. The newly awakened interest which associated charity is taking in the problem of vagrancy is a strong step in the right direction, and the industrial dimension together with the general evangelistic rescue movement stands for reconstruction of a very high order. The propagandism of a more correct information is only just begun. It is not hard to say that the usual popular magazine journalism on this subject is a decade or two behind the real question. It is totally absurd to blame the missions for not doing well work which belongs to a radically different set of institutions.

The only way that we can get at the true situation is by classifying the rescue mission population. By the mission population we mean just those people who attend the rescue meetings to cooperate in their active personal interests.

The mission population from a practical standpoint may be distributed into three general groups. These groups measurably correspond to the classification which some one has made of these men when he calls them, somewhat aptly, "God's poor, the devil's poor, and the poor devils."

The first portion of the mission population may be called the positive group. As the name indicates, these are the workers in the missions, or all of these who share in the responsibility of personal leadership and help in the missions. It would not necessarily include the contributors toward the support of rescue activities. This group in the Bowery community of New York and in other cities where rescue work is somewhat developed constitutes about a third of the mission population.

The positive group is made up of two classes. They are, first, the more or less churched. Sometimes these are visitors from the churches who cooperate in mission work, or, at least, lend their influence in the right direction. They are usually the friends or families of the mission converts who come to visit at the anniversaries of conversions. Many helpful visitors at the missions come for purposes of study and inspiration. A second part of this class consists of the mission converts themselves who have to some extent connected themselves with the churches.

The second class of the positive group are the mission converts who are not connected with the churches. They try to make the mission their church. As to numbers, judging from conditions in New York, they are the larger part of the positive group, and they are, as a rule, exceedingly unstable in character.

The second is the transitional group of the morally alive, acute and hopeful. Christian love and persuasion can win them the same as it can other sinners who are morally agitated. Not more than one-tenth of the total mission population belongs to this group. One class of them is of acute cases of drunkenness of men, who, through drink, have become business or professional failures, or those who through business or professional failures were driven to drink. A second class is of men generally otherwise straight, who may be chronic cases of drunkenness—sailors, soldiers, saloon-keepers, business or laboring men—who are tired of drink, but more so of the friendless, homeless, hopeless life. Men of this group are also very often those who seek to lose themselves in the noise and excitement of a great city, but who are awakened by their own desperation or by the personal comradeship of a mission-worker. Ex-convicts and drunkards from the horror wards of hospitals are found here as perhaps the fourth class of the second group. Burglars, professional tramps, and other criminals whose spirits have been broken by discouragement often make the best of converts and mission-workers. One whole class of this group is of the "country greenhorns," who have wandered to the so-called slums and lost all they had excepting deep moral shame and the opportunity of a wiser beginning—if a mission gets hold of them at the right moment. Ninety per cent. of this whole group have had positive religious and moral training and development in their earlier days. They are transitional not only morally but socially, for they graduate very soon from the missions and are found as strong, stable men in the leading evangelical churches throughout the country. The men of this special group are the proper charge of the rescue-missions. The rescue-missions should be given the opportunity to become more specialized as insti-

tutional rescue-churches in order to meet the particular needs of just this group of men and boys.

The third is the negative group. They make up more than half of the mission population. Some of them are criminals whose moral natures have received such a twist or jolt that to reform them is one of the rarest of miracles. But most of this group are burned out of both honor and life. They are the luggage upon society. They are the outcasts from the ranks of beggardom, even. Early moral reenforcement and encouragement is usually unknown to a large part of their class. But in spite of these negative facts something remains. They can laugh, sing, appreciate wit, follow careful thought, and experience temporary religious feeling. Indifference, the next state worse than hopelessness, has robbed them of their skill as grafters even, so as a load upon the missions they are simply a dead weight. The missions may work as long as they please, but they can hardly ever reconstruct these men into normal manhood.

Now it is clear what comprizes the social misfortune of the rescue-missions—the burden of the "has beens." The very best that the missions can do for them is to afford them temporary asylum. But this is in the midst of the worst possible environment. The gospel rescue-mission should not be expected to do the work of a whole congeries of institutions sufficient to make up a complete community.

Only one more word remains to be said. What shall be done with this vast, worthless, hopeless wreckage of society?

To this question there is but one response. Society should provide compulsory asylum for the entire negative group of its homeless men.

The State—not the church nor private philanthropy—should provide on a large scale for these vanishing shadows of humanity. The obligation upon the State is as imperative as that of protecting society from other criminals or harmful persons. Some of these people need the penitentiary all of the time, and many of them need it part of the time. The State should care for the morally insane and irresponsible as much as for those who are simply mentally disordered. For the larger number of these echoes of human pain and pleasure, society could more economically provide needed hospital facilities in such an asylum than otherwise. Such an asylum would be the best possible moral protection of society from this awful stench and infection of social indifference and death, from these fantoms of destiny's night.

An ideal method of furnishing this compulsory asylum would be to construct what might be called a beggar's paradise. Hundreds of abandoned country farms are available for this purpose. It should be a community surrounded by an impassable fence. The community should be more like a small city with congenial rural surroundings than like an immense farm. It should be provided with a jail, penitentiaries, hospital, schools, missions, churches, amusemental facilities, factories, stores, and farms. Home life should be encouraged, and the community be made as far as possible the place for the reuniting of broken homes. Since the men are first of all moral failures, special emphasis should be laid upon their moral and religious awakening and development. Even tho the community is under strong legal or institutional control, there should at the same time be room for the voluntary institutions of personal reform.

Each member of the paradise should be given help, play, and work suited to his capacity. He should have as much personal liberty and incentive as possible. His political duties and privileges should be confined to the community. The paradise should be directed under adequate sociological advice, controlled by one superintendent from one central office, but as democratic as possible in all personal and social affairs. The community would need other residents than the convicts. These should be employed by the central office and protected in their personal interests by an adequate police.

The whole object of the asylum should be to render every conceivable assistance in the religious, moral, physical, and social reconstruction of the inmates. They should be graduated from the asylum through the hospital when they are fully capable of becoming morally safe and industrially productive members of the larger community of the world.

THE RELIGIOUS OUTLOOK ABROAD

Our London Correspondent.

Suspense in Great Britain.—It was recently remarked in an accent of irony that the British House of Commons enjoyed a sitting which was soothing, grateful, and comforting. For that particular occasion had to do with the second reading of the Education Bill for Scotland. A stranger to British politics might be tempted to ask how it came about that there was this interlude of tranquillity between the passionate and stormy sittings of the same assembly on the other Education Bill, which related to England. The reply would be easy and suggestive. The Scottish Bill deals with education entirely apart from theological squabbling. Therefore, the interest manifested was so languid that on the occasion referred to, only about a score of members remained in their places for the debate. In marked contrast the protracted sittings on the English Education Bill have crowded the Lower House, and the utmost excitement has prevailed throughout. The reason is that the famous bill introduced by Mr. McKenna, minister of Education, has dealt quite as much with religion as with education. Every Britisher is too well aware that it is the "odium theologium" which brings members eagerly together in the British Parliament, even as the carcass attracts the eagles. In this very fact the Non-Conformists of Britain see one more reason for promoting the movement for this establishment of the State Church.

Britain's Two Holy Wars.—The abovementioned English Education Bill and the Licensing Bill have for many months past been creating an almost unprecedented agitation throughout the United Kingdom for two main reasons. In the first place, the Government heading the party in power, which is composed of many shades of Liberals, Radicals, Socialists, and Laborites, has, in the view of many experienced tacticians, crowded on too much sail. Two stupendous propositions simultaneously presented, even to a "strenuous people," as the late Archbishop of Canterbury styled the British nation in his famous address to the present King and Queen after celebrating their marriage, might be expected to overwhelm the collective public consciousness. The British people like to move cautiously, because of their innate conservatism and their inveterate feudal prepossessions in favor of whatever is established by long custom and historic prescription. The second and strongest of Gladstone's three administrations was overthrown because he persisted in loading a gigantic Land Bill on the top of his famous Home Rule Bill. Both bills failed, and England's great statesman went out into the wilderness with his party shattered. The present Government is stronger still, and it may weather many a storm, but it has stirred endless fears on the one hand, and implacable antagonism on the other, by introducing simultaneously the Licensing Bill and the English Education Bill. It happens, in the second place, that both of these enactments, from the very moment when they were proposed, inflamed conflict among religious parties as well as in the sphere of mere politics. Americans who are unacquainted with England can hardly imagine how intimately the drink question is mixt up with pietistic elements. Large numbers of the clergy and several bishops instantly raised the standard of opposition to the Licensing Bill. Not that they intentionally favored the brewers. Yet, as the majority of the 25,000 clergymen of the State Church are determined Tories, they are for that very reason members of the same party to which the brewers all belong. Therefore, the drink-seller and the clergy are accustomed to vote together. In a moment of indignation that eloquent tribune of the people, the late John Bright, said after a certain parliamentary election that a beer-barrel ought to be hoisted above every church-tower in England, seeing that the election had been won by an alliance of brewers and clergy in favor of the Tories. From that day, about fifty years ago, political scoffers have not failed to point with scorn to what they style "the conjunction of Bible and beer." It is a pleasure to be able to state that the majority of the bishops, utterly ashamed of that phase of history, have supported the Liberal Government by pronouncing in favor of the Licensing Bill, altho they have steadily opposed the administration so far as the Education Bill was concerned.

Brighter Light in Russia.—So desperately gloomy has been the prospect in the whole of the Muscovite Empire that every incipient improvement is welcome to those

observers who love the Russian people and for that very reason detest the Russian bureaucracy. Last year it was my great pleasure in London to enjoy considerable intercourse with a bright young Russian student who had been going through a theological course at that institution known as the Pastor's College, founded by the late C. H. Spurgeon, in which since its origin, nearly sixty years ago, almost a thousand young preachers have been trained. Out of these, some hundreds are scattered through the world as pastors, evangelists, and missionaries. From time to time young foreigners have been received and trained, and I have learned to know and esteem many of these, but I have never met one of greater promise than young Vilhelm Fetler. Just before he left England, last June, to go straight to Moscow, in order to start a new Baptist mission in the very heart of Russia, he talked to me in most optimistic style. As he was not blind to the difficulties and dangers that he was likely to encounter, I wondered what might be the outcome. The sequel has been interesting. Mr. Fetler at once produced a striking impression. He began his mission with such enthusiasm and ability, taking full advantage of the Ukase of Toleration issued three years ago by the Czar, that he speedily managed to get a congregation around him. But this initial success brought him a pressing application from St. Petersburg for a visit to that city, to which he felt constrained to respond. In the northern capital he succeeded even more strikingly, and there he has recently formed a Baptist communion. Pastor Fetler is now collecting funds for a building, which will cost 100,000 roubles.

The Herald of Modernism.—Every movement has its forerunner. It could scarcely be assumed by any one possest of historic instinct that what is denominated "Modernism" is a totally novel eruption. Some very striking epistolary correspondence from the pen of the famous Lamennais has recently been published. One of the letters, dated April, 1853, says:

"Catholicism has grown to be a vast Protestantism. I have not met two Catholics who believe the same thing. This seems to me a striking symptom of what may be expected in the future."

This dictum of the famous Lamennais is inducing some critics to claim him as the forerunner of the Modernists. He was to begin with an Ultramontane Catholic and afterward a Revolutionary philosopher. His aim was to combine democracy with the papal supremacy, and liberal with Catholic ideas. To carry out his avowed aim, while he was waging war with the Bishop of France, he founded the journal *L'Avenir* having the significant motto, "God and liberty—the Pope and the people," and was assisted by a corps of young and ardent disciples, the two most famous of these being Lacordaire and Montalembert. Now, it is likely to be found before long that the Modernism of the hour will be as impossible as was the Modernism of Lamennais, Lacordaire, and Montalembert. These three went together on a pilgrimage to Rome to seek the papal approbation. They were treated with contempt, never saw the pope, and, after waiting several months, returned to France, mortified and humiliated. The new Modernism is much more hopeless than that which pioneered it, for it attempts to be Roman Catholic without being Christian.

The Latest from Babylon.—Dr. F. Delitzsch has just edited a report of the extensive explorations carried out by the Society on the ruins of ancient Babylon. In this document it is shown that the result placed before us for the first time the real area of the city in the prosperous days of the New Babylonian Empire, from B.C. 606–538. There are four great mounds within the groups of ruins, one of these, Babil, being about 100 feet high. Another contains the ruins of the great temple of Bel-Merodach, under which are immense remains not yet fully excavated. The third mound, fully explored, contains two immense palaces, one built by Natupalassar, the other by Nebuchadnezzar. In the latter is the grand audience-hall where Nebuchadnezzar sat and received homage on his conquest of Jerusalem. What a wonderful discovery is this! It is conjectured that in this very hall Belshazzar's feast was held and that on its plaster-covered walls the terrible message of doom was seen. Here Cyrus the Conqueror was undoubtedly enthroned in June, B.C. 538, and perhaps on this very spot Alexander the Great held the fatal revels after his overthrow of the Empire of the East.

THE PREACHER

"Whatever educates the man will condition his preaching."

THE PREACHER'S STUDY OF HAWTHORNE

The Rev. G. L. White, Winnebago, Minn.

Hawthorne is an acknowledged master in literature. He is unique; an apostle of shadows, a herald of night, an expounder of gloom, an explorer and raveler of mystery. It is because his province is so purely spiritual, because he so successfully paints the world of shadows, because his "imagination bodies forth the forms of things unknown, and gives to airy nothing a local habitation and a name," that his work is so peculiarly worth the preacher's study.

No word of mine is needed to prove the greatness of Hawthorne in the world of letters. Nor need I cite the judgment of the critics in his favor. One has said that since Shakespeare shut the great book of song with the last line of "The Tempest," there has been no writer like Hawthorne. Were he less than this and still retained the peculiar flavor which is his, an interpreter of shadows, making real and vivid the gloom and dread which hover over sin and crime, dissecting with such skill the whole anatomy of conscience, he would still retain a right to a place in the preacher's library as a helper in his work.

Hawthorne is worth something of the preacher's time because he was so successful as a writer in that most delicate and subtle art of interfusing his own personality into what he wrote without effort, and, perhaps, in spite of himself. We may learn from him that a man must be a man before he can be an author, and that when a man has succeeded in becoming an author whom all the world delights to read, and whose writings gain in interest and point just in proportion to the amount of the author's personality that is made to pervade what he writes, it is because the author is a man whose own personal qualities are worth knowing, and whose character is distinctively excellent. Of course he could not himself have taught us the secret by which he was able to transmute himself into the gold of his writings. It was unconscious alchemy. We may note, however, with what frankness and winsomeness he takes us into his confidence in his prefaces. What man ever wrote such prefaces as he? One of the most charming pieces of writing ever perpetrated by the human hand is his preface to "Mosses from an Old Manse." I can read that description of the Old Manse every twelfth month and not weary of it. It is at once a beautiful piece of realistic writing, giving particulars of the minutest and homeliest kind, and at the same time lifting the whole by the power of his imagination into the ideal world. Nobody ever lived in such a place. Nobody ever grew such summer squashes. Nobody ever lived through a rainy day in such a desolate spot, yes, a week of rainy days, and felt as Hawthorne makes you feel as he describes them to you. If the youthful preacher would see some of these same descriptions before they were invested with all the subtle charm that they have in this book, let him go to the "American Notebook," which are sketches in the rough before the final artistic touches have been laid on. We really needed no biography of Hawthorne. He has told it all. What he thought, what he liked and what he disliked, his judgment on men and things, much of the innermost life of this shy and silent man, comes out, or is felt by the reader as he follows the author from book to book.

As a man he was real and genuine, shy and sensitive, modest and manly, a Puritan to the very depths and core of his soul. His wife writes: "His soul was behind the wings of the Cherubim,—sacred, like all souls which have not been desecrated by the world."

Surely if writings are an index of soul quality, Hawthorne's was as pure and stainless as his Hilda, dwelling in the lofty heights of her lonely tower among the white doves. Men of less purity of tone and severity of morals might afford the preacher nutriment, just as the bee is indifferent whence he secures his sweets, from cloverbloom or dunghill, so long as he has the power to transmute his acquisitions into honey. All that the severest critic of Hawthorne can allege is that, while he is deeply religious, full of reverence, of worship, and gifted with spiritual sense, he still seems to know nothing experimentally of a loving, forgiving Christ.

If, so far as the cross is concerned, and the remedial nature of our Lord's work, he was little better than a refined pagan, we need not shun him, nor feel that he has no message; for, it may be that his message will be all the clearer and surer, since the voices to which he listens are not so multitudinous. His sense of the solitary could hardly have been so vivid as it was, had Christian fellowship drawn him into social intercourse: and it was out of that solitude there came to him that consciousness of sin and its sorrow that he voiced so well and so impressively. In the utter isolation of his anchorite habit, naked soul face to face with itself and God, he gained that Puritan sense of sin and its awful penalties that burned itself into his spirit, and made him the literary interpreter of these in the New World. As Newcomer says: "His is the final portrayal of Puritanism."

It is a little singular that one so really frank and confidential should have thought that he had safely hidden himself from the too curious reader, saying in so many words that "nobody could find him in what he had written." Shy and sensitive, besides being absorbed with his work, for years he was in hiding from the daylight eyes of Salem, but when he began to write, he came out of hiding and out of his shyness and timidity, and frankly reveals the man.

Some have sought to defend Paul because he speaks so frankly concerning himself, but they need not; nothing wins the heart of the world like a bit of unconscious frankness. Biography is interesting, but autobiography is positively charming.

Another lesson to the youthful preacher from Hawthorne: he did not allow a naturally marvelous facility for expression to do away with the necessity of hard painstaking toil.

Early in his life his uncle gave him a blank-book and told him to make use of it for the cultivation of his gift of expression. This he set himself to do with an assiduity equal to his own Peter Goldthwaite who was as "determined as Fate and as diligent as Time." Nothing seemed to escape his observation, and nothing was too trivial to be recorded. Besides the wonderful facility for expression which he early evinces, we find the same subtle humor which pervaded this later writings. Here is a sample of how he wrote. Remember he was a mere boy. "This morning the bucket got off the chain, dropt back into the well. I wanted to go down on the stones and get it. Mother would not consent, for fear the well might cave in, but hired Samuel Shaw to go down. In the goodness of her heart, she thought the son of old Mrs. Shaw not quite so good as the son of the widow Hawthorne."

This habit of close observation and of accurate, painstaking description characterized him for years. He wrote "Fanshawe" while in college, a novel of commonplace merit, and hardly foretokening the brilliancy of after years. But between Fanshawe and "The Scarlet Letter," which he wrote at forty-six, lay some notably hard work. For fourteen years he lived at Salem the life of a recluse, devoting his time and strength to the conquest of the pen. If ever an author earned success, "achieved" greatness, it is Hawthorne. He once wrote: "Hitherto I had immensely underrated the difficulty of my idle trade; but now recognized that it demanded nothing short of my whole powers, cultivated to the utmost and exerted with prodigality. . . . Knowing the impossibility of satisfying myself, even should the world be satisfied, I did my best, investigating the causes of every defect, and strove with patient stubbornness to remove them on the next attempt. It is one of the few sources of pride that I followed my object up with the firmness and energy of a man."

Could anything stronger be said concerning the loftiness of his ideal, or the strength and persistency with which he sought to attain it? He knew the virtue of fire. He burned without compunction everything which failed to come up to the standard at which he aimed. No iconoclast could outdo him in his energy of destruction. Story after story felt the effect of fire. Having passed through that fierce alembic, they emerged, purified, chastened, bearing upon their face the brand of an almost unearthly purity and brightness. Motley, the historian, after reading his "Marble Faun," wrote him: "Nobody can write English but you." Beers says, "Hawthorne's style gradually acquired an exquisite perfection and is as well worth study as that of any prose classic in the English tongue."

Hawthorne's example is a rebuke to those preachers who are careless about their style, or gift of expression, who assume that they have already mastered English, and can cast their thoughts into perfect molds of speech

without further effort. One has only to study the life of Abraham Lincoln to find that the Gettysburg speech was no fine impromptu of unusual genius, but the flowering out of the tough and hardy shrub of painstaking toil. When he can not understand the word "demonstrate" to suit him, he leaves his law-books, goes back to his father's house and masters the six books of Euclid, and then returns to law feeling better assured relative to the true meaning of "demonstrate."

Hawthorne's habit of registering the most trivial thoughts and fleeting fancies insured him a certain fidelity and sureness in description that would have been beyond even his reach without it. In the realm of fancy and idealism, he lifts us into cloudland, but through these realistic touches, he keeps our feet upon the solid ground. His marvelous imaginative insight enables him to see things as tho they were transfigured, and many of his epithets and phrases are simply an inspiration. He teaches the preacher how to mix colors on his palette, and by the play of fancy and imagination to transmute the dull and prosaic into a thing of beauty and joy forever. He calls his "Gentle Boy" a "domesticated sunbeam." He notes the organ-grinder's monkey picking up money with a "joyless eagerness." Violet, in the "Snow Image," is so "delicately colored that she looked like a cheerful thought more than a physical reality." He once wrote: "If there be a faculty which I possess more perfectly than most men, it is that of throwing myself mentally into situations foreign to my own, and detecting the circumstances of each." The preacher needs this cosmopolitan sympathy, this Shakespearian dramatic insight. It is not easy for a person, not himself a criminal, nor touched by any great sin, to realize what our author describes when he says: "What a mixture of good there may be in things evil, and how the greatest criminal, if you look at his conduct from his own point of view, or from any side-point, may not seem so unquestionably guilty after all." What depths of psychological analysis that would lead him to observe: "It is a curious subject of observation and inquiry whether hatred and love be not the same thing at bottom." But as an illustration of the real delicacy and sensitiveness of his imagination, and power to realize situations foreign to his own, I can quote nothing better perhaps than the following from the "Scarlet Letter": "Hester Prynne, gazing stedfastly at the clergyman, felt a dreary influence come over her, but wherefore or whence she knew not, unless that he seemed so remote from her own sphere, and utterly beyond her reach. One glance of recognition she imagined must pass between them. She thought of the dim forest, with its little dell of solitude, and love and anguish, and the mossy tree-trunk where, sitting hand in hand, they had mingled their sad and passionate talk with the melancholy murmur of the brook. How deeply they had known each other then! And was this the man? She hardly knew him now. He, moving proudly past, enveloped, as it were, in the rich music, with the procession of majestic and venerable fathers, he, so unattainable in his worldly position, and still more so in that far vista in his unsympathizing thoughts, through which she now beheld him! Her spirit sank with the idea that all must have been a delusion, and that vividly as she had dreamed it, there could be no real bond betwixt the clergyman and herself. And thus much of woman there was in Hester, that she could scarcely forgive him—least of all now, when the heavy footstep of their approaching fate might be heard, nearer, nearer, nearer!—for being able to withdraw himself so completely from their mutual world; while she groped darkly and stretched forth her cold hands, and found him not." Could anything be more penetrating than this insight into a poor tortured human spirit, and the workings of her thought, in an hour like that, or anything more exquisitely beautiful as well as sad in the rendering of the thought into language?

This leads to a third lesson from Hawthorne for the preacher: his masterful insight into the human heart and conscience. Next to Shakespeare we may place him. Victor Hugo deals with psychological problems and follows the workings of a tortured spirit with fine dramatic instinct, but Hugo lacks that Puritan conscience himself, that training in a New England atmosphere, which would cause him to trace out the problem of sin to remotest consequence as Hawthorne can trace it out. To paint a lurid picture of the horrors of a guilty conscience is not all. There must be also the environment, the circumstantial setting, the mitigation of horror, naturalness. In spite of all

the terrors with which Hawthorne succeeds in investing the consequences of sin, he is still subtle enough in thought and true enough to nature, to discern the "bright light in the clouds," and to realize that sin is simply the perversion of good, and that some of its concomitants may still retain their goodness tho in close proximity to the sin. Thus Hester says to her paramour concerning their mutual sin, now seven years back, that "it had a consecration of its own," an echo of what each had acknowledged or thought at the time; while the whole story of the "Marble Faun" is built upon the fundamental idea that sin is educative. He views sin with the poet's eyes, and describes it with words that may seem to throw a glamour over it, and yet when he comes to the Nemesis, which he never fails to make pursue upon the heels of sin, and concerning which he busies himself far more than he does concerning the sin itself, he is as faithful as nature, as relentless as fate. None of his pictures of Nemesis has the unrelieved grimness and horror of Poe's, nor the horribleness and unnaturalness of his son Julian's. The nearest he comes to it, however, is the portrait of Judge Pyncheon in "The House of the Seven Gables." That chapter describing the Judge dead and alone in the house is enough to thrill a heart of stone with horror, as with masterly power and with the keenest and most delicate sarcasm, he impresses the reader with the kind of man the judge was and the kind of life he had lived.

As an artist of human nature such as the New England Puritan conscience formed it, Hawthorne excels. His analysis of motives, his knowledge of complex influences and clearness of vision to distinguish them, his subtle discernments of sin, hereditary and personal, and its shapings of life and character,—all combine to make him a master of psychological phenomena, and a reliable interpreter of the subtlest phases of wrong-doing. Selecting as he does at times the darkest and most difficult phase of a moral problem to elucidate, he appears at first to hold it as dimly as the reader himself, but gradually as he turns upon it the search-light of his wonderful imagination, revolving it about in every attitude of light and shadow he can view it, it is seen to grow toward the dawn till at last tho it never burst into the blaze and glare of day to become a daylight creature quite, it still revels in the brightest moonlight, or the twilight that precedes the dawn.

He is very fertile in the subtleties of spiritual suggestion. Almost every one of his shorter tales embodies, in allegoric form, some spiritual truth worthy of the profoundest meditation. Some, like "Young Goodman Brown," may seem too elusive to be put in words, or too rich, in fact, in spiritual suggestion, as, for instance, it teaches not only the universality of depravity, but also that sin gives us sad insight to discover sin in others, and that the "fiend in his own shape is less hideous than when he rages in the breast of man." The impressiveness of the allegory is such that, upon the first perusal by a young person, if it does not haunt the mind for weeks, it will be almost a miracle. Similar lessons are taught in "The Procession of Life," "Fancy's Showbox," "The Minister's Black Veil." There is also what might be called the "Seeking Series"; seeking what is not natural, "The Birth-Mark" and "Rappaccini's Daughter"; seeking what if obtained would do no good but much hurt, "The Great Carbuncle"; seeking where you will not find, "The Threefold Destiny"; seeking what is less precious if found than the thing destroyed in the seeking, "Peter Goldthwaite's Treasure"; seeking heaven by a short cut and an easy route, "The Celestial Railroad"; seeking personal ends too exclusively, "The Ambitious Guest"; seeking to realize an ideal, to find that the reward of such effort is not so much in what is actually achieved as it is in the doing, "The Artist of the Beautiful."

All or nearly all of his stories wear the air of mystery. He loved mystery. He makes Hilda say: "It annoys me very much, this inclination which most people have, to explain away the wonder and the mystery out of everything." James Lane Allen, who is an expounder of the scientific in his stories, has recently written in one of them: "Men are coming more and more to think of Him as having no mysteries. . . . The entire openness of nature and of the Creator,—these are the new ways of thinking. . . . What we call secrets and mysteries of the universe are the limitation of our powers and our knowledge. The religions of the future will have no veils." Some minds, however, like Hawthorne's, will still love the hidings of God's power and the mysteries of His ways, which no amount of scientific light will quite dispel.

Briefly, then, in studying Hawthorne, we find in the personality of the man; in his methods of work; in his clear and beautiful style; in the way by which he acquired power to make precise use of language; in his glorification of the trivial; in his painting of the spiritual in terms of the material; in his wise use of the allegoric form; in his penetrating gaze as he looked within to read the hieroglyphics of the human heart; in the sweet and gentle spirit which pervades his pictures of the Puritan life and habit; in his unveilings of the consciousness of sin and the subtle workings of conscience; in his masterful exposition of the great problems of life and destiny which have ever perplexed the wisest and the best; in the exquisite autobiographic flavor which, like the subtle scent of flowers long lain in a cabinet, perfumes all that he wrote; in his delicate and discriminating psychological analyses of motive and character; in the number and variety of the spiritual suggestions which he makes,—in this and much more that I have no space to name, the preacher may find helpful lessons, and fruitful subjects for meditation, and hints which may go far toward the mastery of an art the most difficult and exacting known among men.

LIVING ISSUES FOR PULPIT TREATMENT

DO THE CHURCHES HELP THE POOR?

In view of the recent strictures which some have been passing upon the inadequacy of the churches to reach and help the poor, we sent to such persons as we believe to have special knowledge of the subject the following questions, some of the answers to which appear below:

1. What specific work do you know is being done by the churches to reach and help the poor?
2. What form of work among and for the poor has proved most successful?
3. What suggestions would you offer toward more effective work?
4. Has the Church proved itself capable, on the whole, of meeting the needs of the poor?
5. Is it your opinion that this work can be done more effectively by outside agencies rather than through the churches?

The Rev. E. E. Carr, Editor "Christain Socialist," Chicago.—1. Some maintain coffee-rooms or bread-lines during the worst weather, giving one meager meal per day; some have city missionaries whose principal business is to hunt up and relieve the poor, and some have a society, mostly of women, to relieve distress. These are noble efforts, but hopelessly insufficient, and most churches are so busy with pious platitudes that this most Christian work is criminally neglected.

2. Social settlements, temporary relief during misfortune, helping to secure good jobs, and encouraging poor young people to make the most of themselves.

3. A strong relief department in each church with systematic search for and relief of the poor, not only giving "charity," but legal and medical help, and including a free employment bureau. This should be given chief rank among all the activities of the church as the first requirement of "pure and undefiled religion."

4. No! Even if it did its best, which it never has—at least for over fifteen hundred years, it could not be expected, from the very nature of the case, to meet the needs of all the poor.

5. "Associated charity" organizations which systematize and combine the efforts of all churches, lodges, etc., will naturally be able to do vastly more than is now being done; but the most faithful Social Settlement, Associated Charity, and Church workers declare that conditions continually grow worse in spite of all relief efforts. Professor Simons, once leading associated charity worker in Chicago, is now editor of the Chicago *Daily Socialist;* J. G. Phelps-Stokes and Rose Pastor Stokes, once so prominent in the social settlement work in New York, are now giving themselves to Socialist agitation, and Mrs. Booth-Tucker, at the Salvation Army Christmas dinner for the poor, declared, with tears, that our boasted prosperity (1906) did not reach the masses; that food and rents were higher, wages lower, and more people in New York were suffering than ever before, and that, tho the rich gave more

money for the dinner, there were more poor than ever to feed—more than they could possibly provide for. (And conditions are much worse now.)

Until the people own their jobs securely and receive the full product of their labor; until city, state, and nation supply the needs of those unable to work, there will be no sufficient relief of the poor. It is not "charity," but justice the poor need. They can never get justice until the competitive system of capitalist trickery, graft, and cruelty gives place to socialism.

The Rev. Charles Stelzle, New York, Supt. of the Department of Church and Labor of the Presbyterian Church.—1. The best work being done by the churches in behalf of the poor is educational and inspirational. It is, of course, doing much in the way of relief work during times of distress through its Boards of Deacons and other organizations in the Church. But, really, there are comparatively few very poor people in the Church. This is not because the Church does not go after the poor, but because, after a person has become identified with the Church and Christian influences, he does not long remain content to occupy a degraded or poverty-stricken condition. So far as its ministry to so-called outsiders is concerned, the Church operates through the Charity Organization Society. As a matter of fact, as one looks through the New York Charities Directory containing a list of the societies engaged in helping the poor, one is struck by the fact that practically all of them are administered by Christian people who are in the churches.

2. The form of work for the poor which has proven most successful is that which has led them to help themselves.

3. The Church could well afford to make a more sympathetic study of the social problems of the working people. It should become acquainted through its ministers and other representatives with the sanitary conditions in shop and tenement. It should not only study the question of child labor, but assist in the matter of securing relief from this curse of our modern civilization which is rapidly increasing. It should become more interested in the workingmen and workingwomen of our country and help them in their material betterment.

4. In so far as it is the function of the Church to meet the needs of the poor, it has proven itself capable, but not always willing to do all that needed to be done.

5. The Church's first duty is toward "the poor of its own household." The Church should not give over the privilege of caring for its own poor to any kind of an outside organization or agency. However, so far as dealing with general poverty is concerned, the Church might best operate through such an institution as the Charity Organization Society and similar organizations, and, as already indicated, the best of such work is being done by the Church through its members in these organizations.

Thomas St. Clair Evans, Director of the University House, Philadelphia.—1. Many churches have church settlements connected with them and are therefore doing all kinds of charity work for the poor.

2. I think this idea of establishing settlements under the direct charge of the churches is a most successful method of helping the poor.

3. This settlement method, if the workers are in harmony with the most up to-date charity methods, will provide for the most effective work for the churches to have entire charge of the settlement field. For certainly churches are entirely competent to meet the needs of the poor, but unfortunately this has been neglected by the average church or left to the social worker, an additional equipment, which has certainly failed with the poor.

4. Altho I am engaged in settlement work and student Christian work, I am most emphatically of the opinion that the work which is now done by the Y. M. C. A. and settlements should be done through the churches. I believe that these outside agencies would never have come into existence if the Church had done its duty.

Josiah Strong, D.D., New York.—1. As to specific work being done by the churches to help the poor, let me refer you to the Charities Directory for 1907, pages 339–446, where you will find a brief statement of what is being done by every church in Manhattan and the Bronx. As, for instance, in the Baptist churches: the very first named is the Abyssinian, which has a trained nurse to visit the sick. The next is the Alexander Avenue, which has "Deacons, for care of church poor." The next, Amity Baptist, among many other activities, has a "Medical Dispensary and Clinic," and so on.

2. That form of work for the poor which

is most successful is always that which helps them to help themselves.

3. I would suggest that the churches become socialized or, in other words, adopt institutional church methods.

4. The institutional or socialized churches have proved themselves capable of meeting the demands upon them. Other churches have proved themselves capable only so far as they have adopted institutional methods.

5. It is my opinion that this work should be done by the churches. It is their proper work and it has been an enormous blunder for them to hand this work over to societies which can not do it in the name of Christ. They have thus thrown away one of their greatest opportunities to help and win the poor.

Edwin Markham, Westerleigh, New York.—1. I know on Staten Island of several poor families that are regularly helped by the Deems Memorial Church. I also know a number of families who receive useful presents at Christmas time. Children are given shoes and clothes.

2. No work is successful for the poor except the kind of work that helps them to be self-supporting. Their chief need is the opportunity to earn the material resources for living a complete life. And a complete life for any human being means three things—bread, beauty, and brotherhood.

3. Perhaps the only effective thing for the churches to do would be to adopt the working program of Christian Socialism. (Apply for information to Rev. Edward Ellis Carr, Drexel Avenue, Chicago, Ill.)

4. No; not since that first church (which was a labor church) was founded by Peter at Jerusalem, in direct obedience to the last great command of Jesus: "Feed my sheep: feed my lambs."

5. No; I think that this work for the poor should be done by the churches to whom it was sacredly entrusted by the Lord Jesus Himself. The churches have a bounden duty to the struggling hard-prest workers of the world. For the first great invitation of Jesus was, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." It is laid on the churches, then, to give rest to the poor. Therefore let each church inscribe over her altar these words from the Bible: "The destruction of the poor is their poverty." Then let the churches set to work to reorganize social conditions in a way that will make poverty unnecessary for all who honestly work. All churchmen should be organized as zealous social reformers. The churches should begin to organize industry on the cooperative principle, which is divine, thus destroying the competitive principle, which is devilish. Let them abolish poverty.

Frederic Almy, Secretary of the Charity Organization Society, Buffalo, N. Y.—At least five of our strongest churches are maintaining settlement houses, with the usual clubs and classes, and with strong social work. All of these settlements have districts with our Society, and they afford a splendid opportunity for social work by the congregation, in addition to the work of our various committees. None of these church settlements are denominational in their work, or have denominational services. Of course, the church settlement is sometimes handicapped by the fact that it may seem to speak for a denomination only, rather than for the whole city, but there are corresponding advantages.

In addition to the settlements several of our churches have institutional work of familiar type.

We have a unique condition as to church charitable work in Buffalo. Ten years ago the city was districted among the churches, not for statistics, as in New York, but for active visiting and relief. One hundred and twenty churches of all denominations now have such districts with us, and each is pledged to care for poverty, of any faith, within its districts. We turn first to the church of the same denomination as the family in need, because this is more natural and successful; but failing here, the church, which has taken the district in which the family lives, is bound to supply a visitor or money relief, according to its ability.

Church charitable work unguided is usually desultory and cruel. The family cared for has first a feast and then a famine, and the care is wise or unwise in equal proportions.

The Rev. E. J. Helms, Morgan Memorial Church, Boston.—1. Morgan Memorial, Boston, has given work to 1,219 different families in 1907 in its cooperative industries. These were all destitute cases. They were paid $10,928.48 in wages. At the same time they earned their relief they

were surrounded with helpful religious influences.

2. When they have been given opportunity to help themselves.

3. Let the work be more preventive than ameliorative. The municipality and state ought to abolish poverty.

4. No. The church ought to be inspirational and preach a gospel that will eliminate poverty—a Christian socialism.

5. It is the work of society rather than any one factor of society.

John L. Scudder, D.D., Jersey City, N. J.—1. (*a*) Helping local charities that minister to the poor, like Day Nursery, Home of the Homeless, Newman Rescue Home (wood-splitting required of men in home), etc.

(*b*) By contributing directly to such needy cases as come to our knowledge.

2. Both the above.

3. Establish the new human right—the right to labor.—Let the state establish a strong progressive income tax and from this fund let the state pay wages to all the unemployed. Pass a law determining a minimum wage in every industry. All public utilities to be owned and operated by the municipality. Establish the "single tax" system of Henry George. Prohibit child labor. Let the state pay a pension to all needy but worthy ones over sixty years of age. Control the trusts.

4. Church has proved itself incapable, and so has the present industrial system.

5. Best done by the state as inspired by a church which itself believes in and is willing to practise and enforce the principles of Jesus Christ in the economic world.

D. J. McMahon, D.D., Supervisor of Catholic Charities, New York.—1. In nearly every Catholic Church of the City (certainly in the populous parishes) there is a Conference of St. Vincent de Paul Society, whose sole duty is to look after the poor. In Manhattan and Bronx there are 1,200 members. Each church has a parish of definite limits and all Catholics in those limits are cared for in religious and charitable endeavor as far as means and ability permit. Not one cent is paid in salary or office or anything else in this work. In this parish we spend $2,000 on poor a year, $5 only of it for postage and stationery, etc., etc.

2. In the Manhattan Borough the Society spends nearly $70,000 in the homes of the poor, besides nearly $40,000 in special works, as Convalescent Home, Fresh Air Work, etc. Each conference looks after the family in its home, giving the means to supply in some measure food, clothing, etc., and also at times rent. The Conference has sometimes a Ladies' Auxiliary, which looks mostly after the children and mothers. Besides we have many religious communities for the various wants in sickness, etc., etc.

3. Our plan is time-honored, and only held back in places by need of funds. There is a lacuna—for single men and women, and for the floaters—so numerous in times of stress, etc.

4. In ordinary times there is no doubt. In extraordinary needs—there is want of every possible agency of relief provided all be done systematically so that character and self-respect among the poor be not destroyed.

5. There are so many unchurched people in this city that other agencies (purely secular) must be used.

What is needed very often among the destitute is the up-building of character, and this can be better done when the helper and helped are on the same basis of religious belief and sympathy. For Catholics, at least, it is the true way.

THE STATE OF RELIGION IN NEW YORK CITY.

In the issue of *Federation* for April, 1906—the magazine of the Federation of Churches, New York—there was presented a complete statistical survey of the religious forces of New York City, including the Protestants, the Roman Catholics, and the Jews. In all its tables a comparison is maintained between the years 1855 and 1905, thus showing in aggregates and also in percentages the actual gains in fifty years. By permission of the editors of *Federation* we have used this source in this article.

We referred editorially in our June number to certain statements made by the Rev. Thomas Dixon in *The Broadway Magazine*. Some of the errors in that article may here be cited. He states that the Roman Catholic communicant membership in Manhattan for 1890 was 380,000. But in 1905 it was 590,589. Few will believe that the gain in fifteen years was so great as this, but, if so, what would become of Mr. Dixon's argument that the Roman Catholics are losing ground in

Manhattan? But this matter is far more striking when we see that the Roman Catholic communicants for Greater New York number 1,061,716, as against 110,488 in 1855.

Instead of extending his argument to the population of all New York, Mr. Dixon draws a comparison as to several denominations on the single item of the number of churches in Manhattan Borough. But in the whole of New York, the Baptists, Methodists, and Presbyterians, which he names, have all increased their churches at just about the same rate as the increase of population. A parallel argument to Mr. Dixon's would prove that education is declining in Manhattan, where the number of schoolhouses has become nearly stationary, most of the increase being in the other boroughs.

The tables here given show that Protestantism in Greater New York has not quite kept pace with the increase of population for fifty years, falling from 9.07 to 8.04 per cent. in that time. But if the Roman Catholic communicants be added (who show an increase from 12.2 per cent. to 26.4 per cent.), the gain in fifty years would be from 21.27 per cent. to 34.8 per cent. of the population.

RELIGION IN GREATER NEW YORK, 1855 AND 1905.

COMPARISON OF CHURCHES, CHURCH PROPERTY, AND MEMBERSHIPS OF CHRISTIAN BODIES AND JEWISH SYNAGOGUES.

Churches.				Property.			Members.		Percentage of City's Population.	
1855.	1905.	Gain	Greater New York.	1855.	1905.	Increase.	1855.	1905.	1855.	1905.
44	113	69	Baptist	916,800	6,521,055	7.11 fold	9,872	38,590	1.08	.96
22	48	26	Congregational	545,700	2,905,605	5.32 "	2,391	19,497	.26	.49
88	181	93	Protestant Episcopal	4,170,800	55,966,970	13.42 "	15,609	90,997	1.72	2.27
7	123	116	Lutheran	102,800	4,427,295	43.07 "	2,228	47,934	.25	1.19
85	154	69	Methodist Episcopal	997,650	8,744,800	8.76 "	15,929	43,728	1.76	1.09
11	20	9	African Methodist	138,600	281,050	2.03 "	2,064	3,677	.23	.09
52	114	62	Presbyterian	2,176,500	17,561,100	8.07 "	11,863	45,873	1.31	1.14
11	11	0	United Presbyterian	482,000	291,240		5,814	1,463	.64	.04
52	73	21	Reformed Dutch	1,387,300	6,988,145	5.04 "	8,637	22,124	.95	.55
7	7	0	Universalist	359,500	753,300	2.12 "	1,101	1,011	.12	.03
12	6	*6	Society of Friends	221,200	687,500	3.11 "	1,275	1,589	.14	.04
32	69	37	16 other denominations.	621,900	2,706,550	4.51 "	5,114	7,352	.56	.18
4	11	7	Undenominational	14,200	439,300	30.94 "	580	2,052	.05	.05
0	10	10	Union Protestant	0	10,578,385	entire	0	2,867	.00	.07
0	24	24	12 new denominations	0	1,334,500	entire	0	8,535	.00	.21
427	964	537		12,134,950	120,186,795	9.9 fold	82,477	337,289	9.07	8.4
52	244	192	Roman Catholic	2,128,500	58,248,195	27.34 "	110,488	1,061,716	12.2	26.4
0	1	1	Greek		75,000	entire		1,500	.0	.03
0	2	2	Russian		100,000	entire		1,700	.0	.03
0	1	1	Armenian Apostolic					900	.0	.06
	(10)		Christian Scientist		950,600	entire		2,927		
0	2	2	Latter Day Saints		4,500	entire		?		
11	500	489	Jewish	181,100	13,608,100	75.14 "	?	?		
490	1714	1224		14,444,550	193,173,190		192,965	1,403,105		

*Loss.

1855.	1905.	Gain	Manhattan.	1855.	1905.	Increase.	1855.	1905.		
26	42	16	Baptist	631,800	4,344,000	6.87 fold	7,116	17,318	1.13	.81
9	8	*1	Congregational	292,500	1,088,000	3.72 "	905	2,175	.14	.10
43	70	27	Protestant Episcopal	3,364,500	51,175,400	15.19 "	9,006	53,046	1.43	2.50
3	33	30	Lutheran	86,000	2,221,000	25.83 "	1,620	16,911	.25	.80
36	47	11	Methodist	617,000	5,135,000	8.32 "	9,733	14,122	1.54	.68
6	6	0	African Methodist	120,000	204,000	1.7 "	1,668	1,709	.26	.08
33	49	16	Presbyterian	1,645,500	14,757,700	8.97 "	10,643	25,179	1.69	1.19
10	5	*5	United Presbyterian	476,000	217,000		2,763	895	.43	.04
22	21	*1	Reformed Dutch	919,000	5,191,200	5.65 "	5,117	9,103	.80	.43
2	3	1	Unitarian	225,000	950,000	4.22 "	310	1,050	.05	.04
25	28	3	12 other denominations.	724,800	2,173,000	2.99 "	5,049	4,627	.94	.21
3	5	2	Undenominational	11,200	332,000	29.64 "	455	1,250	.07	.05
	1	1	Christian Alliance		50,000	entire		1,412	.00	.06
	11	11	9 new denominations		1,117,000	entire		2,822	.00	.19
	6	6	Union Protestant		7,046,360	entire		2,346	.00	.11
218	335	117		9,113,300	96,001,660	10.53 fold	54,985	153,965	8.73	7.29
24	89	65	Roman Catholic	1,610,000	35,616,700	22.12 "	78,448	590,589	12.45	27.95
0	1	1	Greek		75,000	entire		1,500	.00	.07
0	1	1	Russian		75,000	entire		900	.00	.04
0	1	1	Armenian		0			900	.00	.04
0	(5)		Scientist		900,000	entire		2,172	.00	
10	350	340	Jewish	177,100	12,587,300	71.06 "	?	?		
252	777	525		10 900,400	145,255,660					

*Loss.

THE PASTOR

"To win men, one by one, is the whole problem of the Kingdom of God."

MUSIC AS A RELIGIOUS FACTOR*

W. F. Werheim, D.D., Buffalo, New York.

Not long since, a socialistic organ in Germany, following a rendition of Bach's "Passion according to St. Matthew," spoke in effulgent terms of this production, among other words stating "that it would be a praiseworthy and an excellent undertaking for the churches to have musical compositions of the Bach character rendered regularly; for a 'religious' service of this kind would silence the most rabid scoffer at religion and induce him to attend such services." A statement of this tenure, coming especially from the source denoted, from a source where the idea of "religious service" is, as a rule, ridiculed and passed by as something undeserving the serious consideration of any educated man, is certainly well worth drawing into the circle of our consideration. Undoubtedly the author of the article above referred to experienced the power of soul-waves, and realized that the art of music is a power to illumine the finer fibers of perceptibility and to guide to a higher plane of thinking and living; otherwise he would not have divulged his religious inclination in the manner referred to. Beethoven's veracious statement is recalled: "Music is the manifestation of the inner essential nature of all that is."

This essential nature, it is clear, is the soul life. This voice is heard, as has been oftentimes experienced, and finds a ready response where and when the most logical and argumentative perorations on dogmatics and apologetics fail to convince. It proves to be a case where "some who have no ear for Moses and the Prophets, nor for Christian apologists, may yet listen to the message of music, as it tells in clear and winning tones of the God of melody and harmony, who loves beauty and goodness with impartial regard, and man most of all."

It is an indisputable fact that the history of religion and the history of music are interwoven and inseparable, that the artistic activity of music is traceable to the desire of nations to give grandeur and impressiveness to their religious services. The history of most barbaric nations even will substantiate this statement.

It can not be the purport of this limited article to show how—away back from the time when Moses and Miriam sang their song of triumph, when the men responded to the intonation of Moses and the women to that of Miriam—music has been brought through and down to our Christian era. Even among the *Goim* the art of music was employed in no mean measure in religious services. The Greeks evolved this art to a remarkably high standard. And the fact that so much time and thought was devoted to the question as to which keys were best adapted to give expression to valor and to strength of character, moral stamina, shows that music was looked upon as an elevating influence for good in more ways than one. Suffice it to say that all nations have seen fit to adore their god by "musical" offerings, thereby manifesting their desire to be pleasing in the sight of the Infinite.

Where could this factor in religious service have found its origin? Looking through the musical myths of nations, we find that not only is music, as such, of antiquity, but it becomes clear that the invention of music has always been attributed to some well-meaning divine power. Around Tubal Cain, Rhea, Jupiter, Orpheus, Eurydice, Hermes, Minerva, Arawanili, Sarasvati, Thoth, Ling-lun, etc., cluster beautiful music-myths which give evidence of the origin of the musical cult as a religious factor. In Greece hymns to the gods, accompanied by the lyre, were not only a social phenomenon, but agencies in "determining and perpetuating religious experience," and public worship to give utterance through lyrics and epics in soul vibrations to the author of this art. Even the festivals were all semireligious in character, and the music was employed to lend artistic value, esthetical power to them, and give expression of thanks to the Author of Music.

The Divine Artist, the Great Musician, has

*This and the following articles on church music from various contributors present together important and interesting phases of a subject with which pastors have frequently to deal.

furnished us with the elements of tonal beauty, and He it is who leads men on to the development of this art. Luther, in his "Lobrede" on music, published in the year 1538, states that at the beginning of the world the tonal gift was bequeathed to all men. Calvin and others bear him out in this statement. It has been well said, "Nothing but soul can put soul into music," and the soul is the life-giving principle from God; it is God's work. Therefore we find that the more consecrated the composer is to his Maker, the more the God power manifests itself in his works. This it is that makes the works of a Handel and a Bach deep and pervasive; they are thoroughly religious and profoundly evangelical, consequently lasting as the word of God itself, just as the sublime subjects with which their productions deal. Altho there have been short periods of obfuscation for the music in its relation to the church, still, in a certain degree, the Church has always looked upon this art as the handmaid in religious work, and rightly so; for its soul-saving influence, its appeal to the innermost of man, is no conjecture, but rather historical fact. Music as an uplifting factor in religious work must be recognized by every observing Christian, especially if he be a student of the progress of the Christian church; it no longer is a problematical question whether it be wise to make use of music; and here we speak solely of the religio-artistic qualities of music in our public worship. If properly conducted, the musical service may become at times more elevating and helpful to souls looking for spiritual food than some of the dry theological discussions heard from our pulpits with nothing in them to fire to Christian activity. Music can, as it oftentimes has, set souls on fire. Even the composers of some of our choicest tone productions have been carried away by the divine force of their works. Handel states concerning his "Hallelujah" chorus: "I seemed to see Heaven open and hear the shouting of the great multitude no man can number."

This art, then, the gift out of the Father's hand, should be held in reverence by us and treated and developed accordingly, both for man's temporal and eternal welfare. Especially should it be fostered by the church and its representatives; by the clergy and in the theological schools. It is a lamentable fact, however, that there is an apathy in this respect, a deterioration along this line, that is appalling. The musical taste shown by many churches, and pastors in our American churches, does not augur well for the musical cultivation of the leaders in church work. We have gotten out of the contrapuntal time into the harmonic period, and it has grown comparatively easy to market productions accompanied by the tonic, dominant, subdominant chords with a very commonplace melody floating above them.

How abhorrent the trashy productions with their "light-opera" strains heard in many of our "leading" churches! No wonder that music suggestive of the opera-house, the vaudeville theater, does not set the soul on fire, but tends to sensuality. Good music will elevate. Poor music, jingling strains, will prove detrimental to the spiritual life of the hearers. In order to get good church music, it must come to that which we find in England—choral culture. England has undoubtedly the best church music of the world, in spite of the fact that Germany has the great composers. This is due to the fact that England is preeminently a nation of chorus singers. What is the status in this country? Mr. Mees in his "Choirs and Choral Music" points out that "Almost entirely neglected in this country is the study of unaccompanied music for mixt voices, and the study of the works of the medieval composers in particular. . . . The prevailing tendency in musical taste is distinctly unfavorable to the appreciation of choral works in the polyphonic style. . . ."

Then, again, the coming pastors of our churches should receive proper training in this powerful factor of successful church work. Our theological seminaries should long ere this have seen the advisability, yes, the urgent necessity, of fitting their students for this branch of their future church work. The personal factor in this branch of church work will always remain the pastor. Why not educate him along this line? The minister has a musical responsibility. To this end every theological seminary should have in its curriculum the discipline of church music, and see to it that the teaching of this branch rests in competent hands.

THE GOSPEL SONGS

The late Rev. James H. Ross, Cambridge, Mass.

The utilitarian idea as the warrant and justification for using "Gospel Songs" in Gospel services is correct. Hymns that have helped have the sanction of Providence, the evidence of experience, the testimony of saints and sinners. Literary and musical critics, severe in their tastes and judgments, are incapable of suppressing them. Uniformly, evangelists and such evangelistic organizations as the Y. M. C. A. use such hymns. They are adopted wherever the evangelistic spirit asserts itself, in pulpit and prayer-meeting, in churches and in the Salvation Army. They are not, and they need not be, poor poetry and music, simply because they are popular. On the contrary, many of them are popular because the poetry and the music are good. Evangelistic hymns, properly so called, are hymns concerning the sacrifice of Christ for human sin, hymns of confession and appeal, and hymns of the future life, such as the hymn usually attributed to Lady Huntington, "When Thou, my righteous Judge, shalt come," and the current "Glory Song," sung by Mr. Alexander, the associate of the Rev. R. A. Torrey. The "Glory Song" is said to have been published 17,000,000 times in three years. Such evangelistic hymns have been furnished by the greatest hymnists, in the finest possible poetry, and set to tunes that are classical. The historic church is not so poor as some of its friends and critics are disposed to consider it. I refer to such standard hymns as Watts's "When I survey the wondrous cross," and Charlotte Elliott's "Just as I am, without one plea." W. T. Stead says that today "Just as I am" is "the most familiar formula on the lips of the Christian evangelist in all quarters of the world."

Charles Wesley wrote many evangelistic hymns, and chief among them are "Jesus, Lover of my Soul," and "O that my load of sin were gone." Joseph Hart's "Come, ye sinners, poor and wretched," can only be obsolete in a generation which, like this one, according to Mr. Gladstone, has lost the sense of sin. The churches have been enriched within the last generation by a host of hymnists and composers and soloists who have been effective preachers of the Gospel in poetic and musical forms.

The hymns of Horatius Bonar (1808–89) are largely evangelistic, and they are found alike in "Gospel Songs" and in standard hymnals.

The trouble with many of the critics of evangelistic hymns and tunes is that they are hypercritical. Toplady's "Rock of Ages" and Cowper's "There is a fountain filled with blood" are not good enough for them in doctrine nor in literary characteristics, whereas mixt metaphors in such compositions have been insufficient to bar the way to world-wide and age-long usefulness.

There would be greater unity about hymns and tunes if there could be agreement as to the definition of a hymn. The definition given in the Century Dictionary is correct, in part. It says that the term hymn "covers a wide range of poems, including those that embody not only adoration, thanksgiving, confession, and supplication to God, but also instruction and exhortation for men." It covers "a wide range of poetry," but does not cover doggerel and trash, the counterfeits of poetry, of which confessedly there has been a superabundance. It covers "a wide range," the classical and the popular, the permanent and the transient, the literary and the rhythmical. It covers the hortatory poem like "Rescue the Perishing" or Milton's "Let us with a gladsome mind." Those who hold that a hymn is solely an ascription of praise to God have no use for evangelistic hymns. The definition is defective by making no allusion to music as essential to a hymn. A hymn is a sacred song, it is a resultant, a union of poetry and music. Until it is wedded to a tune, it is not a sacred song, but a sacred poem.

Standard hymnals have not given sufficient importance to utility as the test of admission of a hymn. Hence they have excluded some historically useful hymns like "When Thou, my righteous Judge, shalt come," and they have not made evangelistic hymns numerous and conspicuous. The evangelistic note in them is not characteristic. The new Methodist hymnal contains an admirable selection, better than the average hymnal.

With the above article Mr. Ross sent the following poem, by May Agnes Osgood, on the "Glory Song":

Where the Southern Cross in brilliance
Watches o'er the earth asleep,
On the plains of far Australia,
Where the herder leads his sheep,
Through the cities, strung like jewels
On the coast-line all along,
Ring the notes of joy and triumph
Of the wondrous Glory Song.

Ships that cross the throbbing ocean
Bear the strain to many a land;
Grand old England's island kingdom
With its melody is spanned;
In the grassy lanes they sing it;
From the churches, clear and strong,
Swells to heaven the joyous chorus
Of the well-loved Glory Song.

Now America has caught it,
And they sing the sweet refrain
From the Gulf past the Dominion,
From the Golden Gate to Maine;
In the city, on the prairie,
Where our starry banner floats,
Saint and sinner feel the magic
Of the joyful Glory notes.

Precious song, go on your mission!
Tell of Him whose blessed face
Some sweet day will bid us welcome
To His own abiding-place.
Call the lost sheep to the shepherd,
Help the weak, inspire the strong,
Till we see fulfilled the promise
Of your words, dear Glory Song!

RELIGIOUS MUSIC FOR THE SUNDAY-SCHOOL

Charles H. Farnsworth, Director of Music Teachers College, Columbia University, New York.

The opportunity to hear the standard tunes of the church sung around the hearth-fire which family worship at one time offered is gone. The day-school offers but a scanty and perfunctory substitute for hearing such music. Solemn and dignified religious music has had no opportunity to form associations with the serious side of these children's lives.

There must be some latent enthusiasm, a consciousness of companionship, of interest in a common cause, in the audience if the music it produces is to be effective. The singing of a congregation might be compared to a condensing-lens gathering the individual enthusiasm emitted by the members of an audience and focusing it into one emotional channel; the essential thing for success is that there be feeling to focus. If the members of an audience have no enthusiasm to express, or have a negative attitude, the attempt to sing together makes bad matters worse. The audience immediately becomes conscious of the lack of unity and enthusiasm. The music thus has a depressing instead of a stimulating effect, through the way it is performed, owing to a condition that is not the fault of the music. The case would be quite different where the music is performed by a choir. In this case the audience that came to scoff might, by the excellence of the music and performance, remain to praise. The original attitude of the audience does not affect the performance so directly as is the case where the audience is to do the singing.

Take, for instance, a large and flourishing Sunday-school. Its energetic managers have succeeded by appealing to almost every side of the child's nature, selfish as well as altruistic, in awakening interest in the Sunday-school. The lively tunes in which the soprano runs on ahead and then stops while the inside parts come cantering up, go with a vim and a life that are all that can be desired with reference to enthusiasm and snap. The enthusiastic principal will tell you that it is because they sing this kind of music that the singing is so effective. He considers such music essential to the life of the school.

Compare with this another Sunday-school —a small one, dead and alive—whose members are gradually being attracted to other and more flourishing schools. The managers of this Sunday-school, tho earnest and sincere, are not blest with the Western hustle of the first one described. They believe that they have done their duty when they have given good religious instruction. They believe also in singing the standard church tunes in the school, and the music goes like the school. A superficial visitor of these Sunday-schools would naturally be struck more by the music than by any other feature, and his natural inference would be: jiggy music, enthusiasm and effectiveness; good religious music, lifelessness and poor effect.

Such an inference is not true. The success of the music in the enthusiastic Sunday-school, or the lack of success in the unenthusiastic school, does not rest upon the music

as much as upon the nature of the schools. Good religious music given by a large and enthusiastic Sunday-school can be made more effective, more lasting, and do more for the religious life of the school than can jiggy music, while the introduction of this jiggy style into the lifeless school makes the dreariness of its exercises even more unbearable. However much artificial seasoning and coaxing may develop a certain warmth in the production of the music, the lack of connection of this emotional warmth with anything else in the school makes the exercise a meaningless sensuous excitement.

The true idea with reference to the hymn tune is that it should focus and make conscious to the audience its own religious enthusiasm. There is very rarely any difficulty in making the music at a funeral effective. Every one is under the influence of a dominant emotion, and the music that has any connection with the expression of this emotion has no difficulty in focusing the feeling of the audience. So, too, at a political meeting where the patriotic feeling is running high. The audience is surcharged with feeling, and it takes but a strain of some familiar patriotic tune to develop white heat.

In both of these cases the emotion was latent. The tune simply brought it to a focus and intensified the feeling of every one by making the members of the audience conscious of each other's emotional state.

There must be a harmony between the particular mood and the music that is to express it. This truth, so obvious that it seems absurd to state it, is constantly ignored in our religious services.

How often it happens where the speaker has filled the audience with one dominant emotion that the musician comes in with something absolutely irrelevant, dissipating the entire effect. A stirring address stimulating the audience to a strenuous religious life is followed by "Safe in the Arms of Jesus"; while a sermon awakening contemplative thought, one to soothe those struggling against the ills of life by drawing attention to where the wicked cease from troubling and the weary are at rest, is followed by the march tempo of "Onward, Christian Soldiers."

It would be very easy for a representative body of musicians to select tunes having high religious value, but of no use to the ordinary Sunday-school, for it might easily be in a language they do not understand. Hence, the work of such a committee must take into consideration very much more than the mere choice of good religious music, approaching the problem from the practical point of view of the managers of Sunday-schools. It must consider how the music must be used in order to kindle interest and emotion, how it shall focus and bring to consciousness the life of the school.

There are two avenues along which this may be done. First, a more skilful use of the text of the hymn. This implies, of course, a judicious choice. Take such a hymn as—

> "I want to be an angel,
> And with the angels stand;
> A crown upon my forehead
> And a harp within my hand."

However bad this may be, it has some excellent points. It practically suggests fairyland to the child's mind. Crowns and harps are things that appeal to his imagination; and I can see how such words in a dreamy and imaginative child might awaken considerable feeling, which if shared by a number singing together might be very effectively focused by the music. Unfortunately the words of a large number of our Sunday-school tunes have not this vivid appeal to the imagination of the child; they practically suggest nothing. And if there is already no other enthusiasm in the school, the tune has a rather hard time unless it is jiggy.

A second avenue along which enthusiasm might be developed is by making more of church festivities—Thanksgiving, Christmas, Easter, and Children's Day. They should not only be made much of, but should have other and special days put in between so that there should be some point in the songs used with reference to the enthusiasm of the child. Any one who has worked with children will realize how quickly any such external developer of enthusiasm will be reflected in the way in which the music goes.

AMERICAN CHURCH MUSIC

C. Crozat Converse, LL.D., Highwood, New Jersey.

Who of the American Protestant clergy has sufficient musical culture to have musical convictions; and, if he has it, has the courage of them? Answer this question, and you have answered all questions touching American church music. The Church of Rome has musical culture and convictions; hence her musical system and priestly obedience to it. The Church of England has it and them, with their sequent courage, hence her musical system and intelligent clerical obedience to it; the clerical courage, of clerical musical convictions, because of the musical culture of her clergy, and their courage being born of their assurance of her countenance and support in the practicalizing of this courage.

The American Protestant clergy are between the devil of sensuous secular music and the deep sea of tentative hymnals. Our theological seminaries teach them less of music than Plato knew. Ordinarily, as pastors, they take what music is set before them, questioning not, lest grievous words about it stir up anger and their pastorates.

Hence our church music is a conglomerate of choral display and congregational triviality, musical and devotional system being absent. Contrast it, or see how it contrasts itself, with that of the Roman Church, in even the smallest and most rural of Roman-church edifice.

The musical system of Rome rules everywhere. The musical no-system of Protestant America manifests itself everywhere. Go to the Church of England—thou musical American Protestant, if too much Protestant to go to Rome—learn of it and be musically wise.

The learning of American church music should begin in our theological seminaries by adding at least a year of musical study to their courses. The present little musical knowledge that students obtain there clearly is a dangerous thing, judging from the sequent music in their pastorates. When they leave our seminaries let them visit the Church of England or the Protestant Church of Germany, and observe the musical symmetry that obtains in both; so that, when asked about music, as I recently asked a prominent American Protestant preacher, they will not answer as he answered me, "I do not understand music." This same American preacher writes about music, notwithstanding, moreover, nevertheless. Let our theological seminaries see that their graduates know music and its devotional powers, as well, at least, as Plato did; and sufficiently so that not one of their graduates would presume to answer me as did that distinguished American preacher. If our theological graduates care not for Plato, let them note Rowland Hill's pertinent words: "All music should have a sacred end and design; there it can never be too good, nor can they be too good who join in the solemn service." Or those of Dr. Emmons: "There ought to be a perfect concord between the music, the words, and the heart." Or those of Luther: "Music is the art of the prophets," and make it to be their art. Or those of Leigh Richmond: "Music is designed to prepare for heaven; to educate for the choral enjoyment of Paradise; to form the mind to virtue and devotion; and to charm away evil and sanctify the heart to God"; using it in their pastorates as he used it; as David used it, as Luther used it, as our Moody used it: intelligently, knowingly, effectively.

A somewhat thorough study and observation of the music of foreign and American Protestantdom has led me to conclude that the future of American church music depends upon the knowing of music by the American Protestant clergy, and their knowing of it aright.

Prayer-meeting Topics, June 1–27, as found in the "Union Prayer-meeting Helper."* with full text, notes, memory verses, and other helpful matter. *The Nation:* June 29–July 4. A Patriotic Meditation. Ps. xxxiii. 12, 13, 17–22. July 6–11. Citizens of the Times. Ps. cxxii. 6–9; 1 Chron. xvi. 11–22; xii. 32. July 13–18. Considering the Stranger (Home Missions). Deut. xxiii. 7, 8; xxxi. 12, 13. July 20–25. Sabbath and the Foreigner. Neh. xiii. 15–22.

*Funk & Wagnalls Company. Price 25c.

THE ALMIGHTY, THE ALL-MERCIFUL.

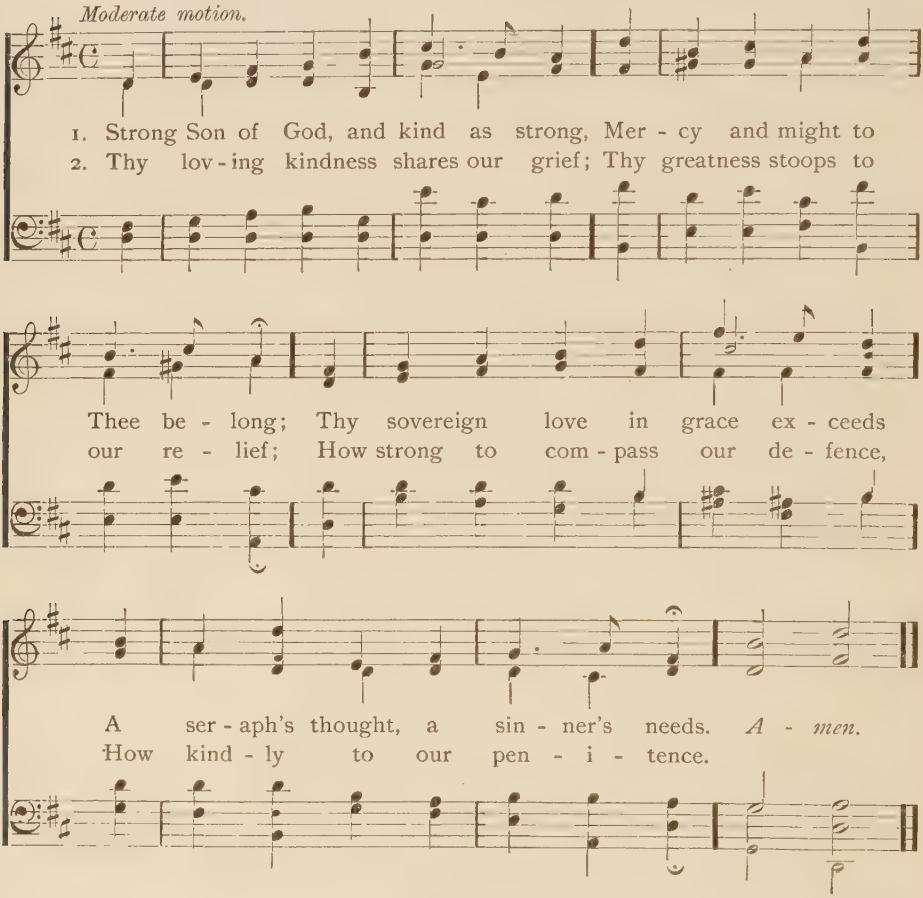
[A HYMN.]

"Power belongeth unto God. Also unto Thee, O Lord, belongeth mercy." Ps. 62: 11, 12.

CHORALE.

EL GOEL, L. M.

Words by the Rev. J. H. Sammis. Music by W. W. Gilchrist.


Moderate motion.
1. Strong Son of God, and kind as strong, Mer - cy and might to
2. Thy lov - ing kindness shares our grief; Thy greatness stoops to
Thee be - long; Thy sovereign love in grace ex - ceeds
our re - lief; How strong to com - pass our de - fence,
A ser - aph's thought, a sin - ner's needs. A - men.
How kind - ly to our pen - i - tence.

3 All kings shall come to kiss Thy feet,
Where matchless might and mercy meet;
And lisping babes shall see Thy face,
Great God and brother of our race.

4 Among the mighty reign alone,
Thy grace the glory of Thy throne;
Reign on the endless ages thru,
All-able and all-loving too.

5 Oh grant that we who daily prove
Thy mighty grace, Incarnate Love,
Enriched by what Thou dost bestow,
May all Thy kingly virtues show.

THE TEACHER

"As are parents, so are schools and teachers."

THE BIBLE-SCHOOL

Prof. Jacob R. Street, Ph.D., Syracuse University, Syracuse, N. Y.

In the light of the facts of the foregoing articles (see Homiletic Review, February, March, April, and May) one has to ask, How about the Bible-school? It is first necessary to get a clear conception of its purpose. When it was organized the aim of the founder was to give intelligent instruction along religious lines. He found people wofully ignorant of the fundamental facts upon which Christianity is based, and his aim was to bring to the mind of the waif and the outcast such facts as would lead them to the Light of the World. In a measure this school has held itself true, but it has failed to advance with the progression of the ages. In principle and in practise it is about where Robert Raikes left it. Secular schools have appropriated the findings of psychologic and sociologic science and employed them in the improvement of the instruction of the youth. Religious education has completely ignored these same sciences and so remains static rather than dynamic. It is an emotional rather than an instructional factor of society. It clearly has a double duty. It must create in the child an emotional attitude that will lead him to have ever a warm, lively interest in sacred things. It must go farther than this, for emotions are not the sure foundation of faith. They culminate in superstition. It must discipline the child. Knowledge, not feeling, is the basis of faith. The two must go together. Knowledge without feeling becomes rationalism, feeling without knowledge issues in sentimentalism. We must ever have the strong appeal to the child's emotions, but we must make him intelligent on the things about which we desire him to have right feelings. The work therefore of the Bible-school is twofold, propagandic and disciplinary. Hitherto it has put the emphasis upon the first and perhaps rightly so. The time, however, has come when the second must receive due attention. Its great problem is to take the child in its infancy period and by proper training lift him up stage by stage into the full estate of religious adulthood; not to rationalize him, but to make him an intelligent soul. Sanctified feelings are good, but the world is waiting for sanctified intellects.

Educationally speaking, the problem of the religious school is similar to that of the secular. Both must hand on a traditional body of knowledge that the race has found worth while. Both work at the task of formation and information. The principles and practises of the one obtain in the other. There can not be one set of principles for Sunday and another for Monday. The end to be reached and the means to be employed may not be the same, but the methods are. The same agencies that will win or destroy a child's attention on Monday will be in full force on Sunday. Memory is exactly the same every day of the year, and a teacher who gets results on Monday by observing its laws can not expect to get similar results on Sunday when these same laws are grossly violated. We must therefore make the Bible School a school in fact as well as in name. What does this imply?

I. A clear formulation of the purposes of the school in the light of the needs of the child.

II. A definite organization that will contribute to the accomplishment of these purposes.

III. An adequate and properly developed course of study.

IV. A corps of sufficiently trained teachers.

In the preceding articles it has been clearly demonstrated that the child is a developing organism. He is not a miniature man, but a man embryonically, potentially. He must pass through almost as great metamorphoses as does the acorn in becoming the oak. It is a false outlook then to conceive of the child from an adult standpoint. Growth, change, is the law of his life. This holds in every sphere of his being, physical, intellectual, volitional, social, religious. The effort of the home and the school is to foster this development, and so he grows physically into manhood stature, and psychically into a strong functioning mentality. It is very clear then that the same law and line of growth will hold religiously.

The purpose of religion is primarily the production of character and character comes by slow movements, and has its stages of unfoldment, which stages must be traversed by the child if he is to gain those qualities of body, mind, and soul that will enable him to resist the corroding influences of a corrupt and degenerate environment. It is not alone what one knows that makes one forceful or great. Socrates uttered only a half-truth when he made knowledge and virtue synonymous. The Sunday-school then must get back of the instruction to the child, observe the lines of his unfoldment, and bring him the things he needs at each stage of his development that through satisfying the lower levels of his being he may be lifted up into the higher and highest. The work of the Sunday-school, then, is not simply to teach the Bible, tho this will ever be a part of its function, but to use all the forces of the religious and the secular world that may be serviceable in the production of Christian manhood. The child is above the Church, is a hundredfold more important, and therefore everything must bend to his needs, not his desires. What shall be taught the child and what shall be done for him shall be determined by his needs and not by any adult conception of essential truth. In the article on the religious nature of the child I have shown that the child's religious growth is from very low and sensuous levels up into the spiritual. This spiritual growth can not be produced suddenly, tho the consciousness that God is my father and I am His child may come like the flash of the lightning. The aim of the Sunday-school then must be not to impose upon the child a body of religious truth that to the mature soul seems so important, but to take the world of facts as it surrounds the child and give to the facts their true value so that there may be built up in the consciousness of the child a true estimate of the world about him and his relation thereto and particularly the relation of the world about him and himself to the Deity, and to crystallize this consciousness into habits of right thinking and acting.

Having gotten the conception that the Sunday-school is to be more than an emotional teaching-institution or a sort of sacred club—one may ask what must be the character of the school in order to accomplish its developmental work. The answer leads first to the question of organization.

The fundamental principle of organization is unity—organic spiritual unity. By this is meant the bringing together of boys and girls either in separate classes, or in the same class, in such a way as to have in such class only those members who are of about the same stage of intellectual and moral and religious development, that they may unitedly and with profit combine with the mind of the teacher in the accomplishment of the task of the hour.

In the secular school organization means the bringing together of pupils into classes for the purpose of giving them class rather than individual instruction, and in order to facilitate the process of adapting the subject-matter of instruction and the method to the several pupils. The same purpose does or should actuate and determine the organization of the religious school. What are the facts of the case? Every school has some system of grading. Nowhere will one find pupils of five and of seventy-five years of age being taught together. Nowhere will one find a strict adherence to the principle that obtains in the secular school, viz., those pupils that can enter into active cooperative spiritual unity with the teacher should be grouped together. There it is the question of the ability of the several pupils to do jointly the task in hand. Personal friendship of pupil for pupil or of pupil for teacher, individual caprice, age or sex plays little or no part in determining who shall recite together. These are all powerful elements in the religious school. As a consequence we have an organization in name and not in fact. Every school possesses a primary, an intermediate, and a senior department, but few classes know to which they belong.

When the material of instruction is considered, the matter is even worse, for there is no evidence of any endeavor to suit the matter to the age and stage of advancement of the pupil. Whatever adjustment is made is one of method.

This is fundamentally wrong, for it ignores the very facts brought out in the former studies, and so makes the pupil subservient to ulterior ends rather than ulterior ends subservient to the pupils' needs and interests. The school, then, must be brought into such an organization as will best enable it to aid the child to live out his own life-processes most completely. This requires such an organization as will bring together

boys or girls who are at about the same period or stage of physical, psychical, and religious unfoldment, and will make impossible the great disparity that exists among the several class members as our Bible-schools are now organized.

The third problem involved is the course of study.

The uniform lessons have been a mighty power in the improvement of the work of the Sabbath-school and are not to be ruthlessly thrust aside. Neither are they to be perpetuated because of past service. We are at the crossing of the ways in our religious school. We must choose between existing conditions on the one hand and a thoroughly graded school on the other. It is the problem of uniformity over against diversity of material and method in harmony with the age and stage of growth of the pupils.

What are the advantages and disadvantages of each of the two systems?

Uniformity gives the inspiration that is born of numbers; second, it makes a general normal class for the teachers possible; third, it facilitates religious instruction in the home; fourth, it reduces to a minimum the difficulty and expense of preparation and publication of lesson helps, since one help will aid all classes of teachers.

What are the disadvantages of uniformity?

Its advantages are all for the teachers and officers and not for the children; second, it violates the most fundamental psychologic and pedagogic principles; third, it has failed to give the pupil any conception of the character and content of the Bible; fourth, it has entirely neglected the great wealth of ecclesiastical material such as church history, missionary enterprise, and heroism, philanthropy, and Christian sociology.

What are the advantages of the graded system?

It enables the superintendent adequately to classify the pupils so that they can do the most and the best work; second, it gives the teacher an opportunity more adequately to supply instruction suitable to the class needs; third, it organizes the material of instruction into a progressive series on the basis of the age and stage of development of the pupils, and so gives to the work progression and definiteness of aim; fourth, it gives the children a motive for work, for every normal child must have an incentive that is tangible, and none is stronger than the desire to pass from grade to grade; fifth, it systematizes instruction and brings it into harmony with educational principles which place the child and his needs first; sixth, it widens the course so as to make it include all religious effort and teaching.

What are its disadvantages?

It makes the problem of lesson helps an extremely difficult one. It would necessitate specific texts for each grade of the school; second, it would make it more difficult to retain certain types of pupils, for there are some who will not study, and failure to be promoted would but drive them away from the influences of religious tuition; third, it would be much more difficult to secure adequately prepared teachers.

A careful balancing of these antagonistic elements shows much stronger reasons why the curriculum of the Sunday-school should be graded. If there were no other than that the growing soul has distinct hungerings at various periods of its developing existence, that would be sufficient to justify its introduction.

First, There must be a gradation in the material studied. An efficient course of study makes provision for the epochal times of child life.

Second, An efficient course must be organic. The work of each year must lead to that of the next. Just as in the secular school the primary grade looks back to the kindergarten and forward to the next, so in the religious school the work of each class must build upon that of the preceding class and at the same time be laying foundation for the succeeding. This alone can give solidarity and so build up a unified dynamic consciousness producing a consistent character.

Third, A third requisite demands that the course be comprehensive. It must cover the whole circle of the divine revelation to man, whether in the Bible or in human life, whether exprest in story or incarnated in song.

Fourth, The course must be adaptive. This has already been sufficiently enlarged, but it may be further illustrated by the three great stages of psychical growth, viz., the perceptive or objective, the conceptual or elaborative, and the rational—or relating and judging period—to each of which suitable material and methods of instruction must be adapted. The Sabbath-school must earnestly face this question of curriculum and

bring it into harmony with modern psychologic requirements if it hopes to win the respect and gain the support and cooperation of the thousands of young people now passing through our high schools and colleges who have learned to discriminate the strong and efficient from the weak and the purposeless.

While on this question of a graded course of study, it is necessary to say that it will be impossible to classify or grade the pupils into organic groups until such times as there shall have been developed an adequate and workable course of study. The field of religious instruction must be carefully surveyed and the desirable and essential must be gathered therefrom and organized, and then this organized material made the basis of the grouping of the pupils into classes. This does not violate the principle of adaptation, for in the collection of such material one will ever be searching for those elements which, when rightly employed, will tend to produce religious growth in the child. An organized school without instructional material adapted to the various organic classes would be as great a farce as is the endeavor to teach the same lesson to all ages. An organized course of study and an organized school must coexist.

The fourth requisite to redeem the school of the Church and place it high in the confidence and esteem of the people and especially educated people is an adequate corps of workers. This is the most pressing need of the hour. Graded schools and organized courses of study are not to be compared with the prepared teacher. This imperative demand is not merely for the sake of instruction. This is but a secondary aim, or, rather, it is a means to an end, not the end. The taking the child at the kindergarten age and by wise and skilful treatment leading him up step by step into Christian character demands much more than the imparting of information.

I recognize fully the great indebtedness of the Church to the godly, earnest men and women who have labored for the " coming of the kingdom" into the hearts of the children, but I am also conscious of the inefficiency of such consecrated effort, and the failure was not due to lack of sympathy nor enthusiasm nor righteous ideals. The men and women simply did not understand child life and its particular needs and laws of development, and so did not produce great characters. Simply believing characters was the resultant. To-day we need not reformers but formers. As Horace Mann so aptly put it, " when anything is growing, one former is worth a thousand reformers." The problem is to take the inborn potencies or potentialities and so feed them and exercise them and push them that when manhood estate has been reached the individual will live a complete life.

In order that one may accomplish such a transcendent task it is necessary that special preparation be obtained. What are the lines of this preparation and how may it be given? The first part of this question has been somewhat fully answered in a previous number of THE HOMILETIC REVIEW for February, 1907, under the title "The Pastor and His Preparation." In this four lines of special training are treated: Mastery of the subject-matter of instruction; a thorough knowledge of the growing organism we call child; a complete understanding of the principles and practises of teaching; and personal character.

How such training may be given in our present organization is a very perplexing problem, and, to my mind, largely an insoluble one. It will, however, be perfectly easy when we have entered upon progressive class organization to have as the crowning grade of our schools a normal or teacher-training class, into which every member of the school will gravitate just as he passes from one grade to another to-day in our secular schools, and in which specific preparation will be given, whereby each one, if needed, will be ready to take his position as teacher of any grade to which he may be assigned, or for which his personal tastes and qualities fit him. This may be ideal, but it is an attainable ideal. We shall one day have specialists for all the classes, just as now we have our primary workers, and these special teachers will be the graduates of the normal class of each local school. The Sabbath-school problem is a complex one. It has at least these four aspects or propositions, and its solution is involved not in remedying any one of them but in the harmonious unfolding of all four.

THE BOOK

"A record of human experiences and divine revealings."

FROM THEOCRACY TO MONARCHY

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I. The Books of Samuel. In two particulars, the so-called Books of Samuel appear, in modern editions of the Old Testament, in a different form from the original. First, they are given separately, whereas originally they constituted a single book. The division appears to have been made, for purposes of convenient handling, in manuscript form, by the Alexandrian translators or possibly copyists or (if we may use a modern term) publishers of the Greek Old Testament. The editors of the Hebrew text adopted it, but not earlier than 1517 A.D. The second difference is that in title. Exactly what the name of this portion of the history of Israel before the exile was we do not know. In ancient times, both Samuel and Kings were called the Books of the Kingdom. With Jerome probably the name of Samuel was given to them to distinguish them from the subsequent portion of the history to which then the name Book of Kings was more strictly applied. From the modern point of view, the name Samuel appears unfortunate, since only a small portion of the history concerns the prophet and the greater part is devoted to David and Saul. But since Samuel, like Moses, begins a new epoch, and the religious reform of Israel inaugurated by him is carried through the reigns of Saul and David, there is a sense in which the title as it at present stands represents the books adequately. In no case, however, should the Jewish tradition that Samuel was the author of the history be allowed as a justification of the title.

There are two facts regarding the literary composition of these books on which all schools of criticism must agree. First, they have been revised and edited at the period of the exile or later, and second, fragments of older documents of a poetic nature have been incorporated in them. Less universal agreement exists as to further critical analysis. But if canons of criticism may be safely applied anywhere, their use in this field renders all but certain the conclusion that the books of Samuel are compilations from earlier sources. Happily, this conclusion does not directly disturb the religious faith, and if it were the only result of higher criticism, would not be challenged on that ground; neither does it materially affect conceptions of the history of the hundred years, more or less, covered by these books.

The main indication of prior sources in Samuel is a series of duplicate narratives of certain incidents with characteristic differences between the duplicates. There are, for instance, two denunciations of Eli's policy, two, or perhaps three, accounts of Saul's appointment as king, two accounts of his rejection, two of his death, two accounts of David's coming into court, two accounts of the negotiations for his marriage with Saul's daughter, two of his flight from court, two of his having Saul in his power, two of his taking refuge with Achish. These accounts have been put together with apparently little or no attempt to reduce the differences by omissions, adaptations, or corrections. And these differences are of such a nature as to inspire confidence in the general accuracy of the history given in the books. They indicate the independence of each source and create a presumption that we have in them exceedingly early and, in most cases, contemporary information regarding the persons, the events, and the movements which exercised such a powerful influence on the subsequent development of Israel's history.

The sources were probably at first composed and circulated as records of the judgeship of Samuel and of the lives, exploits, and reigns of Saul and David; they were fused into unity, however, as a history of David, the great and ideal king, the earlier accounts serving more or less directly as an introduction to the story. The exact number and nature of these sources and the extent and limits of each must remain, at least for the present, rather indefinite. Some scholars outline as many as five, others find no more than three. The latter view appears better supported. At any rate the most clearly marked sources are an old Ephraimite "History of Samuel," a still earlier Benjamite or

Judahite "History of Saul," and an equally early Judahite "History of David." The latter, too, may be continuous and complementary. They issue from the tenth century B.C. and probably represent the testimony of contemporaries of Saul and David, *i.e.*, not much later than the death of Solomon (c. 930).

As the books stand in their actual form they readily fall into three great sections, each capable of identification with the name of one of the three great heroes, Samuel, Saul, and David. The narrative opens with the low ebb of piety and prosperity in Israel under Eli, weaving into the melancholy portraiture an account of the birth and call of Samuel (chs. i.–iii.) and of the defeat and collapse of Israel before Philistine aggression. But Jehovah vindicates His own dignity, restores to Israel the ark which has been captured, and reestablishes a measure of order and prosperity (chs. iv.–vii.).

These reverses had imprest Israel with the need of a king. They might have raised Samuel to that office, it is true, but in such a case they would have had to face the venal character of his sons, his natural heirs. Samuel himself planned for a hereditary judgeship, devolving his functions on his sons as he advanced in years. But neither this plan nor that of trusting to the rise of another prophet-judge will satisfy the people. In spite of warnings and protests in the name of Jehovah, a monarchy is established with Saul as king and moves for a time prosperously (chs. viii.–xiv.). But Saul displays characteristics showing his lack of fitness to continue. He is rejected and David makes his appearance on the scene (xv., xvi.). With this event, Saul realizes his failure, is filled with melancholy, and gives himself to jealously persecuting David, and practically forces him to seek refuge with his enemy the Philistine king of Gath. At the decisive battle on Gilboa, Saul perishes together with four of his sons, and on account of the incompetency of the surviving members of his house, the dynasty is extinguished (xvii.–xxxi.). Thus ends the first of the two books. The second begins with the elevation of David to the throne by the tribe of Judah. He has to confront, however, the adherents of the house of Saul, who would rather have Mephibosheth succeed him. After a short but successful struggle, David is recognized by the whole of Israel and establishes his capital at Jerusalem (chs. i.–viii.). The reign of David, so full of aggressive campaigns, culminating not only in the complete independence of Israel from Philistine domination, but the establishment of empire, is then narrated (chs. ix.–xx.). In an appendix (chs. xxi.–xxiv.) the compiler introduces an episode concerning the revenge of the Gibeonites, two poems, a catalog of the chief warriors of David and their exploits, and the account of a plague occasioned by an ill-advised census and stayed by sacrifice.

II. From Theocracy to Monarchy. The section from vii. 15 to viii. 22 is homogeneous and taken from the later Ephramite of Samuel. How early or late it is might be determined by the relation of vs. 11–18 to the Deuteronomic law regarding "the manner of the kingdom" (Deut. xvii. 14–20). Deuteronomy and Samuel, however, are not exact parallels. The law of Deuteronomy says nothing on the subject of drafting the people to forced labor and taking their property without compensation. On the other hand, it forbids multiplying horses, taking many wives, and amassing treasure. This makes the determination of the priority of one or the other of these descriptions a very difficult matter. But upon the whole the Deuteronomic law has a ring of greater realism about it. The things it forbids are exactly what occurred in the history, whereas the picture in the warning of Samuel is more of an ideal, and may have been actually given by the prophet at the very moment of the transition from theocracy to royalty.

The point of view of the account is that of the firm believer in theocracy. Its author read the history not merely as the unfolding of the providential order, but as an exhibition of the special guidance and control of the affairs of Israel by Jehovah Himself. And in this he has given expression to the overwhelmingly vivid consciousness of Israel. The only difficulty about applying such a high-sounding name as theocracy to the period of judges is the manifest lack of political organization. But it is a mistake to assume that the theocratic ideal is necessarily associated with compact political organization. Upon almost any rational theory of the way in which the record of the days has come to its present form, the underlying belief of the age itself remains clearly discernible, that the life of Israel was under

Jehovah's will; that He desired the welfare of the people, interfered in their behalf against their enemies and oppressors, avenged their wrongs, and permitted their misfortune, reverses in battle, and subjugations under foreign control only as a punishment for their sins and a mode of discipline and training; in short, that He took the place over Israel which the kings of the gentile nations occupied among them. But what else was this than theocracy? Now, according to the point of view of this section, the demand for a king was an effort to abandon theocracy, and both Samuel and Jehovah are highly displeased with it. They yield to the demand only after strong protest and warning.

III. The First King. Since Samuel and the people had come to an agreement that there must be a king over Israel, the next step to be expected was the selection and public coronation of one. This is done not immediately but apparently after the considerable interval. The narrative of the demand for the king drops the matter with the dismissal of the people "Go ye every one unto his city" (viii. 22). At this point the author introduces from the Judahite "Life of Saul" the account of Saul's secret anointing by Samuel (ix. 1, x. 16). Chronologically, this section is properly inserted here, but as one passes to the sequel it becomes evident that it plays no proper part in the development of the history. When the narrative is continued from the "Life of Samuel" (x. 17), it is totally oblivious of this anointing and proceeds upon the assumption that the choice of the king is still to be made, and when made it is in accordance with the old Israelitish method of the lot. Moreover, the anointing is effected from a point of view which implies no break with the theocracy. In fact the establishment of the kingdom is viewed as only the continuation of the rule of Jehovah under a slightly modified form. The man chosen was to be called king instead of judge, but he was chosen by the seer, the representative of God, he was called to leadership upon the appearance of a common enemy as a deliverer of Israel from oppression (ix. 16), and was himself brought under the powerful sway of the prophetic spirit (x. 5, 6, 9–12). It was a judgeship in all but name.

IV. The Failure of Saul. Samuel's farewell (1 S. xii. 1–25) taken from the "Life of Samuel" is pervaded by an undertone of disapproval of Saul, not perhaps personally, but as representing an encroachment of the theocratic principle. The aged prophet takes occasion of the accession of Saul to deliver a farewell address similar to that delivered by Joshua upon his retirement from leadership (Josh. xxiv.), and perhaps drawn up in form by the historian with the recorded speech of Joshua as a pattern. His fears of failure for Saul were not unfounded. In another section taken from the same source (xv. 1–34) we learn that Saul went so far as to disregard or at least minimize the theocratic principle by violating the law of the ban. According to its spirit as well as its letter this law must be rigidly obeyed as well as enforced. But Saul took it upon himself to discriminate between what was worthless and what was of value, and only subjected the former to the operation of the law. This was innovation of an arbitrary kind and utilitarian in its motive. But Saul also used the service of Jehovah as a means toward promoting public and personal gain. He claims to have spared the best of the flock in order that they might serve as victims in sacrifice. But first of all they were condemned to destruction, and, according to the terms of the law of the ban, they must not be put to the service of man, far less that of God. Still more offensive was, perhaps, Saul's intention to use the accursed victims as food in a great popular sacrificial festival or banquet. Finally, the king who violated the law of Jehovah, the very constitution under which he held his scepter, arrogating to himself the right to use his own pleasure or private judgment in matters already prescribed, was not fitted to infuse or develop the spirit of obedience in his people. He could not consistently demand that from his subjects which he did not yield to his Sovereign. The law of the ban was not provided with a discretionary clause. It gave no option but obedience, offered no opportunity for interpretation. Its infraction was absolute failure to understand its nature.

According to a parallel account, which bears marks of Judean prophetic origin (xiii. 4b–15a), but need not therefore be interpreted as contradictory to that just cited from the "Life of Samuel," the rejection of Saul was based on his performing the sacrifice which only the priest-prophet Samuel

was competent to perform. In either, and in both cases, the failure of Saul is the violation of divine law, the failure to realize the ideal of a theocratic king, and therefore the failure to grasp the meaning of the mission of Israel in the world.

THE BIBLE IN THE WORLD

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THE Bible is called *the* Book, and rightly so. Aside from what the Bible is to millions of Christians as a book of devotion and life, no book has been translated into so many languages as the Bible. This work of translation has been going on amid the perpetual flux of things, in spite of theological controversies and attacks made upon it by all manner of *ists* and *isms*. The Bible has outlived all these attacks and unceasingly goes on its missionary errand from land to land and from sea to sea. Assuming that there are about two thousand different living forms of speech in the world, spoken by the fifteen hundred millions, at which the population of the world is estimated, it must be confest that much is yet to be done; but considering the difficulty of translating a book like the Bible or only a part of it into a language which has neither a grammar nor a lexicon and which is devoid of terms expressive of ideas which are contained in the Bible, one must readily conceive that the work of translation can only be of slow growth. But in spite of the very many difficulties it is a wonder that so much has already been accomplished, and the list of translations which we give must certainly be surprizing. A few names like Samaritan, Aramean, Gothic, etc., have been purposely omitted. It may be possible also that some modern translations have been omitted owing to a lack of sources. Admitting all possibilities, our list is the most comprehensive and most complete. It comprizes translations into languages which have long since fallen out of use. But our purpose is to acquaint the reader with what has been done for the Bible by good men in past years and who served their time and generation with a conservatism that must fill us with admiration. Many languages have been saved from oblivion; half-beastly sounds were raised into ordered speech; illiterate language received a literature; the standard of the nobler tongues was thus sustained and beyond all other books together the Bible has made human speech glorious. What a wonderful library these translations—comprizing one hundred and twenty-five complete Bibles and one hundred and twenty-three New Testaments besides the different parts—would make! Some versions exist also in different recensions, *i.e.*, were prepared by different translators. Each has its special merits, as can be seen, for example, from a comparison of the Authorized and Revised English Versions. But these different recensions have not been mentioned. We have also not mentioned diglot editions, *i.e.*, versions printed in two languages, or versions printed in two or more different characters. We merely touch upon these points to show that the Bible is indeed *the* book, tho some would tear it into shreds and flout as a hoary legend.

"Go, mighty Book, through every land,
Go, mighty Book, through rolling ages;
Thou Voice, the child may understand,
Thou Deep, unfathom'd by the sages!"

ALPHABETICAL LIST OF TRANSLATIONS, WITH LOCALITIES WHERE THEY CIRCULATE.

[B—Bible; NT—New Testament; NT+ = other portions besides the New Testament; P—part only.]

1. Abenaqui, P. Nova Scotia. 2. Acra or Ga, B. Gold Coast, W. Africa. 3. Aimara, P. Bolivia, S. America. 4. Ainu, NT+. Yezo, Japan. 5. Akkaway, P. S. America. 6. Akunakuna, P. Old Calabar, W. Africa. 7. Albanian-Gheg, N.T+. Northern Albania. 8. Albanian-Tosk, NT+. Southern Albania. 9. Alfuor, P. Celebes, Malaisia. 10. Algerian Arabic, P. Algeria. 11. Aliout, P. Alaska. 12. Altai Kirghis, P. Tomsk, Siberia. 13. Amharic, B. Abyssinia. 14. Amoy, B. Amoy and Island of Formosa. 15. Anam, P. Cochin-China. 16. Aneityum, B. Aneityum, New Hebrides. 17. Angami, P. Assam, British India. 18. Aniwa, NT+. Aniwa, New Hebrides. 19. Arabic, B. Egypt, Syria, etc. 20. Arapaho, P. Arapaho Indians, Wyoming. 21. Arawak, P. S. America. 22. Armenian, Ancient, B. For Armenians of Constantinople, Calcutta, etc. 23. Armenian, Modern, B. For Armenians of Constantinople, Calcutta, etc.

24. Armenian, Ararat, B. Russian province of the Caucasus. 25. Armeno-Turki, B. For Armenians using the Turkish language with Armenian characters. 26. Asami, B. Province of Assam. 27. Ashanti, or O-Tshi, B. Gold Coast of Ashanti Country, W. Africa. Aulua, see Malekula. 28. Azerbijani or Trans-Caucasian Turki, Trans-Caucasia and N. W. Persia. 29. Badaga, P. Nilgiri Hills. 30. Baghelkhandi, NT. In the Doab of Ganges and Jumma. 31. Balolo (Lolo) or Mongo, NT. Equatorial Kongo. 32. Balochi, NT+. Baluchistan and Frontier districts of the Punjab. 33. Balti. P. Baltistan, N. W. Kashmir. 34. Bangi, P. Kongo Free State. 35. Bashkir Turki, P. Ufa, Russia. 36. Basque-French (Labourdin), NT. Departments of the Pyrenees and Navarre. 37. Basque-French (Souletin), P. Departments of the Pyrenees and Navarre. 38. Basque-Spanish, P. Provinces of Biscay, Guipuscoa, and Alava. 39. Basque-Spanish (Guipuscoa), P. Provinces of Biscay, Guipuscoa, and Alava. 40. Batta-Toba, B. Battas of N. Sumatra. 41. Batta-Angkola or Mandailing, NT. Battas of S. Sumatra. 42. Beaver, P. Indians on the Peace River, Canada. 43. Benga, NT+. Gabun, W. Africa. 44. Bengali, B. Province of Bengal. 45. Bengali-Musalmani, P. Province of Bengal. 46. Berber (Rifi), P. Morocco. 47. Bhatneri, or Virat, NT. Bhatnir, w. of Delhi. 48. Bicol, P. Philippine Islands. 49. Bikaniri, NT. Bikanir, N. of Marwar. 50. Blackfoot, P. Indians on the east of the Rocky Mountains. 51. Bogos or Bilin, P. The Bilin tribe in N. Abyssinia. 52. Bohemian, B. Czechs of Bohemia and Slovaks of Hungary. 53. Bolengi, P. Kongo Free State. 54. Bondei, P. Usambara, German E. Africa. 55. Brahui, P. Baluchistan and Frontier districts of the Punjab. 56. Braj, NT. Province of Muttra. 57. Breton, B. Province of Brittany. 58. Bugis, NT+. Celebes, Malaisia. 59. Bugotu or Ysabel, P. Solomon Islands. 60. Bulgarian, B. Bulgaria, Rumelia, and Macedonia. 61. Bullom, P. Sierra Leone. 62. Bulu, P. Gabun, W. Africa. 63. Burmese, B. Burma. 64. Cakchiquel, P. Guatemala, Central America. 65. Cambodian, P. Cambodia. 66. Canton or Punti, NT+. Canton and neighborhood. 67. Carib, P. British Honduras and West Indies. 68. Catalan, NT. Province of Catalonia. 69. Chaga, P. s. of Kilima Njaro, E. Africa. 70. Chamba, P. Rajputs in the Chamba State, Kashmir. 71. Cheremiss, NT. Banks of the Volga and Kama, near Kazan. 72. Cherokee, NT. For Cherokee Indians. 73. Chhattisgarhis, P. Central Provinces, India. 74. Chinese (Wenli), B. China in general. 75. Chinese (Easy Wenli), B. China in general. 76. Chipewyan, NT. From Churchill to Athabasca. 77. Chi-Tonga (Tonga), P. W. of Lake Nyassa. 78. Choktaw, NT. for Choktaw Indians, N. America. 79. Chuana or Sechuana, B. Bechuana and Matabele tribes. 80. Chung Chia, P. s.w. of Kweichau Province. 81. Chuvash, N. T. Volga valley, near Simbirsk. 82. Coptic, NT+. Copts in Egypt. 83. Cree, Western or Plain dialect, B. Cree Indians, Manitoba, etc. 84. Cree, Eastern, P. Indians on the Red River. 85. Creolese, NT. Danish West India Islands. 86. Curaçao, P. Spain, S. America. 87. Dakhani, NT+. Mohammedans in Madras Presidency. 88. Dakota, B. For Dakota Indians. 89. Danish or Norwegian, B. Denmark and Norway. 90. Daui or Suau, P. South Cape of New Guinea. 91. Delaware, P. For Delaware Indians, U. S. 92. Dieri, NT. Cooper's Creek, S. Australia. 93. Dikele, P. In the region of the river Gabun, W. Africa. 94. Dinka, P. White Nile, above the Sobat. 95. Dobu, P. New Guinea. 96. Dogri, NT. Dogras of Jammu, s. of Kashmir. 97. Dominica, P. Dominica, St. Lucia, Granada, and Trinidad. 98. Dualla, B. Cameroons, W. Africa. 99. Duke of York Island, P. Bismarck Archipelago. 100. Dutch, B. Holland and Dutch Colonies, S. Africa. 101. Dyak, B. Borneo. 102. Dyak, Sea dialect. P. Borneo. 103. Ebon, NT+. Marshall Islands. 104. Efik, B. Old Calabar, W. Africa. 105. English, B. British Empire, etc. 106. Epi, East, or Laevo, P. East Epi, New Hebrides. 107. Epi, S. G. or Tasiko, P. S. E. Epi, New Hebrides. 108. Epi, West, or Baki, P. West Epi, New Hebrides. 109. Epi, S. W., or Bieri, P. S. W. Epi, New Hebrides. 110. Eromanga, NT. Eromanga, New Hebrides. 111. Eskimo, Greenland, B. Greenland. 112. Eskimo, Labrador, B. Labrador. 113. Eskimo, Baffin's Land, P. Cumberland Sound. 114. Esth-Dorpat, NT+, Southern part of Esthonia. 115. Esth-Reval, B. Northern part of Esthonia, on Gulf of Finland. 116. Ethiopic, NT+. For the Church in Abyssinia. 117. Ewé, NT+. Western part of Gold Coast. 118. Falasha Kara, P. Jews in the Kara district of Abyssinia about Metammeh. 119. Fang (Gabun), P. French Kongo. 120. Fanti, NT+. Fanti, in the neighborhood of Cape Coast Castle. 121. Fanting, P. Ambrym, New Hebrides. 122. Faroe, P. Faroe Island. 123. Faté, Erakar dialect, P. Faté, New Hebrides. 124. Faté, Havannah dialect, NT. Faté, New Hebrides. 125. Fernandian, P. Fernando Po, Africa. 126. Fiji, B. Fiji Islands. 127. Finn, B. Finland. 128. Fioti, B. Kongo Mouth and beyond. 129. Flemish, B. Belgium. 130. Florida, P. Solomon Islands. 131. Formosa, P. Formosa. 132. French, B. France, etc. 133. Fris, P. Friesland. 134. Fuchau, B. Province of Fukien, China. 135. Futuna, P. Futuna, New Hebrides. 136. Gaelic, B. Highlands of Scotland. 137. Galla, Central, B. Shoa, Northeast Africa. 138. Galla, Ittu, P. Harar, Northeast Africa. 139. Galla, Bararetta or Southern, P. S. Galla country. 140. Galwa, P. French Kongo, W. Africa. 141. Ganda, or Lu-

Ganda, B Uganda, n. of Victoria Nyanza. 142. Gang, or Acholi, P. Nile Province. 143. Garo (Kachari), NT+. Garo Hills, Assam. 144. Gashwali, NT. Tribe in Himalayas, W. of Kumaon. 145. Georgian, B. Georgia, C. and W. Caucasus. 146. German, B. Germany, Austria, etc. 147. Gilbert Island, B. Oceania. 148. Giryama, OT+. Neighborhood of Mombasa. 149. Gitano, P. For Spanish Gypsies. 150. Gogo, NT+. Wagogo, a tribe in E. Equatorial Africa. 151. Gond, P. Hill tribe in Central India. 152. Grebo, P. Liberia, W. Africa. 153. Greek, Ancient, B. For Greek churches. 154. Greek, Modern, B. For Greeks. 155. Guarani, P. Guarani of Paraguay. 156. Gujarati, B. Surat and Province of Gujarat. 157. Gujarati, Parsi, NT. Parsis, Bombay Presidency. 158. Gunu, Popo, or Dahomey, NT+. Dahomey, between the Volta and Lagos. 159. Haida (Hydah), P. Queen Charlotte Island, British Columbia. 160. Hainan, P. Island of Hainan, S. China. 161. Hakka, NT+. Province of Kwangtung, S. China. 162. Hangchow, P. Province of Chekiang, China. 163. Harauti, NT. Province w. of Bundelkhand, India. 164. Hausa, NT+. W. Sudan. 165. Hawaii, B. Sandwich Islands. 166. Hebrew, B. For Jews and students. 167. Herero, NT+. Damara Land, S. Africa. 168. Hindi, B. Hindustan. 169. Hindustani or Urdu, B. For Mohammedans of India. 170. Hinghua, NT+. Province of Fukien, China. 171. Hungarian or Magyar, B. Magyars of Hungary and Transylvania. 172. Hungarian Wend, NT+. Wends in Hungary and Carniolia. 173. Iaian (Uveah), B. Uveah, Loyalty Islands. 174. Ibibio or Qua-Ibo, P. Old Calabar district, W. Africa. 175. Ibo (Isuama), P. Bonny, near the mouth of the Niger. 176. Ibo (Niger), NT+. R. Niger, W. Africa. 177. Icelandic, B. Iceland. 178. Igbira, P. Mouths of Niger and Binué. 179. Ijo or Ideo, P. Brass, Guinea, in Niger Delta. 180. Ilocano, NT. Philippine Islands. 181. Indo-Portuguese, NT+. Portuguese and their descendants in Ceylon and India. 182. Iowa, P. Iowa Indians, N. America. 183. Irish or Erse, B. Ireland. 184. Iroquois, P. For Indians in Provinces of Quebec and Ontario. 185. Isabel, P. Solomon Islands. 186. Isubu, P. Kamerun, W. Africa. 187. Italian, B. Italy. 188. Jagatai Turki, or Tekke Turcoman, P. Turkestan and Central Asia. 189. Jaipuri, P. Jaipur, e. of Marwa and w. of Agra. 190. Japanese, B. Japan. 191. Jatki, Muttani, Derawal or Lahnda, NT. W. Punjab, between the Indus, Chenab, and Ghara Rivers. 192. Jaunsari, P. Dehra Dun, N. W. Provinces of India. 193. Javanese, B. Java. 194. Jolof or Wolof, P. Tribe near Bathurst, Gambia, W. Africa. 195. Judæo-Arabic, P. For Jews in Yemen, Egypt, Syria, and Mesopotamia. 196. Judæo-German (Yiddish), NT+. For Jews in Europe. 197. Judæo-Persian, P. For Jews in Persia. 198. Judæo-Spanish, B. For Spanish Jews in Turkey. 199. Judæo-Syriac, NT. For Jews in the East. 200. Judæo-Tunisian, P. For Jews of Tunis, Algeria, and Tripoli. 201. Kabyli, NT. Algeria. 202. Kachchhi or Cutchi, P. Prov. of Katch, between the Gulf of Katch and the Indus. 203. Kafir or Xosa, B. Kafraria, S. Africa. 204. Kaguru, P. Mamboia, German E. Africa. 205. Kalaña or Se-Kalaña, P. West of Matabeleland. 206. Kamba (East), P. Brit. E. Africa. 207. Kanarese, B Throughout the Mysore, also in the Province of Kanara, and as far north as the Kistna River. 208. Kanauji, NT. In the Doab of Ganges and Jumna. 209. Kandh or Kui, P. Vizagapatam and Ganjam Hills. 210. Karanga, P. Mashona Land. 211. Karel, P. Government of Tver, Russia. 212. Karen-Bghai, P. Bghai-Karens in Burma. 213. Karen-Pwo, B. Pwo-karens in Burma. 214. Karen-Sgau, B. Sgau-Karens in Burma. 215. Kashgar Turki, P. Chinese Turkestan. 216. Kashmiri, B. Kashmir, N. India. 217. Kausali, P. Western part of Oudh, India. 218. Kazak Turki, NT. For Tartars in the Vicinity of Orenburg, Russia. 219. Kazan Turki, P. Kazan. 220. Keapara, P. New Guinea. 221. Kele, P. French Kongo. 222. Khassi, B. Khasia Hills, Assam. 223. Khondi, P. India. 224. Kienning, NT+. Province of Fukien. 225. Kienyang, P. Province of Fukien. 226. Kikuyu, P. Brit. E. Africa Protectorate. 227. Kinwha, P. Central China. 228. Kirghis Turki, NT. Siberia and Turkestan. 229. Koi, P. S. India, Godavery dist. 230. Kondé, P. Lake Nyassa, Central Africa. 231. Kongo, NT. Mouth of Kongo and Stanley Pool. 232. Konkani, NT+. The common people of the S. Konkan. 233. Koranko or Kuranko, P. Western Soudan. 234. Korean, NT. Korea. 235. Korku or Kurku, P. Kolo Central. 236. Kortha, P. Province of Bengal, British India. 237. Krim Turki or Karaite Tatar, OT. Karaite Jews and Tatars of the Crimea. Kroat, see Servian. 238. Kuanyama, P. Tribe in N. Ovambo Land, S. Africa. 239. Kumaoni, NT. Kumaon, W. of Palpa. 240. Kurd (Armenian character), NT. Kurds using the Armenian character. Kurd (Kermanshah dialect, Arabic character), P. Kermanshah, Persian and Kurdish frontier. 241. Kumuk Turki, P. N. and N. E. Daghestan. 242. Kurukh (Uraon), P. Chhota Nagpur, North India. 243 Kusaie, NT+. Caroline Islands. 244. Kwa-gutl or Qwa-gutl, P. Indians of Vancouver Island. 245. Kwanglung, B. S. China. 246. Laos, P. Siam, Indo-China. 247. Lapp, Norse (Quanian), B. Norway. 248. Lapp, Russ, P. Russian Lapland. 249. Lapp, Swedish, B. Sweden. 250. Latin, B. Europe, etc. 251. Lepcha or Rong, P. Around Darjiling. 252. Lett, B. Provinces of Livonia and Courland. 253. Lifu, B. Loyalty Islands, Oceania. 254. Lithuanian or Lithu, B. Germany.

255. Liv, P. Livonians in N. Courland. 256. Luba, P. Lubaland, British Central Africa. 257. Luchu, P. Luchu Islands. 258. Lushai, P. Province of Assam. 259. Mabuiaj, P. Several islands, Torres Straits. 260. Macassar, B. Celebes Islands, Malaisia. Macedonian, see Ruman. 261. Madurese, P. Madura Isl., Malaisia. 262. Mafur, P. Dutch New Guinea. 263. Magadhi or Magahi, NT. Province of S. Bihar, India. 264. Makua, P. Mozambique, E. Africa. 265. Malagasi, B. Madagascar. 266. Malay, B. Malaisia. 267. Malay, Low or Soerabayan, NT+. Batavia. 268. Malay, Samarang, NT. Malaisia. 269. Malayalam, B. Travancore and Malabar. 270. Malekula-Aulua, P. S. E. coast, Malekula, New Hebrides. 271. Malekula-Pangkumu, P. S. E. coast, Malekula, New Hebrides. 272. Malekula-Uripiv, P. N. E. Malekula, New Hebrides. 273. Maliseet, P. Indians in New Brunswick. 274. Malo, P. St. Bartholomew, New Hebrides. 275. Maltese, NT. Malta. 276. Malto, Rajmahali or Maler, P. Rajmahal Hills, Bengal. 277. Mambwe, NT. south of Lake Tanganyika, Africa. 278. Manchu, NT. Manchuria. 279. Mandarin (Nanking), NT. China. 280. Mandarin (Peking), B. China. 281. Mandarin (Shantung), P. China. 282. Mandigo, P. Gambia and W. Sodan. 283. Manganja, P. East equatorial Africa. 284. Manipuri or Meithei, NT. Manipur, S. E. Assam. 285. Manx, B. Isle of Man. 286. Maori, B. New Zealand. 286a. Mapuché, P. Indians of Araucania, Chile. 287. Marathi, B. Bombay Presidency. 288. Maré or Mengone, B. Loyalty Islands. 289. Marquesas, P. Marquesas Islands, Oceania. 290. Marwari, NT. Marwar, north of Mewar, India. 291. Masaba, P. Mount Elgon, Kavirando, E. equat. Africa. 292. Masai, P. British and German E. Africa. 293. Mashona, P. Mashona Land, S. Africa. 294. Massachusetts, B. For Indians of New England States. 295. Mauritius Creole, P. Creoles in Mauritius. 296. Maya, P. Yucatan, Central America. 297. Mbundu, P. Angola country, W. Africa. 298. Mende or Mendi, P. Sierra Leona, W. Africa. 299. Mer or Murray Island, P. Murray Island, New Guinea. 300. Mexican or Aztec, P. Mexico. 301. Mic-Mac, NT+. Indians in Nova Scotia. 302. Mohawk, NT+. Indians West of Falls of Niagara. 303. Mon or Talaiñ, NT+. Province of Pegu, Lower Burma. 304. Mongol, Literary, B. Mongolia. 305. Mongol, Buriat (Northern), P. Russian Mongolia. 306. Mongol, Kalkhas (Southern), P. Chinese Mongolia. 307. Mongol, Kalmuk (Western), NT. Kalmuks of the Don and Volga, in Russia, and Eleuths, Kalmuks, and Soungars, of Mongolia. 308. Moorish (Magrebi), P. Morocco. 309. Mordoff or Mordvin (Ersa), NT. Governments of Nijni-Novgorod and Kazan. 310. Mordoff or Mordvin (Moksha), P. Governments of Nijni-Novgorod and Kazan. 311. Mortlock, NT. Caroline Islands. 312. Mosquito, NT. E. coast of Nicaragua. 313. Mota, NT. New Hebrides. 314. Motu, or Pt. Moresby, or New Guinea, NT. Port Moresby, New Guinea. 315. Mpongwe, B. Gabun, W. Africa. 316. Mukawa, P. Cape Vogel, Brit. N. Guinea. 317. Mundari or Kol, NT+. Kols of Chhota Nagpur. 318. Muskoki, NT+. Creek Indians, N. America. 319. Mwamba, P. Lake Nyassa, E. Africa. 320. Nahuatl, P. United States. 321. Naipali, Parbatia, or Nepalese, NT+. Kingdom of Nepal. 322. Nama, B. Great Namaqua Land, S. Africa. 323. Namwanga, P. N. w. of Lake Nyassa. 324. Narrinyeri, P. For natives of S. Australia. 325. Ndongo or Ovambo, NT. N. of Great Namaqua Land. 326. Negro English, NT+. Surinam, Dutch Guiana. 327. Neshga, NT. Nishkah Indians on Naas River, N. America. 328. New Britain, NT. New Britain. 329. Nez Percés, P. United States, N. Am. 330. Nganga, P. River Shiré, E. Africa. 331. Ngoni, P. L. Nyassa, E. Africa. 332. Nguna, P. New Hebrides. 333. Nias, NT+. Island of Nias, near Sumatra. 334. Nicaragua, P. Central America. 335. Nicobarese, P. Nicobar Islands. 336. Ningpo, B. Ningpo, Central China. 337. Niué, B. Savage Island, Oceania. 338. Nkondi, P. Nyassaland. 339. Nogai (or Karass) Turki, B. Tatars in Crimea and on the Lower Volga. 340. Nogugu, P. Espiritu Santo, New Hebrides. Norwegian, see Danish. 341. Nsembe, P. Kongo, W. Africa. 342. Nuba, P. Mohammedans about Dongola. 343. Nupe, P. Nupé tribe, on the Niger. 344. Nyamwezi, P. Unyamwezi, German E. Africa. 345. Nyanja (Eastern), P. S. e. of Lake Nyassa. 346. Nyanja (Southern & Western), P. S. w. of Lake Nyassa. 347. Nyassa Nyika, P. Between Tanganyika and Nyassa. 348. Nyika, or Kinika, P. Wanika, near Kilima-Njaro. 349. Nyoro or Toro, NT. Northwest of Uganda. 350. Ojibwa, NT+. Chippewa or Salteaux Indians. 351. Omaha, P. For the Omahas, Un. St. 352. Oriya or Uriya, B. Province of Orissa. 353. Osset, P. Central regions of the Caucasus. 354. Ostjak, P. In governments of Tobolsk and Tomsk. Otshi, see Ashanti. 355. Ottawa, P. For Ottawa Indians, N. Am. 356. Pahouin or Fañ, P. French Kongo. 357. Pali, NT. India. 358. Pahtyan or Paulician, P. South Hungary. 359. Palpa, NT. Small States n. of Oude. 360. Panaieti, P. New Guinea. 361. Pangasinan, P. Philippine Islands. 362. Panjabi, NT+. Northern Punjab. 363. Panjabi Gurmukhi, NT+. Northern Punjab. 364. Panjabi Urdu, P. Northern Punjab. 365. Pashto or Afghani, B. India and Afghanistan. 366. Pedi, or Sepedi, NT. North Transvaal. 367. Perm, P. Russia. 368. Persian, B. Persia, India, etc. 369. Piedmont, NT. Piedmont. 370. Pokomo, NT. Wito Country, Brit. E. Africa. 371. Polish, B. Poland, etc. 372. Ponape, NT+. Caroline Islands. 373. Portugal, B. Portugal

and colonies, and Brazil. 374. Poto, P. Kongo. 375. Provençal (Languedoc), P. Southern France. 376. Quechua, P. Interior of Argentina. 377. Quiché, P. Guatemala. 378. Ranon, P. Ambrym, New Hebrides. 379. Rarotonga, B. Hervey or Cook's Island. 380. Romansch, Upper Engadine, NT. The Engadine, Switzerland. 381. Romansch, Lower Engadine, B. The Engadine, Switzerland. 382. Romansch, Oberland, B. The Grisons, Switzerland. 383. Ronga, NT+. Near Delagoa Bay, S. E. Africa. 384. Rotti, P. Rotti Islands, Malaisia. 385. Rotuma, NT. Rotuma, Oceania. 386. Ruk, P. Caroline Islands. 387. Ruman, Standard, B. Rumania and part of Transylvania. 388. Ruman, Macedonian, P. Rumans s. of the Danube. 389. Russ, B. Russia. 390. Ruthen, B. Galicia, Little Russia. 391. Saa, P. Mwala, Solomon Islands. 392. Sagalla, P. East Central Africa. 393. Saibai, P. British New Guinea. 394. Samoa, B. Navigator Islands. 395. Samogit, NT. Russia. 396. Sangir, NT+. Sangir Islands. 397. Sanskrit, B. India. 398. Santali, NT+. S. Bhagalpur, Bengal. 399. Santo Bay, P. St. Philip Bay, Santo, New Hebrides. 400. Sard, P. S. Sardinia. 401. Sena, P. S. Africa, mouth of the Zambesi. 402. Seneka, P. Seneca Indians, U. S. A. 403. Servian-Croat, B. Servia, Bosnia, Herzegovina, Montenegro, Croatia, Slavonia, Dalmatia, etc. 404. Shambala, P. German E. Africa. 405. Shan, P. Burma and Shan States. 406. Shanghai, NT+. Shanghai and neighborhood. 407. Shawanoe, P. Shawanoe Indians, N. Am. 408. Sheetswa, P. Zululand, S. Africa. 409. Shimshi, P. Pacific Coast. 410. Shona, or Ma-Shona, P. Mashona Land. 411. Siamese, B. Siam. 412. Sindhi, NT+. Sindh, India. 413. Siñhali or Singhalese, B. Ceylon. 414. Slavi, P. Indians on the Mackenzie River. 415. Slavonik, B. For the Russian Church. 416. Slovak, NT+. Northwest of Hungary. 417. Sloven, NT+. Slovenians in S. Austria, etc. 418. Soga, P. German E. Africa. 419. Spanish, B. Spain, S. American Republics. 420. Suchau, NT. Central China. 421. Sukuma, P. Nassa, S. Victoria Nyanza. 422. Sundanese, B. Western part of Java. 423. Susie, P. S. Morocco. 424. Susu or Soso, NT. French Guinea. 425. Suto or Sesuto, B. Basuto Land, Cape Colony, etc. 426. Swahili, Zanzibar dialect, B. Zanzibar, etc. 427. Swahili, Mombasa dialect, P. Neighborhood of Mombasa. 428. Swatau, NT+. Southeastern China. 429 Swedish, B. Sweden. 430. Syriac—Ancient, B. For Syrian Church. 431. Syriac—Modern, B. For Nestorians in Persia and Turkey. 432. Syrjen or Zir, P. Russia. 433. Tabele or Sen-Tebele, NT. Matabele Land. 434. Tafasao, P. Aniwa, New Hebrides. 435. Tagalog, B. Philippine Islands. 436. Tahiti, B. Tahiti, Society Islands. 437. Taichau, NT+. Taichau, China. 438. Tamil, B. Karnatic and N. Ceylon. 439. Tangkhul Naga, P. N. e. from Manipur. 440. Tanna, Kwamara dialect, NT. Tanna, New Hebrides. 441. Tanna, Lenakel dialect, P. Tanna, New Hebrides. 442. Tanna, Weasisi dialect, P. Tanna, New Hebrides. 443. Tavara, P. New Guinea. 444. Taveta, P. British E. Africa. 445. Teke, P. R. Kongo, W. Africa. 446. Telugu, or Telinga, B. South India. 447. Tenné, NT+. Quiah country, near Sierra Leone. 448. Thonga or Gwamba, B. near Delagoa Bay. 449. Tibetan, NT+. Tibet. 450. Tigré, NT. Eastern Abyssinia. 451. Tigrinya or Tigrai, NT. N. Abyssinia. 452. Tinné, NT. Indians on the Mackenzie River. 453. Toaripi, P. New Guinea. 454. Toda, P. Nilgiri Hills, India. 455. Tonga, B. Friendly Islands, Oceania. 456. Toro, P. West of Uganda, equat. Africa. 457. Torres, P. Torres Islands, South Pacific. 458. Tukudh, B. Tukudh or Loucheux Indians, Yukon River. 459. Tulu, NT+. West of Mysore, India. 460. Turkish (Osmanli), B. Turkey. 461. Udaipuri, P. Province of Mewar, or Udaipur. 462. Ujaini, NT. Province of Malwa. 463. Ulawa, P. Solomon Islands. 464. Umon, P. Old Calabar, W. Africa. 465. Uzbek Turki, P. Turkestan and Central Asia. 466. Vaudois, P. Vaudois, or Waldenses. 467. Visayan, or Bisayan, de Iloilo, NT. Philippine Islands. 468. Vogul, P. Voguls in Western Siberia. 469. Votjak, P. Russia. 470. Wedan, P. Brit. New Guinea. 471. Welsh, B. Wales. 472. Wenchau, NT. Wenchau, Middle China. 473. Wend—Upper, B. Saxon Lusatia. 474. Wend—Lower, B. Prussian Lusatia. 475. Yahgan, P. S. America. 476. Yakut Turki, P. Northeast Siberia. 477. Yalunka, P. Falaba district, Sierra Leone. 478. Yao, NT. Blantyre, E. Africa. 479. Yoruba, B. Yoruba Land, W. Africa. 480. Zimshi, P. British Columbia. 481. Zulu, B. South Africa.

Since the above was written other additions have been made.

SERMONIC LITERATURE

SERMONS—ADDRESSES

"Soft words, smooth prophecies, are doubtless well;
But to rebuke the age's popular crimes,
We need the souls of fire, the hearts of that old time."

A REMARKABLE PROMISE

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[Dr. MacLaren was born in Tarbolton, Canada, in 1828; educated in Knox College and the University of Toronto; pastor of the Church of Amherstburg, Ontario (1853–57), of the Knox Church, now the Columbus Avenue Presbyterian Church, Boston, Mass.; John Street Church, Belleville, Canada (to 1870); Knox Church, Ottawa (1870–73); lecturer on apologetics in the Presbyterian College, Montreal, 1872; professor of systematic theology and then President of Knox College, Toronto (1873–1908). He was moderator of the General Assembly of the Presbyterian Church of Canada 1884. During his service in Knox College about 600 students passed through his classes into the ministry. The Toronto *Presbyterian*, commenting on his recent retirement from the presidency of the college, says: "He was and is one of the great preachers of the Canadian Church."]

"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John xiv. 12.

To those that believe on Jesus, He here gives two things, a promise and an explanation. The promise is so remarkable that it needs an explanation; and the explanation, when understood, so satisfactory that it should lead us to look for the fulfilment of the promise.

The promise is that those who believe on Jesus shall do the works that He did, and greater works; and the explanation is, because I go unto my Father. To these two things we invite your attention.

I. The Promise. It is twofold in its character. It is that those who believe shall do the works that Christ did, and even greater works. Here we must clearly exclude His atoning sacrifice, which was still future, and which, we shall see, is involved in His going to His Father. None can share in that work. Viewed as a means to an end, it was the great work given Him to do. That work was unique in its character. He stood alone under the burden of human guilt. "By one offering he hath perfected forever them that are sanctified."

But apart from this, He did great things which filled men with astonishment. He spake as never man spake. He did wondrous deeds of love and power which made men ask, "Who is this?"

The reference in the promise is clearly to His teaching and miracles and the general results which flowed from His ministry.

But while His miracles attracted the most attention, they were not the most important part of His work. They were a means to an end, and the end is ever more important than what prepares for it.

His great work, to which all else was tributary, was the salvation of men, the overthrow of the kingdom of Satan, and the establishment of God's kingdom of truth and righteousness on the earth.

The miracles have been compared to the ringing of the church bells in relation to the services which are to follow. Their importance lies in their fitness to serve higher ends, to attest the divinity of Christ's mission and work, and to call attention to His words. By His miracles He rang the great church bell of the universe that all the world might listen to the sermon which was to follow. What Christ promises to His believing people is that they shall do the same kind of work as He did, and more of it. He promises to make us fellow workers with Himself in His great mission. He did not need us. He could have printed His gospel in letters of fire on the canopy of heaven, and there we might have read the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He could have sent legions of angels to proclaim the glad tidings of life, and they would have been proud to go on such a mission, but He reserved this work for you and me.

This promise seems startling. But explain

it as we may, it is undeniable, as a matter of history, that greater works were done by the disciples of Christ than by Himself.

Account for it as you may, somehow greater spiritual results of the highest order flowed from the miracles and teaching of the disciples than from those of Christ. In some way they were more fruitful.

It seems strange to us that men compassed about with infirmity like ourselves, men with imperfectly sanctified tempers and characters, and often with very defective views of divine truth, should be more successful in work of this order than the Holy One of God, seems so incredible that we would not have believed it unless Christ had said it. But so it is. The impression made by the public ministry of Christ was very powerful. His teaching was so fresh and powerful, so unlike anything they were wont to hear, that those who listened to Him were forced to declare "Never man spake like this man." Then His mighty works gave weight to His teaching. Who could refuse to listen to a teacher who cleansed the leper, cast out devils, raised the dead, and fed thousands with a few loaves and little fishes? Is it any wonder that the deepest chords of their nature were touched, and many asked themselves if the Coming One had come. Sometimes we find them ready to take Him by force and make Him a king.

Just look at the scene which occurred a few days before these words were spoken. He is riding down the slopes of the Mount of Olives toward Jerusalem on a colt the foal of an ass, in the very style and fashion of the predicted Messiah. The whole multitude is filled with wild enthusiasm and they cut down branches of palms and other goodly trees and strew them on the road, and strip off their garments and cast them on the ground, and they are proud if the beast on which he rides shall set a foot upon them, while they make the welkin ring with their shouts, "Hosanna to the Son of David! Blest is he that cometh in the name of the Lord; Hosanna in the highest!" The whole nation seems to have gone after Him. But wait a little, until the terrible ordeal which is before Him has separated the chaff from the wheat, and see how many of those who now shout in the heyday of His triumph, "Hosanna to the Son of David," shall join that rabble which cries, "Away with him, away with him, crucify him, crucify him." Certain it is that the number of disciples who, between the crucifixion and Pentecost, stedfastly adhered to Christ was not great.

We read of one hundred and twenty who met in an upper room in Jerusalem for prayer. And we are told that on one occasion He was seen by above five hundred brethren at once on a mountain in Galilee. But these are the largest gatherings of His followers, between the crucifixion and Pentecost, of which we have any trace.

But when the day of Pentecost was fully come, Peter, who a few weeks before had denied his Lord with cursing, preached a sermon under which three thousand souls were converted. A little later we read of five thousand converts; and it is charged on the disciples that they have filled Jerusalem with their doctrine, and we are told that a great company of the priests was obedient unto the faith. But it was not merely in the number of the converts, but in the area over which the work spread that the disciples excelled the Master.

Our Lord was sent to the lost sheep of the house of Israel, and with few exceptions none but they shared in the benefits of His personal ministry. But it was given to His followers to open the door of faith to the Gentiles. And the work went on extending among those who had long sat in heathen darkness; and within a single generation one of Christ's followers made it his boast that from Jerusalem round about unto Illyricum he had fully preached the gospel of Christ. And the work went on spreading all over the Roman empire and in three hundred years Christianity had become the religion of the Roman empire. It had mounted the throne of the Cæsars and clothed itself with the imperial purple. The disciple is not above his master nor the servant above his lord, but somehow it seems he may do greater things than the Master did.

II. The Explanation. Shall we say that He sowed and we reap, and the harvest is ever wont to be more abundant than the seed cast into the ground? This is true, but it is not the explanation given in our text. The explanation is, "Because I go unto my Father." When our Lord was taken from His followers by the terrible death which He endured, they seemed paralyzed and their faith was shattered. They were like sheep without a shepherd. They trembled before

their enemies and were glad to meet under the protection of closed doors; and all they could say in their depression was, "And we hoped it was he who should have redeemed Israel." But on the day of Pentecost they were bold as lions. They spake the word of God without fear; and great power attended their words. Their enemies before whom they trembled now cower before them, as they charge home on them the murder of their own Messiah. Such convicting power attends their words that the multitudes are pricked to the heart, and cry out, "Men and brethren, what shall we do?" Whence this change of attitude in the disciples to the multitude, and in the multitude to the disciples?

The explanation is, "because I go unto my Father." But how much is here passed over with sublime brevity? We shall best understand the words when we read them in the light cast upon them by the incidents of this portion of sacred story. For, after all, the explanation is not found so much in the place to which He went, as the sorrowful road by which He traveled in going to His Father. These words were spoken in the upper room in Jerusalem where Christ instituted that feast in which His disciples still show forth the Lord's death. Shortly after they were spoken, He left the upper room and went forth with the eleven across the brook Kidron to the garden to which He was wont to resort. The agony in the garden, the betrayal by Judas, the trials before Annas, Caiaphas, and Pilate, the condemnation, the agony of the cross, the burial, resurrection, and ascension, the outpouring of the Spirit at Pentecost—all this is folded up in these simple words, "Because I go unto my Father." He speaks as we would speak of stepping across a little brook in summer. Now we are on this side, and by a single step we are on the other. So He speaks of going to His Father. But in these simple words are folded up, redemption finished, the great atonement made, and the Spirit in the fulness of His New-Testament gifts poured on the Church. But it may be asked, How does this explain the wonderful success of the disciple as compared with his Lord? Note the following points, viz.:

1. The message they were to bear to men is now fully disclosed. Salvation by faith has been the way of life in all ages, but that is now the avowed law of the kingdom. It must be evident that if men are to be saved by faith, then the more clearly the object of faith is made known, the better the opportunity men have of salvation. But the object of faith could only be clearly seen when redemption had become an accomplished fact. Old-Testament believers knew that there was some connection between the shedding of sacrificial blood and human salvation, but precisely what it was they could not tell; but when Jesus was led out to Calvary and died the just for the unjust, and His disciples were told that His blood was shed for many for the remission of sins, then light was shed on the whole sacrificial economy of the Old Testament, and believers could tell men of One who had put away sin by the sacrifice of Himself.

So when Christ said that it was expedient for His disciples that He should go away, in order that the Comforter might come, they knew that something very great and very good was promised, but precisely what it was they could not tell. But when the day of Pentecost had come and they felt themselves passing out of the twilight in which they had lived before, into the full light of the gospel in which they lived ever after, when they felt the love of God shed abroad in their hearts, and when they were consciously stirred up to work and live and speak for the Master, as they had never felt before, then they knew what the promise of the Father meant; and when they spoke of it, they could speak what they knew, and testify what they had felt. The gospel as now proclaimed rests on accomplished facts, which a child can understand as well as a learned philosopher. The efficacy of the blood of Christ to cleanse from sin, and the life-giving power of the divine Spirit are its vital elements.

2. He has left our world, not to abandon the work that brought Him down to earth, but to carry it on from a higher vantage-ground. He cooperates with His followers from Heaven.

There was a time in European warfare not so long past, when great generals used to plunge into the thickest of the battle and with their own right hand do deeds of prowess which struck terror into the hearts of their enemies, and inspired their own men with courage. Now they seldom mingle personally in the conflict. They seldom draw a sword or fire a pistol. What for the most

part they now do is to select a central position from which they have a wide view of the battle-field, and sometimes by means of the electric telegraph they put themselves in communication with the more distant outposts of their army; and from this central point they mark and thwart the movements of the enemy, and direct and guide the energies of their own men.

So Christ has gone up on high, not to abandon, but the more effectively to guide and inspire the army of the living God. And they triumph because He has gone to the Father.

3. The Holy Spirit is on earth because Christ is in Heaven. He said to His followers, "It is expedient for you that I go away, for if I go not away the Comforter will not come, but if I depart I will send him unto you." But He has departed and gone to the Father, and the Comforter has come.

When the minister sits in his study thinking "What manner of subject shall I select to bear the message of life to my people?" the Spirit is there to guide him. When he asks, "What train of thought shall I pursue," and "what illustrations shall I use to bring home the truth to my hearers?" the Spirit is there to direct. And when the herald of salvation stands in the sacred desk to speak the message he has received, the Spirit is there to make every word and tone of voice like winged arrows to carry the truth to the hearts of his hearers.

And the Spirit who helps the preacher is at the same time silently working in his hearers, awakening thought, making their hearts receptive of the truth, and opening them to welcome the message of life. The power that turned Saul of Tarsus into Paul the Apostle of the Gentiles is still at work in the Church.

We all acknowledge the truth of this promise, but it does not seem to have made itself real to us. Be assured that, when we accept it and act upon it as an unquestionable verity, it will make a revolution in the Church which will surprise our unbelief, and cause the desert to blossom as the rose. When this promise is felt to be real, our work for Christ will be with power.

With a gospel to preach which rests on accomplished facts, which a child can understand as well as a philosopher; with such a living Captain to guide, encourage, and direct us in our service; and with the Holy Spirit to work in us, and with us, it is, after all, no great marvel if the disciple does greater things than the Master did. Be assured that if we are weak in working, it is because we are weak in faith. When this promise is truly believed by us, there will come a marvelous accession of spiritual power to the Church. "In that day he that is feeble among you shall be as David; and the house of David shall be as God, as the angel of the Lord before them."

Rhapsodic Conversion

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The law of creation and re-creation is never *per saltum;* always through the slow and relatively silent processes of evolution and change. These so-called methods of miracle in religion are predicated on the instantaneous lifting of the shadows, and the inrush of a feeling of joy which knows no bounds. It breaks out, as it must, in a demonstration of unrestrained rhapsody and noise—all joining in—the new-born soul being haled into the kingdom by a blustering welcome of tumultuous acclaim.

Now the genuineness of these emotions we have no disposition to doubt. They are sincere, but they are by no means miraculous, and do not necessarily get their impulse from a religious source. Any emotion, weighing long upon the mind, is destined, sooner or later, to a sudden rebound. Our human nature is constituted in this way. That there is wisdom in it, no one with any degree of self-knowledge will presume to deny. But to rest the spiritual fortunes of the soul of any man on so unstable a basis—this we are beginning to see is the weak point in the thinking and methods of the system of evangelism that has so long held sway in the Protestant world.

No emotion, not even the loftiest, can make an abidingly new status for the human soul. That is brought about only through the patient and prolonged battling of the human will—heroic and persistent—having what we may call the "unearned increment" of spiritual impulse always at hand, and divinely reenforcing every courageous step.

SCHOOL OF THEOLOGY

THE SIGNIFICANCE OF THE PRESENT MORAL AWAKENING IN THE NATION*

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[Dr. Abbott was born in Roxbury, Mass., in 1835, graduated from the University of New York in 1853. He was admitted to the practise of law and is still a member of the New York State bar. He was ordained to the Congregational ministry in 1860. After successful pastorates in Terre Haute, Ind., and in New York, he retired to literary pursuits, until, on the death of Henry Ward Beecher, he was called to the pastorate of Plymouth Church, Brooklyn, where he served nearly eleven years. Since about 1869 he has been editor of *The Outlook* (formerly the *Christian Union*), and has produced some twenty-five books. He has served as university preacher at Harvard, is widely known as a lecturer and public speaker. Harvard conferred on him the degree of D.D., and Western Reserve College that of LL.D. The address here given, revised by Dr. Abbott for THE HOMILETIC REVIEW, was curtailed for lack of time on the program.]

IF you have ever heard a symphony concert you have been filled with wonder at seeing one man playing upon one hundred men as tho they were instruments; and you have wondered how that man could so play upon a hundred men that they should interpret together one of the great masters. That is autocracy in music; one man with a feeling of the beauty and a hundred answering to his touch. I once attended a concert in which five men seemed to interpret in perfect unison the theme of the composer. I was puzzled to know which of the five was leader. At the conclusion of the concert I asked one of the five who led. "No one," was the answer. "Then," said I, "you must have practised many times together in order to be able to render it so effectively." "Only once," he said. "How, then, could you interpret it so perfectly?" I asked. "Because," he said, "we all felt it together." That is democracy: Feeling, thinking, willing together; with one thought, one emotion, one purpose. This is what democracy must do if it would be democracy. The seventy millions of people constituting the population of these United States of America must learn how to feel, to think, and to plan together. They may be guided, but not controlled. There must be a corporate judgment, a corporate feeling, a corporate purpose, a corporate conscience; and when this corporate judgment is formed, this corporate feeling aroused, this corporate purpose settled, leaders become followers and must go where democracy demands they should go.

During two years of the Civil War the radicals waited impatiently for the Emancipation Proclamation; and Lincoln waited. For, in the judgment of the President, the time had not arrived to strike an effective blow at the labor system of the South. It was his desire that slavery should be aboïished; but, with his characteristic caution, he deemed it wise to wait until the sentiment for abolition became more pronounced.

Not till after two years' education did the people engaged in the Civil War learn that slavery was the cause of that war. They had their conscience aroused against slavery. Then it was that Abraham Lincoln issued the "Emancipation Proclamation." It was then the proclamation not of the President only, but of the people.

During one hundred years this nation has been learning certain great moral lessons concerning the rights of property. How may property be honestly acquired? What are the rights of property when it is acquired? What limitations may be justly regarded as belonging to these rights? Seventy millions of people have been learning the answer to these questions during the years that have passed. One hundred years ago, not more, the American people believed that one man might own another man. It was claimed by some that a man might own his fellow man and carry him where he might; by some that they might own a man in the state; by some that no man, under any circumstances, could have a right to own other men. After fifty years' education, the nation has learned that no man has the right to own his fellow man. There is not to be found to-day any defender of the system of slavery.

In the midst of that Civil War, in 1862, the American Congress passed the Homestead Law, by which they declared that any man might have for the asking one hundred and sixty acres of government land if he would

*Notes of an address delivered at the Fifth Annual Convention of the Religious Education Association, in First Congregational Church, Washington, D. C., February 13, 1908.

build upon, then occupy them. They passed another law to give millions of acres to a few men provided they would build a railroad across the continent. Whether this was wise or not I am not here to discuss. But as a result of this doctrine of private ownership of the public domain, the forests passed into the hands of a small body of men; the gold and the silver to another small body; the coal and the oil to another small body. And in consequence of this policy, in the lifetime of two generations our forests were so despoiled that it looks as tho shortly we should have no more timber-lands. In 1879 Henry George issued his book on "Progress and Poverty," and put clearly before the people the question whether the air, water, light, land, and its contents are a proper subject of property. His position was logical: that land is not a proper subject of private ownership. You can not own the sunlight—God owns it; nor the ocean—it belongs to all God's children. The Supreme Court of the United States has practically said that no man or body of men can own or control a navigable river; and, therefore, it would seem that they can no more own a millstream. Why the right to own forests and coal-fields if no right to own the river? Why the soil, if not the water? The American people are coming to have this view: that the right of man to own land is an artificial right; and we are coming to believe that land ought not to be made subjects of property by artificial arrangement, except with careful qualifications and limitations. And in spite of some strong pecuniary and property interests, we are coming to this conclusion, that we will give away no more forest grants, no more great mining properties; that we will only give land in small quantities to men who will occupy it. We are even beginning to propose to buy back some of the lands given away. The great treasures of forest, mine, and coal are the gifts of God to His children, and we are trying to find out how the children who have given away their belongings can get back their belongings without dishonesty, or without doing injustice to those who have been allowed to become property-owners. That is our land problem.

Within the memory of our fathers lotteries and gambling operations were sanctioned by law and used for the endowment of educational, philanthropic, and religious institutions. Now they are not considered quite the thing—unless they are carried on under the auspices of a church! The gambling spirit has grown with the growth of the nation. In gambling the winner gets the property of his neighbor without giving anything for it except a chance to some one else to get his property without paying anything for it. Gambling grows out of a desire to get something for nothing, and this is always a vicious desire. So long as two gamblers engage in the operation on equal terms, the injury is largely limited to them. But when this gambling extends to corn, cotton, railroad, and mining stocks the whole community is affected. Last fall a savings-bank in Montana was wrecked as a result of stock-gambling operations in Wall Street. Getting something for nothing by force is robbery; getting something for nothing by stealth is theft; getting something for nothing by false pretense is fraud. We have as a nation concluded that getting something for nothing, however or wherever done, is dishonesty. No man has a right to take his neighbor's property, whatever the device by which he does it, without giving him a fair equivalent for it—whether he does it by force, or by stealth, or by fraud, or by gambling, or by stock-jobbing, or by adulteration, or by any one of the hundred methods by which men in this country are trying to get something for nothing.

In our complicated system of industry of the present day no one person any longer makes anything. In the olden time the shoemaker bought the leather and the tools and made the shoes, and the shoes were his. To-day the leather and the tools are bought by a few men called capitalists, and the work is done by a large number of men called laborers. They combine to make the shoe. To whom does that shoe belong? When the shoemaker made it, it belonged to him. When a hundred men combine to make it, to whom does it belong? Capitalism says the shoe belongs to the tool-owner, and that his debt is discharged when he pays a fair rate of wages to the laborer and the manager. On the other hand, socialism—that is, state socialism—says the shoe belongs to the hand-worker and that the tools should belong to the state. We are beginning to learn that the shoe is really the property of the three who participate in the product—the capitalist, the superintendent of industry, and the

laborers. The labor problem is how the value of the shoe can be equably divided between the three. An artist paints a picture, and that picture belongs to him. Why is it his picture? Because the man has projected himself into that picture. Whatever a man produces is his because he is in it. Whatever three men produce in commerce is theirs because they are in it; and the industrial problem is how shall that property be equably divided between them? It never will be fairly divided between them by putting it on the ground and letting them fight for it as dogs fight for a bone. The capitalist is wrong in the view that the product belongs to the tool-owner provided he pays a fair wage to the laborer. The laborer is wrong if he thinks it belongs to him, and the tool-owner has no share in it. Gradually we are learning that every product of joint labor belongs to the men that produce it.

Capitalism, or the doctrine that the proceeds of labor all belong to the capitalist provided he pays the laborer a fair wage, was born in the first half of the nineteenth century. Personally, I very much doubt if it will survive the first half of the twentieth century. All tools owned by the state, and all labor under the authority of the state, will not be born at all; not because it is an impracticable idea, but because it is essentially unjust, an oppression of labor, a destroyer of liberty; because it substitutes one political master of industry for another political master of industry, instead of substituting liberty; and what we as a nation want is an industry that shall be free. I have no doubt as to what the issue of the present conflict will be. The corporate conscience of the American people is stronger than all private interests that can be produced; and the lessons we have learned will be given to our children, who will understand them better than we understand them. No man has a right to take property out of his neighbor's pocket without giving him a fair equivalent. We want not socialism on the one hand; not capitalism on the other, but democracy of labor, industry of the people, by the people, for the people, and industry of all the people with neither the idle rich nor the idle poor; industry by all the people, laborer and capitalist sharing in the control of the great industrial system; and industry for all the people, all sharing in some equable proportion in the profits of their common industry.

THE PASSING AND THE PERMANENT IN HUMAN LIFE

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[Dr. Crannell was born at Albany, N. Y., in 1861. He graduated at Dartmouth in 1882 and from Rochester Theological Seminary in 1888. In the latter year he was ordained as pastor of the Baptist Church in Baldwinsville, N. Y., where he remained until 1894. From there he was called to the First Baptist Church, Kansas City, Kansas, and while still ministering to the same was elected president of the Kansas City Baptist Theological Seminary, retaining both positions. His Doctor's degree was conferred by Ottawa University.]

Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal habitations.—Luke xvi. 9.

THERE are two sorts of things with which we deal, the fleeting and the enduring, the things that pass and the things that persist. The things that pass are those we see and touch and handle, that have to do with the transient relationships of mankind, its trade, its commerce, its politics, its society. Paul calls them the things that are seen. And they are temporal, temporary. The things that persist are the things we can not see or touch or handle, that no electroscope can measure or even indicate, whose relationship is with the soul, with right, with duty, with God,—character, helpfulness, spiritual growth, the kingdom of heaven. Paul calls these the things that are not seen. And they are eternal,—they persist. The art of life consists in giving to these different classes of things the right proportion, and in having them fulfil the right relationship to each other, for each is necessary to the other and to life. We can not do without either, and reach what we are meant to attain. The ascetic turns his back on life's daily duties and delights, to seek the spiritual. He thrusts from his feet the only ladder that can lift him. The materialist rejects the spiritual for the tangible. He touches only the shell of what he grasps.

What, then, are and ought to be the re-

lationships between the fleeting and the enduring, the passing and the permanent in human life? Our young people are starting out with high ideals, patterns on the mount, conceptions of what things are worth while. They will soon come into contact with hard reality, with what men call the practical, with bread-and-butter facts, with all the tangled threads of the web of human interests we call life. They need a philosophy which shall lift them up above the lower and earthlier ideas, but which shall not lift their feet off from the earth on which they ought to walk, or away from the men and the women among whom they ought to live. That philosophy is contained in these words of Jesus, taken from His parable of the unrighteous steward: "Make to yourselves friends by means of the mammon of unrighteousness (that is, money); that, when it shall fail, they may receive you into the eternal habitations." Money may stand as the supreme example of that which passes away. Jesus calls it the "mammon of unrighteousness," for there is nothing under the sun that sets on foot or aids and abets more iniquity and sin and evil than this same golden idol. It can blast everything it touches. It is "filthy lucre," that is, it always may be, and in countless instances it is. "Take this," He says, "this dirty, sinful, fleeting thing, this thing that is sure to fail, and through it get the things that can not fail, the heavenly friendships of the heavenly home." Here, then, is hinted the true relation between the fleeting and the enduring. It may be phrased in four propositions: First,—one of the most wonderful facts I know: The things that perish may be used to secure the things that persevere, the earthly may be employed to obtain the heavenly, the material may achieve the spiritual. Nothing could be farther apart than money and heaven, but here they meet. The commonest, most ordinary, most earthly things, those, perhaps, which are most likely to be abused, and to lead astray, the things that decay the most quickly, that are and can be but for a moment, these can be so employed that spiritual things, heavenly things, eternal things, shall result. You press the button of an earthly deed, and it sets a bell ringing in heaven. Here is a dollar. It is alive with evil, swarming with deadly bacteria; at its best, like Mahmood's gold in Lowell's poem it is "yellow dust," at its worst it is damnation,—and you buy a Bible with it, and that Bible, under the blessing of God, converts a hundred souls. How could a dollar, the mammon of unrighteousness, produce deliverance, the Glory of God? But it does it, nevertheless. Here is beauty, which in the hands of Cleopatra leads to the depths of hell—what is it? It is only the curve of a face, the flush of a cheek, the gleam of an eye; it needs but a touch of imagination to see underneath all that a grinning skull. A three-weeks' sickness can destroy it all forever. But used by a pure and loving heart it makes goodness winning and allures a soul to heaven, and its achievement never dies. A salvation army "lassie" sweeps out a room in the slums, cooks a meal, washes a festering wound, polishes a pair of shoes, and the love, the care, the unselfishness shown in that action break down the triple bars of a heart which nothing else has touched, and admits Jesus Christ to abide forever. Here is daily drudgery, just routine work, so hard, so petty, and so monotonous, each day is like the other, each day is so unimportant, but in its doing what sturdy growth of character is made, what a structure of strength and beauty rises day by day, what steady pull of heavenward influence is exerted by that persistent, stedfast, uncomplaining, unswerving fidelity! The work is all done on earth, it is all done with earthly things, but when it is done it rises in heaven, a palace fit for the king, which neither time nor change can touch, whose white beauty shall endure forever.

Note the second relationship, however: The only real value of the fleeting lies in this production of the eternal. That is all these things exist for. They have no real value in themselves. Money can not feed the best that is in you. Position has no bread in it for the hungry soul. The homage of men titillates your palate for an hour, but it leaves you emptier than before. There is a hunger that even success in labor can not long satisfy. "Vanity of vanities, all is vanity" is what you will cry with the preacher, when you have tested these things. And if there were anything really in them, it will not last. Christ says of the unrighteous mammon, "when it shall fail." Over every one of the things which we see and touch and handle is written that inexorable prophecy, "It shall fail." Some time it will no longer yield even the little that it seemed to yield.

Beauty, "it shall fail"; grace, "it shall fail"; power, "it shall fail"; money, "it shall fail." When they fail, what remains? Whatever they produced that was spiritual, that is all; the lasting friendships of heaven. If beauty led souls heavenward, that remains; if money was used for uplift, that abides; if grace helped hungry hearts, that still exists, and shall. And it was for these things that they were created. They are simply scaffoldings for the building of the permanent, platforms on which we can stand to paint the pictures of the soul. The scaffolding may be an intricate structure, into it may go time and pains and money, but when the palace is built the scaffolding goes down. The only significance of the scaffolding was the palace. All these details of our earthly life are simply so many means of serving the spirit. They are so many opportunities to build up our own character, so many chances to glorify God, so many avenues through which to help our fellow man. That is what home is for, what wealth is for, what human relationships are for. There is nothing else in them. You know how the incandescent mantles are made. A web of cotton is soaked in a solution of rare minerals until it has absorbed every particle of them it can. Then it is dried and then it is burned. The cotton passes away, and the mantle which, fragile as it is, endures in white beauty the fierce heat of the flame, is left. What was the cotton for? Simply to build the minerals around. What are all these fleeting things for? Simply to build the permanent around. Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail they may receive you into the eternal habitations. That is what money is for, and only that. The only real significance of the fleeting is that it can be used to produce the enduring. It is worse than nothing otherwise.

But I add another truth, even more important and inspiring. The only path to the permanent is through the passing. What is the permanent? It is the spiritual, it is character, it is helpfulness, it is power. How can we get it? Only through the passing. There have been those who thought it could be gotten by separating ourselves from the world, by abstracting ourselves from the daily and the prosaic and the material, and devoting ourselves to meditation, to reading, to contemplation of God. They have thought it came by pumping it up out of the depths of our souls. It can not come that way. We grow by the way in which we meet the things that come to us from without. The more things come to us, and in the more ways, or in the more exacting ways, the more we grow. There is more growth in sweeping a room as for God's law than in a day of prayer. There is more real spiritual building in the right use of a dollar for God than there is in the singing of a dozen hymns or the cherishing of a dozen holy thoughts. There is no way of getting these things other than by putting forth spiritual effort, and you must have something to put it forth upon. If you get muscle you must lift; but if you have nothing to lift, you can not lift. All these things we see and touch and handle, these passing relationships, are nothing more than the pieces in the game. They are like the club the sick king swung. The physician told him it had potent drugs in its handle which his opened pores would absorb as he swung it. But there was no power in the club. The power was in the exercise. It was the exercise that healed him. The significance of the things that are seen is that they are the things we play and work with, and so get strength. But without these things, we can not play the game and we can not gain the strength. No man must despise houses, lands, money, occupations, relationships, tasks, drudgeries, achievements. These are the apparatus I use to build up character, and to achieve results in the spirits of others. I can not build without them. Holiness, heaven, glory, Christlikeness are all dependent upon these. What we have in the eternal habitations is dependent upon what we do with the unrighteous mammon. Do not flee these things. Meet them, use them, climb up by them to the heights of God. Welcome them as so many ladders of the eternal. Never expect to do without them. It is here on earth that we build up heaven, whether in ourselves or in others.

But there is another significant truth of which I wish to speak, and that is that the passing can produce the permanent only as we keep the permanent full in view. How shall one use these things which perish so that they may accomplish imperishable results? Not by using them as if they were the imperishable things, and the only things. If one is to make a heavenly structure out of

these earthly things, he must behold a pattern on the mount, he must see the invisible. He must see the design according to which the details of earth are to be arranged. Otherwise life is a mere jumble of meaningless units, its letters never spell words, its words never frame sentences, its sentences never build chapters. I think most people play with their lives as a child who can not read plays with his blocks—they come as they may come, but they tell no story, he puts them together into no noble whole. There is abundant material, but life is an interminable stone-yard, never a palace, much less a temple. Morning and noon and night is the interminable story that to the last syllable of recorded time will have lighted fools to dusty death. That is not the story we can tell. It is a structure designed by God that our hands are building. And, furthermore, only as we keep our eyes upon the permanent, do these earthly things get the transforming touch that makes them eternal.

Come back to the incandescent mantle. The fabric of cotton is important because it gives a resting-place for the rare minerals which fill its fibers. Science as yet knows no way, without the help of the cotton, to spin those metals into threads and weave them into cloth of crystal. But the important thing is the mineral after all. It is what these interstices are filled with which tells the glowing story. Imagine that fabric soaked in a sugar sirup so fine and subtle that it should crystallize about the threads like rock crystal, but as fine as that strange beautiful object from the bottom of the sea we call the glove of Venus. Perhaps you would not know it from the genuine Welsbach burner. But put it into the gas-flame and the poor blackened thing would be a heap of helpless charcoal. Frame and filling are the blackness of darkness forever. What makes life is not the fabric, it is the filling. Common and prosaic and dull enough are the details of any life, but some of us fill them with a solution of thought and motive and aspiration, no better than they, as dull, as earthly, as temporary—selfish, restless, despairing, discontented; and others take those same materials and they saturate them with love, with kindness, with prayer, with longing after God, with spirit-led thoughts and aspiration, with spirit-led action. Rich they are in their glory and delight while they are being made, but when, as it inevitably does, the perishable departs, the permanent remains, and the testing fires of the judgment only reveal its perfect beauty. It was the vision of the permanent that made it permanent. A man can be an architect of heaven here on earth, but it is the heavenly look that makes him so.

Take lastly as the most assuring thought, do you not see how magnificently it is true, that the fleeting is only to a slight degree within our power, but the enduring is absolutely, yes, by the grace of God, absolutely at our command? What the outward circumstances of our lives may be who can say? Other things being equal, we say, honesty, prudence, ability, perseverance, will push to the front. That is true. But other things are not equal. One arrives at a certain point to find an avenue ready open for him, and another equally good, equally able, equally true, finds his avenue so closed that it takes long years to unlock the bars. Do I call that luck? No. I call it Providence. God rules and He decides that the details of my life shall be thus shaped. That chain of causes is largely beyond my power to modify. But with what I shall fill in that outline is all mine to say. Resignation, cheerfulness, content, usefulness, contagious love, nearness to Christ, the service of souls? Yes, if I will! That, thank God, no one can take from me. Competitors, enemies, selfish schemers, may rob me of the place I thought I ought to have. They can not rob me of the peace God means me to possess. They can perchance confine me to a humble position, to a lot that is narrow, to means that are scanty, but they can not keep from me the temper of mind and heart which will cause that humble cottage of my life to gleam with heaven's crystal.

And, beloved, if men can not take it away from me, neither can they give it. It is indeed my own, my title is inalienable by all armies, legislatures, governments, but my possession no one else can bestow upon me. Make *to yourselves* friends by means of the mammon of unrighteousness. These assets are not transferable. They can not be assigned or inherited. Not all the influences of Christian friends, not all the rich surroundings of Christian association, not the pleading or the prayers of Christian mothers or Christian fathers, can give us that which shall change the fleeting into the enduring, the earthly into the heavenly. God Him-

self, without us, will not give it. We must take it. Our hearts must by His grace furnish the love, the resignation, the acquiescence, the unselfishness. We ourselves must put forth the transforming energy. And if we do, heaven only can tell the glory that shall be, for our light affliction, yes, our light opportunity, our light environment, which is but for a moment, worketh for us a far more eternal and exceeding weight of glory, while we look not at the things that are seen, but at the things that are not seen, for the things that are seen are temporal, but the things that are not seen are eternal.

RELIGION FIRST

The Rev. David Keppel, Ph.D., Cazenovia, New York.

Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—Matt. vi. 33.

Our text suggests two propositions:

That the Kingdom of God and his righteousness are so related to our earthly necessities that, if we first seek the former, we shall also receive the latter.

That we should seek the Kingdom of God and His righteousness first.

Let us consider the relation of the Kingdom of God and His righteousness to the things necessary to this life.

The Kingdom of God, as our Savior speaks of it in the text, is God's rule over those who will accept it, here in this life. There is, of course, a heavenly kingdom also; but Christ's exhortation is that we seek the Kingdom now, while eating and drinking and wearing clothes are necessary. The Kingdom and righteousness, then, is not "other-worldliness," but right relations to God and man in this world, loyalty and obedience to God, righteousness toward man, very much what we sum up in the word "religion."

Now, is it not altogether likely that one who cordially accepts the rule of God in God's own world, and seeks to be in right relations with God and man, should receive the things essential to life, such as food and raiment? Or is it at all likely that God would have established a kingdom among men which would make no provision for the needs of the body? Is it likely that He would consider a course in life right, or righteous, which did not include these necessary things? Would any just ruler do so?

As sovereign of the Kingdom, God would naturally supply to His faithful subjects, if they themselves could not secure them, these needful things. Is it possible that "our Father" would want His children to be hungry and thirsty and shabby? that the God of wisdom, love, and power would not know how, and be willing and able to provide these things?

Furthermore, the laws of the Kingdom tend toward the supply of our bodily needs. The main law governing the relation of the subjects of the Kingdom to other people is, "Thou shalt love thy neighbor as thyself." Now it is inconceivable that we should live up to this law, and not do enough for our neighbors, to earn a living.

Many of the minor laws of the Kingdom tend toward worldly prosperity. Such is the law, "Six days shalt thou labor and do all thy work," or the exhortation to be, "not slothful in business, fervent in spirit, serving the Lord," or, "Be temperate in all things." It is hardly conceivable that we should observe these laws of the Kingdom and not have all necessary things added unto us.

Observation proves that the citizens of the Kingdom are rarely destitute of "these things." The Psalmist was doubtless a man of wide experience; and he says, "I have been young and now am old; yet have I not seen the righteous forsaken, or his seed begging bread." Such is a very general experience. Nearly every Christian who has lived long and observed widely, can say the same. Paul, who had done both, tells Timothy in a confidential letter that "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." Dr. Crafts tells us that 75 per cent. of the leading merchants of Chicago are profest Christians. That is to say, they observe the laws of the Kingdom, outwardly at least.

To say, as some have, that it takes something more than the Kingdom of Heaven and its righteousness to get along in this world is to misapprehend the scope of the Kingdom. As has been said already, it is not "otherworldliness," a matter of beliefs

and feelings and hopes. It is living in this world as the Creator of the world would have us live; its righteousness is the condition of being in right relations with everything in this world.

We should seek the Kingdom of God and His righteousness first. We have already learned one reason for doing so: "All these things shall be added." We are sure not to make a failure of this life if we do so. If, however, we thrust the Kingdom and righteousness into the second place, and seek first the things of this world, we may, or may not, secure the things of this world, but we can not get into the Kingdom or attain to its righteousness in that way. We can not serve God *and* mammon.

But there is a vastly higher reason. It is God's Kingdom. Surely we would not think of thrusting His claims into a lower place than first! It is a question of righteousness, of being as far as in us lies in right relation with God and man. Shall we make that secondary? A great statesman, thinking of the loftiest earthly prize possible to a statesman, said, "I would rather be right than be President." That is, desirable as he deemed it to fill the loftiest station on earth, he sought righteousness first. Shall we then first seek what we shall eat, or what we shall drink, or wherewithal we shall be clothed, and then, if time serves, seek to know and obey the will of God, and enter into right relations with all mankind? Shall we keep the King of kings waiting our decision while we eat and drink and dress? No, first

"Trust in God, and do the right,"

and then there will be ample time to get all these things. Indeed you will not have to seek them; for if you seek the Kingdom, you will find them also.

What then does it imply that we seek the Kingdom and its righteousness first? Surely, whatever else it implies, it means that we seek it first in order of time, that we begin the search before we eat a meal or dress for another day; that we begin it now.

THE MANWARD AND GODWARD SIDES OF PREACHING

George C. Henry, D.D., Shippensburg, Pa.

Preach the preaching that I bid thee.—Jonah iii. 2.

Jonah had lately been suddenly, tho gently and providentially, ejected from a strange school of theology—even the belly of a great fish of the Mediterranean—into which he had been suddenly, gently, and providentially injected. His course was brief as his matriculation was unexpected, but exceedingly thorough. He purchased to himself a good degree—Jonah of Amittai, B.A., which, being interpreted, is "Born Again"—a good degree from this department of the King's College. Settled again at some home, the Word of the Lord came again to him—for "how shall they preach except they be sent?" —"Arise! go to Nineveh and preach the preaching that I bid thee!" Short, stern, strong was the message; and the son of Amittai took the direct route to Nineveh and there preached a sermon short, stern, strong, of only eight words, but followed by stupendous results. Ah! no marvel. As in days long after, so here: There was a man sent from God whose name was—Jonah."

The manward side of preaching: "Preach the preaching that I bid thee." Good preachers need not be men of genius nor possest of great oratorical powers, but they ought to be men of tested character, have a genius for goodness, and an unquenchable desire for faithfulness. Piety has ever been emphasized as the indispensable quality of the Gospel minister. And be it emphasized! Disastrous that day to the cause and the Church of Jesus Christ, when profound veneration for the God and Father of all, love for Him in His manifested attributes, and zealous devotion to His service do not mark His followers and speak through their lives and actions. Here and now, however, is presented to us disciplined character as the complement of piety. "We go," cries one, "into the ministry and strive to fly with the one wing that is so plumed and nourished by studies, and often its strength renders our flight more uncertain and erratic. Happy are we if the other wing is sufficiently developed by grace and self-knowledge to lift us above the earth. When both are alike, with what easy flight we bear the messages between earth and heaven."

Jonah was deficient in trained character. By character we understand the personal qualities of a person: his moral and mental constitution. It is not what he does, so much as what he is. Paul uses a solid word —*sophronos*—translated sober-minded, soberly, sound-minded, *e.g.*, "Every man think of himself soberly." Timothy is exhorted to remember that the bishop must be sober-minded. Titus is to preach to his people —the Cretan congregation—to live soberly. That Titus himself may do this he, too, must be sober-minded. It is not hard to see from all this that this "ministerial quality is hard to translate. It suffers no desire to obtain undue prominence and influence. Above all it implies the conquest of the fleshly mind." On the authority of Scripture, then, it can be called a ministerial requisite. The lawyer may be vain and haughty. He may repay a slight or resent an injury with keen invective or biting irony; his personality may repel you and even offend good taste; yet withal he may sway juries and be entrusted with important cases. The physician may be rough and uncouth, self-conscious of superior medical knowledge, swear roundly, and yet to many be a desirable physician. The merchant may be cold, hard, and unsympathetic as his combination safe, yet satisfy his customers with the best goods in the market, which is all the customers want. Not so with the minister. If the taint, to say nothing of the stamp, of anything sinister, untrustworthy, and low be detected upon him, "he will be too scantily respected to have any considerable power." What is a preacher without power? Character is a man's personality, as preaching is "truth through personality." Accordingly, Jesus kept on disciplining the future preachers of the Kingdom. And they needed it. Peter, John, and all of them had elements of genuine piety in their make-up as they followed the Divine Man over Judea's hills and along Galilee's plains. But what do we think as we hear John, mad-hot against that Samaritan village, requesting that fire be sent from heaven upon it; and Simon Peter, boastful and proud, reproved for his woful deficiency? The healed Gadarene demoniac was pious, but his character was undisciplined, so Jesus sent him to the home circle, where his weaknesses would not be so glaring.

"Preach the preaching that I *bid* thee." This implies subjection, and suggests the growth of character and the possible possession of talent, the two latter requiring different spheres of development. Goethe's dictum comes to mind: Talent develops itself in quiet; character, in the stream of the world! Jesus learned obedience by practising. By divine appointment He devoted eighteen years—from the age of twelve to that of thirty—to preparation for three years of preaching. When His hour was come He moved out of little Nazareth, "humble in His figure, scandalously unconventional, yet respected and felt everywhere. He touches the quick, so to speak, of all human sentiment and conviction. Without a single air of popularity or any bait thrown out to catch applause, He settles straightway into vital connection with men because of something that was in Him. He kept Himself in the midst of life."

Jesus and the New-Testament writers use the word *kalos* to distinguish the moral from the material beauty. We are to let our light shine that others may see our beautiful works. Mary of Bethany wrought a beautiful work upon Him. Titus is charged to see that the congregation maintain beautiful works. Titus himself is to be an example of beautiful works. Timothy must see to it that he have a beautiful report from outsiders. You will notice that all these refer to the personal qualities of the person. We have all read of Lord Peterboro so affected by Fénelon's pure, luminous character that he was forced to get away from him lest he too should be made a Christian!

Jonah's success as a preacher created a pride which he jealously fostered and which seriously hurt him and blinded him in his human love for the Ninevites. Oh, there dare not, must not be in a preacher anything that cuts the vital connection with men! Separated from people by his office, he dare not, he must not be separated from them by his sympathies. Well may we hear a voice from old Scotland calling upon us preachers so to enthrone the Lord Jesus Christ in our hearts that we will treat ourselves on the spot as traitors to Him when we find ourselves elated, tho but for a moment, at any man's praise of our preaching, or deprest at any other man's blame. A number of years ago an eloquent monk was remanded by his Paris superior back to the monastery and set to menial work in the refectory. He had committed no misdemeanor; but his success

as a preacher had fostered a pride that hurt him as a preacher. It was thought that after washing dishes for a year he would go back to the pulpit with a fuller, better sense of his great powers. If He who walketh among the seven golden candlesticks and whose eyes are as a flame of fire were to go among the large body of students who are expecting to enter the ministry throughout Christendom, He could speak with authority.

To one He might say: "Your motives are wrong; you are swayed by ambition; you are self-seeking; you are eloquent in a certain way and can easily command what is called an important pulpit, *i.e.*, a church that pays a large salary and excludes the poor, but you have no right to be in the ministry. Your temper of mind, your ruling purpose, your habitual thought, your entire make-up do not consist with the office of pastor and preacher."

To another He might say, "You are right at heart, but you are too vain, too self-conscious. You will be prone to demand constant flattery, and your ministry will be correspondingly weak."

To another He might say: "You are not spiritually minded." I recall with shamefacedness and regret how I once broke out into a tirade of abuse and invective in supposed self-vindication (in my first charge) because of certain Achans in the camp, who, I judged, were troubling Israel—that is, myself. Vindicating myself forsooth! It debased me in my own estimation; it humiliated me, because I dragged myself, a stripling untrained and undeveloped, into the pulpit—this awful place. Since then that has been represt, and this has been imprest: that I must grow away from my faults and not be trained up with my faults.

It were well for us all to remember the advice of the sainted Pastor Louis Harms, "Better be the anvil than the hammer," because, as one of our own number says, "we do not as a class bear opposition from the pews very graciously. We are not prone to bless our churches when they persecute us. We are quite worldlings to those who don't happen to like our preaching!" My brethren, we may be thankful for every occasion which turns our eyes to the suffering Christ standing in the Judgment Hall with locked lips, or toiling out to Calvary dumb before His crucifiers.

"Preach the preaching that I bid thee." See to it first of all that your preaching be from God.

We may have our preaching from God through "the momentum of God's private" communions. We, too, may have sun-touched heights as had the primate of the Apostles at Cæsarea-Philippi when he confest the Christ.

"Blest art thou," will the voice say, "for flesh and blood hath not revealed this unto thee, but my Father in heaven." We know that purity of aim, prayer, aloofness from the world, simplicity of purpose, quiet waiting before God, the still soul, the upturned face, the open ear all saying with the child of Shiloh's tent, "Speak, Lord, for thy servant heareth"—will cause God to answer such who so come before Him. "Preach the preaching that *I* bid thee." How can we get it?

When it is your ineffable experience to whisper with one of old, "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" may it be yours, too, to feel the truth of the reply in your own consciousness, "If a man love me he will guard as a treasure my word, and this thou hast done."

Stand in thought with me on the shore of the largest body of fresh water in the world —Lake Michigan—as I once stood there watching the tainted water washing over the filth and dregs of the shore. Right at hand was the huge, powerful engine pumping with steady stroke myriad gallons daily into the great city. But I said, "Surely this is not the water that it is pumping?" "No, no," said my friend, pointing me to a solitary tower far away and lonely looking, two miles out on the breast of the lake, but not too far away to have vital connection with the huge metropolis. At this end a whole, great city was daily and nightly drawing, bathing, drinking, quelling fires, slaking fevers, laying dust, preparing food, and nourishing gardens. At that end the water was clear and pure and central and deep and untainted with the filthy dregs of the shore. And the connection was unbroken! I prayed then and I pray now that you and I may be "conduit mouths opened far off in God's pure, deep eternity," that through us may flow rivers of life to cleanse and heal and restore the sin-sick world.

"WILL YE ALSO GO AWAY?"

GEORGE R. DICKENSON, D.D., ZANESVILE, O.

THERE ought to be times of heart-searching and life-searching; a time to look more clearly and deeply into the meaning and mission of life; a time for the deciding of issues, and the ranging of the life on the side of the spirit.

Certain searching questions of Christ will help to clarify the vision and move the will.

Take for instance the question of Christ recorded by John in the sixth chapter and the sixty-seventh verse: *Will ye also go away?* It was the Sabbath day. Jesus had just preached on the bread of life, or the true nourishment of life in Him. The day before He had fed the five thousand. Now the sifting process was necessary. The thought of the multitude was on externals, material blessings, a worldly kingdom. Jesus tries to lead them into the spiritual kingdom, and to show them that their true and highest life is not in externals, in form, in outward relations, but in personal attachment to Him, receiving Him, appropriating His spirit, truth, life. To show the nature and necessity of this relation to Him He uses the figure of bread. He had used other figures; it was a common custom of His people and time. Those before Him did not need to take Him literally. Lest they should do so He forewarned them that His words were "spirit and life." Yet they did take Him literally when He spoke of appropriating His flesh and blood as bread is eaten. The figure, however, was true enough to be reiterated, and later to be embodied for all time in the Lord's Supper. To-day there are those who see no deeper into this Supper than the literal substance.

But the symbol and the words of Christ, then and now, are meant to reveal *Him*, to bring us into contact with Him, to breathe into our lives His spirit. All figures and words are but expressions of life to life. It is so in an earthly friendship; it is so in the divine-human friendship with Christ. Back of all is His abounding personality, His loving heart, His spirit of fulness and wholeness—longing to find access to the lives of men.

To obtain what He had to give was more than to follow Him around literally, more than to hear and intellectually believe His sayings; it meant rather a cordial attachment of spirit, of heart, of will, which He calls feeding upon or appropriating His life.

Failing to catch His spirit and respond to His personal touch made what He said seem strange and unattractive, and so many "went away and walked no more with him."

The sifting process was going on. With disappointment and with longing Jesus turns to His apostles and says: "Will ye also go away?"

The sifting process is going on to-day. Christ stands ever ready to give Himself, but men are not willing to take Him for all that He means and is in Himself. There is still a tendency to trust to externals—some religious act or form, some effort to get God's blessing in man's ways, an attempt to obtain religious benefits without the close, absolute relation to Christ which He seems to demand. Because of the utter spirituality, and the absolute surrender of the Christian faith, many turn away.

In Christ's searching question, "Will ye also go away?" the election is ours, altho the initiative is His in drawing us. He indicates that one need not go away, that He only needs to make the choice to receive the divine help.

But plainly the significance and pathos of the question are not confined to the first approach of Christ: His apostles and friends need the appeal more than once. There is not the abiding in Christ, the full correspondence, the continued appropriation of spirit and truth, the loyalty and fellowship in sacrifice and service which Christ desires and which is necessary to the fullest life. The sifting comes at the point where we hold back from the full conception of a holy life, from the cheerful doing of that which Christ wishes in sympathy, service, and sacrifice.

If we draw back there is some severance of the true and vital oneness necessary to the fullest life.

"Will ye also go away?"

Will you draw back from confidence and loyalty because there is something you do not understand or would rather not do?

Will you break the friendship or mar it, and grieve the Master? If you go away, to whom will you go, and to what will you go? Is there any alternative that is more alluring, or hopeful, or satisfying?

Is there anything better than God? Is there any fuller revelation of God than in Christ? Is there any richer life than that of the Christian?

Some are turning to error and half-truth, to vain theories, to limited human leaders, to beggarly elements, to emptiness and darkness.

In the midst of all the illusions, disappointments, and thraldoms of earth sounds the voice of the Son of Man—"Come unto me," "Take, eat, and your soul shall live," "Will ye also go away?" "Why will ye die?" "He that liveth and believeth in me shall never die."

He longs for that reception which means contact, intimacy of spirit, and so appropriation and conformation. Whatever the stage of our acquaintance with Him, whatever the nature or degree of our indifference or disaffection, if any, He calls for a new or renewed expression of confidence, attachment, and fidelity.

If we can answer with Peter, "Lord, to whom shall we go? Thou hast the words of eternal life. We believe and know that thou art the Holy One of God," we can not willingly and of choice go away, but will gladly bind the life closer.

OF A MALIGNANT TONGUE

JEAN BAPTISTE MASSILLON.

[Born in 1663, died in 1742; had lived in a monastery when, in 1696, was called to Paris as director of a seminary; made court preacher in 1704; bishop of Clermont in 1717, and an Academician in 1719. His sermon reproduced in part is given as a sample of his style and thought. Other famous sermons by Massillon are those known as the "Petit Carême," being short Lenten sermons delivered before the young Louis XV. in 1718, and those on the Prodigal Son, on death, for Christmas day, and for the Fourth Sunday in Advent. Massillon had learned much from Bourdaloue, who said of him, "He must increase, but I must decrease." His works, in two large volumes, have been published by Didot.]

The tongue is a fire, a world of iniquity, &c.—James iii. 6–8.

THE tongue, says the Apostle James, is a devouring fire, a world of iniquity, an unruly evil, full of deadly poison. And behold what I would have applied to the tongue of the evil-speaker, had I undertaken to give you a just and natural idea of all the enormity of this vice: I would have said that the tongue of the slanderer is a devouring fire which tarnishes whatever it touches; which exercises its fury on the good grain, equally as on the chaff; on the profane, as on the sacred; which, wherever it passes, leaves only desolation and ruin; digs even into the bowels of the earth, and fixes itself on things the most hidden; turns into vile ashes what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever in the time when it was apparently smothered up and almost extinct; which blackens what it can not consume, and sometimes sparkles and delights before it destroys.

I would have told you that evil-speaking is an assemblage of iniquity; a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which, hurt at the talents or prosperity of others, makes them the subject of its censures, and studies to dim the splendor of whatever outshines itself; a disguised hatred, which sheds, in its speeches, the hidden venom of the heart; an unworthy duplicity, which praises to the face and tears to pieces behind the back; a shameful levity, which has no command over itself or its words, and often sacrifices both fortune and comfort to the imprudence of an amusing conversation; a deliberate barbarity, which goes to pierce your absent brother; a scandal, where you become a subject of shame and sin to those who listen to you; an injustice, where you ravish from your brother what is dearest to him. I should have said that slander is a restless evil, which disturbs society, spreads dissension through cities and countries, disunites the strictest friendships; is the source of hatred and revenge; fills, wherever it enters, with disturbances and confusion; and everywhere is an enemy to peace, comfort, and Christian good breeding. Lastly, I should have added that it is an evil full of deadly poison; whatever flows from it is infected, and poisons whatever it approaches; that even its praises are empoisoned, its applauses malicious, its silence criminal; its gestures, motions, and looks

all have their venom, and spread it each in its own way.

Now the first pretext which authorizes in the world almost all the defamations, and is the cause that our conversations are now continual censures upon our brethren, is the pretended insignificance of the vices we expose to view. We would not wish to tarnish a man of character or ruin his fortune by dishonoring him in the world; to stain the principles of a woman's conduct by entering into the essential points of it—that would be too infamous and mean; but upon a thousand faults which lead our judgment to believe them capable of all the rest; to inspire the minds of those who listen to us with a thousand suspicions which point out what we dare not say; to make satirical remarks which discover a mystery, where no person before had perceived the least intention of concealment; by poisonous interpretations to give an air of ridicule to manners which had hitherto escaped observation; to let everything, on certain points, be clearly understood, while protesting that they are incapable themselves of cunning or deceit, is what the world makes little scruples of; and tho the motives, the circumstances, and the effects of these discourses be highly criminal, yet gaiety and liveliness excuse their malignity, to those who listen to us, and even conceal from ourselves their atrocity.

In effect, you excuse the malignity of your censures by the innocency of your intentions. But fathom the secret of your heart: Whence comes it that your sarcasms are always pointed to such an individual, and that you never amuse yourself with more wit, or more agreeably, than in recalling his faults? May it not proceed from a secret jealousy? Do not his talents, fortune, credit, station, or character, hurt you more than his faults? Would you find him so fit a subject for censure, had he fewer of those qualities which exalt him above you? Would you experience such pleasure in exposing his foibles, did not the world find qualities in him both valuable and praiseworthy? Would Saul have so often repeated with such pleasure that David was only the son of Jesse had he not considered him as a rival, more deserving than himself of the empire? Whence comes it that the faults of all others find you more indulgent? that elsewhere you excuse everything, but here every circumstance comes empoisoned from your mouth? Go to the source, and examine if it is not some secret root of bitterness in your heart. And can you pretend to justify, by the innocency of the intention, discourses which flow from so corrupted a principle? You maintain that it is neither from hatred nor jealousy against your brother. I wish to believe it; but in your sarcasms may there not be motives, perhaps, still more shameful and mean? Is it not your wish to render yourself agreeable by turning your brother into an object of contempt and ridicule? Do you not sacrifice his character to your fortune? Courts are always so filled with these adulatory and sordidly interested satires on each other! The great are to be pitied whenever they yield themselves up to unwarrantable aversions. Vices are soon found out, even in that virtue itself which displeases them.

And what signifies the innocency of the intention when the action is a crime? But, besides, is there no criminality in indiscretion with regard to the reputation of your brethren? In any case whatever can more circumspection and prudence be required? Are not all the duties of Christianity comprized in that of charity? Does not all religion, as I may say, consist in that? And to be incapable of attention and care, in a point so highly essential, is it not considering, as it were, all the rest as a sport? Ah! it is here he ought to put a guard of circumspection on his tongue, weigh every word, put them together in his heart, says the sage Ecclesiasticus, and let them ripen in his mouth. Do any of these inconsiderate speeches ever escape you against yourself? Do you ever fail in attention to what interests your honor or glory? What indefatigable cares! what exertions and industry, to make them prosper! To what lengths we see you go, to increase your interest or to improve your fortune! If it ever happens that you take blame to yourself, it is always under circmustances which tend to your praise. You censure in yourself only faults which do you honor; and, in confessing your vices, you wish only to recapitulate your virtues. Self-love connects everything with yourself. Love your brother as you love yourself, and everything will recall you to him; you will be incapable of indiscretion where his interest is concerned, and will no longer need our instructions in respect to what you owe to his character and glory.

THE PRINCE OF PEACE*

The Hon. William J. Bryan, Lincoln, Neb.

All the world is in search of peace; every heart that ever beat has sought for peace and many have been the methods employed to secure it. Some have thought to purchase it with riches and they have labored to secure wealth, hoping to find peace when they were able to go where they pleased and buy what they liked. Of those who have endeavored to purchase peace with money, the large majority have failed to secure the money. But what has been the experience of those who have been successful in accumulating money? They all tell the same story, viz., that they spent the first half of their lives trying to get money from others and the last half trying to keep others from getting their money and that they found peace in neither half. Some have even reached the point where they find difficulty in getting people to accept their money; and I know of no better indication of the ethical awakening in this country than the increasing tendency to scrutinize the methods of money-making. A long step in advance will have been taken when religious, educational, and charitable institutions refuse to condone immoral methods in business and leave the possessor of ill-gotten gains to learn the loneliness of life when one prefers money to morals.

Some have sought peace in social distinction, but whether they have been within the charmed circle and fearful lest they might fall out, or outside and hopeful that they might get in, they have not found peace.

Some have thought, vain thought! to find peace in political prominence; but whether office comes by birth, as in monarchies, or by election, as in republics, it does not bring peace. An office is conspicuous only when few can occupy it. Only when few in a generation can hope to enjoy an honor do we call it a great honor. I am glad that our Heavenly Father did not make the peace of the human heart depend upon the accumulation of wealth, or upon the securing of social or political distinction, for in either case but few could have enjoyed it, but when He made peace the reward of a conscience void of offense toward God and man, He put it within the reach of all. The poor can secure it as easily as the rich, the social outcast as freely as the leader of society, and the humblest citizen equally with those who wield political power.

Christ promoted peace by giving us assurance that a line of communication can be established between the Father above and the child below. And who will measure the consolation that has been brought to troubled hearts by the hour of prayer?

And immortality! Who will estimate the peace which a belief in a future life has brought to the sorrowing? You may talk to the young about death ending all, for life is full and hope is strong, but preach not this doctrine to the mother who stands by the death-bed of her babe or to one who is within the shadow of a great affiiction. When I was a young man I wrote to Colonel Ingersoll and asked him for his views on God and immortality. His secretary answered that the great infidel was not at home, but enclosed a copy of a speech which covered my question. I scanned it with eagerness and found that he had exprest himself about as follows: "I do not say that there is no God, I simply say I do not know. I do not say that there is no life beyond the grave, I simply say I do not know." And from that day to this I have not been able to understand how any one could find pleasure in taking from any human heart a living faith and substituting therefor the cold and cheerless doctrine, "I do not know."

Christ gave us proof of immortality and yet it would hardly seem necessary that one should rise from the dead to convince us that the grave is not the end. To every created thing God has given a tongue that proclaims a resurrection.

* Excerpt from an extended address.

FUEL FOR PATRIOT FIRE

Rev. S. B. Dunn, New York.

"The Day we Celebrate" is supposed to be sacred to patriotic pyrotechnics and the whoopings of "Young America." On this day Uncle Sam is expected to talk big, and the American Eagle to spread itself. It is not always remembered, in palliation, how much the American has to talk about when he talks about his country. And as for his spread-eagleism there is good ground for it. A bird with a beak in Alaska, and a tail in the Gulf of Mexico; dipping the tip of one wing in the waters of the Atlantic, and the tip of the other wing in the waters of the Pacific, may well plume itself upon its proportions and the ground it covers.

It is further to be said, in justification, that there seems to be a conspiracy, not of silence, but of symphonious praise and appreciation of the land we love. Many hands have contributed billets to feed our patriotic fires. A few examples shall suffice:

"America is another name for opportunity. Our whole history appears like a last effort of divine providence in behalf of the human race."—Emerson.

"The world's center of gravity has shifted from the Mediterranean and the Rhine to the Atlantic and the Mississippi, from the men who spoke Latin to the men who speak English."—John Fiske.

"America has a natural base for the greatest continuous empire ever established by man."—Gladstone.

"The Americans are producing a more powerful type of man than has hitherto existed; . . . they may reasonably look forward to a time when they will have produced a civilization grander than any the world has yet known."—Herbert Spencer.

"America holds the future."—Matthew Arnold.

"Five hundred years of time in the process of the world's salvation may depend on the next twenty years of United States History."—Prof. Austin Phelps.

"If America fail, the world will fail."—Professor Park.

"As America goes, so goes the world, in all that is vital to its moral welfare."—Prof. Austin Phelps.

"It is ours to be either the grave in which the hopes of the world shall be entombed, or the pillar of cloud which shall pilot the race onward to millennial glory."—Alexander Hamilton.

"America Christianized means the world Christianized."—Professor Hoppin, of Yale.

"As the result of the late war, our country has been suddenly called to develop into self-governing citizenship millions of people that have but recently emerged from savagery, and other millions that have been degraded by long-continued oppression."—Wilbur F. Crafts.

"Our plea is not America for America's sake, but America for the world's sake. If this generation is faithful to its trust, America is to become God's right arm in His battle with the world's ignorance and oppression and sin."—Josiah Strong.

"It is said that the Fourth of July is a day of happy augury for mankind. This is true because on that day America entered on a course and proclaimed principles of government which have been of profound significance for mankind. Many nations have had a career of conquest and of civilizing dominion: but to make an immense people prosperous, happy, and free is a nobler and grander achievement than the most brilliant conquests and the widest dominion."—James Bryce.

"O Beautiful! my Country! ours once more!
Smoothing thy gold of war-disheveled hair
O'er such sweet brows as never other wore,
And letting thy set lips
Freed from wrath's pale eclipse,
The rosy edges of their smile lay bare,
What words divine of lover or of poet
Could tell our love and make thee know it,
Among the nations bright beyond compare?
What were our lives without thee?
What all our lives to save thee;
We reck not what we gave thee;
We will not dare to doubt thee,
But ask whatever else, and we will dare!"
James Russell Lowell.

The Glorious Fourth, therefore, is a day to cultivate the larger patriotism, to help make America an illustrious example of national righteousness, and to covet for her the proud preeminence of arbiter in the peace of the world.

OUTLINES

A Beginning Which Knows No End

Ye shall receive power.—Acts i. 8.

I. The promise of Pentecost.—Acts i. 4 and 8.

II. The preparation for Pentecost.—Acts i. 14 and 26.

III. The mystery of Pentecost.—Acts. ii. 2.

IV. The results of Pentecost.—Acts ii. 4. "And that Voice still soundeth on from the centuries that are gone to the centuries that shall be."

The Dispensation of the Holy Spirit to Women

Daughters—handmaidens.—Acts ii. 17, 18.

I. The outpouring of the Spirit, not limited with regard to sex. "Your sons and your daughters."

II. The outpouring of the Spirit not limited with regard to social position. "My servants and my handmaidens." All women who are working for God.

III. The outpouring of the Spirit not limited with regard to age. "Daughters, servants, handmaidens."

The Birthday of Christ's Church

The day was now come.—Acts ii. 1.

I. A birthday surprise. Suddenly.

II. A birthday greeting. "A sound from Heaven."

III. A birthday honor. "It sat upon each of them."

IV. A birthday blessing. "They were all filled," etc.

V. A birthday gathering. "The multitude came together."

VI. A birthday sermon. "Peter spake forth."

VII. A birthday influence. Verses 41 and 42.

The Purpose of Liberty

All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.—1 Cor. x. 23.

I. Christian Liberty.

II. Christian Expediency.

III. Christian Edification.

"The Called of God"

But ye are a chosen generation, &c.—2 Pet. ii. 9, 10.

I. What we are as the called of God. 1. A chosen generation. 2. A royal priesthood. 3. An holy nation. 4. A peculiar people.

II. Why we are the called of God. To show forth God's praises.

III. What we were before God called us. 1. In darkness. 2. Not a people. 3. Without mercy.

IV. What we should be as the called of God. 1. Stedfast. 2. Obedient. 3. Holy.

Christ's Ideal Church

Christ also loved the church, &c.—Eph. v. 25–27.

The Church He loved and died to redeem.

I. A loved Church.

II. A blood-bought Church.

III. A sanctified Church.

IV. A clean Church.

V. A glorious Church.

VI. A perfect Church.

VII. A holy Church.

Is your Christian life such that it proves you to be a member of Christ's Ideal Church?

The Silence of God—and Afterward

I. The Silence.—Rev. vi. 10. 1. The silence of God before creation. "Earth without form and void, and darkness." 2. The silence of God before the birth of Christ. "To shine upon them that sit in darkness and in the shadow of death." 3. The silence of God since Pentecost.

II. Afterward. 1. The Word of God brings natural light, and many other blessings follow. (At Creation.) 2. The word of God brings spiritual light. (Birth of Christ.) 3. The Word of God will bring perfect light. All wrongs put right. "Cry of the children" shall be no more. "Black stain" shall be removed. "Behold, I make all things new." Let us keep watching for the "Afterward" of the present silence of God. What is to be the "Afterward" of the silence of God since Pentecost?

OUTLINES FOR THE FOURTH OF JULY

The Rev. C. Alex. Terhune, Modena, N. Y.

The Nation's Birthplace

Shall a nation be born at once?—Isa. lxvi. 5.

The birthplace of the nation is most interesting—Independence Hall, Chestnut Street, Philadelphia. It was constructed by the Province of Pennsylvania in 1729 and first known as the Colonial State House. In this old building July 4, 1776, the nation was born and the Declaration thereof signed. On the other side of this building is Independence Square, the place where the Declaration of Independence was first read publicly to the people. No doubt the most important object of interest in the building is the old bell, called "Liberty Bell," because it was rung in honor of the Declaration of Independence. It bears the inscription, "Proclaim liberty throughout the land."

This it did when it rung out the glad tidings of the birth of liberty. It struck the key of the music of the free, set the pitch of Americanism, and predictively its tone was a guiding voice.

The Elect People

The Lord of hosts is the God of Israel, even a God to Israel.—1 Chron. xvii. 24.

Jehovah was pleased to regard it among the titles of His honor, to be "the God of Israel, even a God to Israel."

I. We note the divine appellation. The first clause (vs. 22) bespeaks the appellation for the people—"the people of God" (vs. 22). This implies fatherhood and divine care.

II. The divine attitude. The last clause of vs. 22 bespeaks His attitude: 1. Of willingness to answer to that name and hold communion with those who bear His name. 2. His purpose to fill up the relations and do all things for His people, that would honor His name.

III. Inferences from the nation's side: 1. Behavior such as becometh a people of God true to the Holy Name. 2. Honor: It is the duty of His people to honor Him by observing His institutions, aiming at His glory in word and act, adorning their profession.

Inalienable Rights Day

If the foundations be destroyed, what can the righteous do?—Ps. xi. 3.

Recognition of bottom principles: When America was younger, it used to be the fashion to read the Declaration of Independence on the Fourth. Many of its splendid sentences should be just as fresh and inspiring to-day. Jefferson wrote: "All men are born equal. All men are endowed, by their Creator, with certain inalienable rights."

These are beacons of hope for the oppŕest of all lands:

I. Life: Protection in its incoming and outgoing, in its receiving and outgiving.

II. Liberty: Action with reference to others in recognition of their rights and privileges.

III. Happiness: Unrestricted pursuit thereof by legitimate ways and means, with absence of abuses and usurpations.

A Happy Nation

Happy is that people whose God is the Lord. —Ps. cxliv. 15.

July Fourth celebrates the birth of the nation's long, happy day. The happiness of the nation has endured, because of its recognition and cultivation of the essentials of a republic.

I. Philanthropy: A wise regard for the weal of the world.

II. Education: The school-room as the incubator of patriotism, with Americanized homes as brooders.

III. National righteousness: No substitutes. Righteousness is manifested in its highest degree in citizens that are personally dedicated to Christ.

IV. Industry: The dignity of labor engenders thrift—the nobility of service for others exalts a nation. Work is man expressing himself, and it is preparing him for the game of life, *i.e.*, furnishing him with skill to remove difficulties and win out.

The Land We Love

Blessed is the nation whose God is the Lord. —Ps. xxxiii. 12.

The sun will give its light and heat if there

is nothing to obstruct; likewise God will bless the nation that puts no obstructions in the way. The nation that recognizes God as its Lord will have:

I. Peculiar blessings such as heaven's favors, divine guidance, and grace preventive and protective.

II. Temporal blessings: Fruitful land, abundant harvests, intelligence, faith of the Christian, liberty of life and conscience.

III. The nation that recognizes God in religion. America is peculiarly so. Its religion is well-balanced, practically and impartially helpful. Its religious essentials are God, the Bible, and to know how to live for time and eternity.

THEMES AND TEXTS

The Only Alternative. "Except ye repent, ye shall all likewise perish."—Luke xiii. 3.

No Escape. "Tho they dig into hell, thence shall my hand take them; tho they climb up to heaven, thence will I bring them down."—Amos ix. 2.

The Missionaries' Millennium. "For the day of the Lord is near upon all the heathen: . . . thy reward shall return upon thine own head."—Obad. 15.

The Natural Craving. "Make me to hear joy and gladness."—Ps. li. 8.

The Great Desire. "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!"—Ps. cvii. 8.

Confronting Angels. "I have seen an angel of the Lord face to face."—Judges vi. 22.

The Vanity of Riches. "When he dieth he shall carry nothing away."—Ps. xlix. 17.

The Mark of Manliness. "Him that overcometh . . . I will write upon him the name of my God."—Rev. iii. 12.

Helpful Introspection. "Examine yourselves, whether ye be in the faith; prove your own selves."—2 Cor. xiii. 5.

The Proof of Love. "Wherefore show ye to them the proof of your love."—2 Cor. viii. 24.

The Passing Day. "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth."—John xii. 35.

Why Christ Died. "While we were yet sinners Christ died for us."—Rom. v. 8.

The Tested Word. "The word of the Lord is tried."—2 Sam. xxii. 31.

The Penalty of Worshiping False Gods. "Saul died for his transgression against the Lord, for asking counsel of one that had a familiar spirit and not of the Lord."—1 Chron. x. 14.

Good Advice Three Thousand Years Ago. "Let my counsel be acceptable unto thee, and break off thy sins by righteousness."—Dan. iv. 27.

Seeing the Invisible. "We look not at the things which are seen, but at the things which are not seen."—2 Cor. iv. 18.

Death or Deliverance. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ."—Rom. vi. 23.

The Remorse of Sin. "My punishment is greater than I can bear."—Gen. iv. 13.

The Friend for the Fearsome. "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."—Josh. i. 9.

A "Local-option" Test. "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, . . . for it is cut off from your mouth."—Joel i. 5.

Fear that is Not Foul. "The fear of the Lord is clean."—Ps. xix. 9.

The Seeker's Prayer and Its Answer. "Oh! that I knew where I might find him!"—Job xxiii. 3.

"Christ is entered into heaven itself, to appear in the presence of God for us."—Heb. ix. 24.

The Needed Power. "It is not for you to know. . . . But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me . . . unto the uttermost parts of the earth."—Acts i. 7, 8.

The Only True Motive Power. "For the love of Christ constraineth us."—2 Cor. v. 14. "Because the love of God is shed abroad in our hearts by the Holy Ghost which he hath given us."—Rom. v. 5.

The Secret of the Invincible. "I can do all things through Christ who strengtheneth me."—Phil. iv. 3. "But tarry ye . . . until ye be endued with power from on high."—Luke xxiv. 49.

The Price of Power. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me; . . . whosoever will lose his life for my sake, the same shall save it." "And they were all amazed at the power of God."—Luke ix. 23, 24, 43. "Why could not we cast him out? And he said unto them, This kind can came forth by nothing but by prayer and fasting."—Mark ix. 28, 29.

The Angel and the Sandals. "And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did."—Acts xii. 8.

The Number of the Hours. "Are there not twelve hours in the day?"—John xi. 9.

ILLUSTRATIONS

Life.—The following poem gives some views of life worth considering, but it can not be said to contain as concrete a view of life as one would wish. To make the individual see that he is a vital part in the plan and purpose of God in bringing about the reign of love gives worth to the idea:

"What is Life?" I ask the child who romps
through all the happy day;
Without a care, without a cloud to mar the
sunshine of his life.
No thought has he of days to come, of sorrows and bitter strife.
He looks at me, bewildered first, then answers, "Life is Play."

"What is Life?" I ask the youth who looks
up at the sky above,
And sees therein the promise fair of all that
earth holds dear to him.
Naught recks he now of blasted hopes, of
withered heart, and eyes made dim
By tears that came when hope is dead. He
answers gaily, "Life is Love."

"What is Life?" I ask the man in whose
brave face no shadows lurk,
Whose days are filled with healthful toil,
whose plans reach out and compass all
That man holds dear. No time has he to
dream and sigh. 'Tis duty's call
That he is ever listening for. He answers
promptly, "Life is Work."

"What is Life?" I ask the sage whose days
are gliding like a stream
To join the ocean near at hand; his life is all
behind him now.
The world has lost its charm for him. He
puts a thin hand to his brow,
And seems to pause, to muse awhile, and then
he answers, "Life's a Dream."

Transformation.—The *Nymphæa odorata* or white water-lily is a familiar symbol for the transformation of the baser and lower materials of life into a character of purity and beauty. Mary E. Merrill puts this illustration into verse as follows:

A Lily on a fern-rimmed pond—
So idly floating there,
A vision was of purity,
A breath of fragrance rare.

Its petals of such gleaming white,
They cast a radiance near
Of weird and mystic fairy-light,
Like moon-beams pale yet clear.

Its heart of gold was as the sun,
In rays of yellowest hue,
It swayed upon its yielding stem
As if it fain would woo
The sedges, ferns, the pickerel-weed
So spiked and strong, so blue,
Standing as sentinels, indeed,
The summer season through.

Whence came such purity and grace?
What was the hidden power,
That raised from dark, unseemly place
This beauteous, queenly flower?

Is it a symbol of our lives,
However low the germ?
That we to better things may rise
If we its meaning learn?

Retribution.—Dives and Lazarus reappear to us in these sad lines of an unidentified bard:

The rarest gifts of all the earth were thine;
Byssus and ocean-purple thine array;
Thy songs and lamps turned every night to
day,
And while choice meats, and friends, and
frantic wine
And beauty's eye enchained thee, never wing
Of care against thy radiant ceiling beat,
But hung o'er him, who yet had gifts that
bring
Great peace and power before the mercy-seat.
His gift was sorrow; thine, the power to bless
And save; yet thou, in fond obliviousness,
While he wrought sorrowing, didst life's
work-day waste.
Remember weeping, thou didst turn thy
feet
From bringing help to him in his distress
Who drinks life's waters now thou may'st
not taste!

Optimism.—There are few lives but what can stand more brightness, more good cheer. When we see more of it in the world about us, we may desire a larger share of it than we have now. The Quaker poet Whittier sings:

The Night is mother of the Day,
The Winter of the Spring,
And ever upon old Decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all His works,
Has left His hope with all.

Remembrance.—An inscription on a tomb in Greenwood Cemetery reads:

"You may break and destroy the rose if you
will,
But the scent of the rose will cling to it still."
"The righteous shall be had in everlasting
remembrance."
"Only the actions of the just
Smell sweet and blossom in the dust."

The Strength of Numbers.—Says one: "Grasshoppers are contemptible things—one can be crusht at a step, but let the plague of grasshoppers be let loose and deluge a field, and how easily millions of these creatures, individually weak and insignificant, overwhelm the farmer and destroy all his work." Insects flourish as if plants were intended exclusively for them. "The race is not to the swift, nor the battle to the strong."

Refuge.—All species of insects are taught in a remarkable manner to deposit their eggs in a way to keep them safe from numerous enemies, and also in situations where a sufficient amount of food is on the spot to nourish the worm on breaking the shell. Like the bell-diver, they carry their atmosphere with them. A great deal depends on natural and spiritual environment both at birth and ever afterward, as Professor Drummond has shown in his "Natural Law."

The gall-fly knows how to open the nerves of oak-leaves to deposit her eggs in a place which afterward serves the worm for a lodging. The conies are but a feeble folk, yet they make their houses in the rock.—Prov. xxx. 26. Wasps prepare a habitation for their little ones in the earth. It seems that man alone, in some respects feebler than any of them, refuses the safe hiding-places for his soul. The limpet clings to the rock and thus becomes strong itself. Man, too, by faith in God has almighty strength from Him whose power decayeth never. "Lead me," said the Psalmist, "to the Rock that is higher than I."

"A man is strong in proportion to the strength of that to which he commits himself."

Sin.—Sir Richard Temple, who lived in the time of the French Revolution, recovered a ring that was a family relic. In it was a very delicate music-box, and whenever a little spring was touched a beautiful tune was rendered.

The owner of this ring was arrested and imprisoned. During his lonely hours he could touch the tiny spring, put the ring to his ear and be cheered by its old sweet song. When his head was placed on the guillotine, the spring was touched and the song began. Upon the death of the owner, the ring was lost and, long afterward, when recovered, it would not sing—the song had ceased. Sir Richard took it to a jeweler in London who discovered a tiny blood-clot in the minute mechanism of the ring. This being removed, the song began again.

The Christian heart filled with the love of Christ has its song of joy and peace. But sin—a very small sin—will silence that song. If we would have it begin again we must bring our sinful heart to Jesus who can remove the clot of sin.

Sources of Grace.—G. H. Knight in "The Secret of His Presence" gives this interesting illustration:

There is a celebrated vine at Hampton Court, that for many years disappointed the gardener's hopes. It was quite healthy, but there were few grapes. One year, however, it was unexpectedly laden with clusters of the finest fruit. Seeking to discover the cause of this, the gardener laid bare its roots, and traced their ramifications, and found that they had suddenly gone through the banks into the Thames. It had "sent forth its roots to the river," and thenceforth ceased not from yielding fruit.

That is a parable for all of us. If we are to bear fruit in large abundance we must get access to the hidden sources of God's grace that are waiting for us to tap—and that is a secret process, a secret between us and God alone. Without this deep fellowship, this secret communion with the Unseen, there will be no growth and no success for any of us. Jesus Christ is the vine which has sent forth its roots to the river of God, and distributes this life-giving power through the branches.

Rejoicing.—Some birds are songful, *e.g.*, the robin and the wood-thrush sitting on the edge of a forest, on or a swaying branch by the brook-side, they will wake the echoes with their melodies. With twenty or thirty of them in early morning between three and four o'clock in June it rains music. "No mere thrumming or parceling out of notes here and there, with more rests than notes, but a regular rush of music by the half-hour, and at intervals for hours together."

This practise is scriptural, for doesn't Paul say: "Rejoice, and again I say, Rejoice"? Paul and Silas in the Philippian dungeon learned, like the nightingale, to sing songs in the night—the best music exprest out of the blackest darkness.

"No robin but may thrill some breast.
God gives us all some small sweet way
To set the world rejoicing."

Heroism.—In the records of the Carnegie Hero Fund Commission there are many thrilling accounts, given in brief, of deeds that show us that the age of heroes is by no means gone by. One of them is as follows:

Andrew J. Hedger, aged forty-five, county superintendent of schools, rescued Joseph H. King, aged forty-seven, from a cave-in, Pierceville, Kan., November 27, 1906. While working at a well-pipe, at the bottom of a hole, thirty-two feet deep and four feet square, the earth, which was of sandy nature, caved in, and buried King, hands down, up to his armpits, and another man, completely. After remonstrating with the friends of the men who had gathered, for their refusal to go by themselves, or to accompany him, to their assistance, Hedger, a stranger, went down into the hole alone, and extricated King, and then the other man's body, being engaged in the work upward of two hours. All this time another cave-in was imminent, as indicated by a crack at the surface, and, later, the threatened cave-in occurred.

There were one hundred and twenty-six awards for deeds like this since the fund was established, in which men and women risked, and in some cases gave, their lives to save others. Such a record is calculated to make us think that there is great nobility in our brother men.

Spiritual Intuition.—Horses possess the faculty of seeing in the night time much better than man, and they also have a much more exquisite sense of smell. A horse can scent the approach of a man a mile or two off. His nose also detects water at a great distance. Horses have been known to paw the earth with their hoofs above a hidden spring. A horse's hearing is fine, and he knows when another horse is trying to outrun him, tho he may be blindfolded.

Faith has been called the sixth sense. There is such a thing as knowing by spiritual intuition more surely even than by natural sense. How account for the singing of songs in adversity (as, *e.g.*, Paul and Silas in the Philippian dungeon) otherwise? "I glory in tribulations," said the great Apostle, but it was then something more than "horse sense," or mere human instinct.

Mind and Matter.—Mind is supreme, but matter is real. The body is affected not only in its conditions, but in its developments by thought. Laboratory experiments by Prof. Elmer Gates sustain this contention. The different forms of mental activities, it is claimed, produce chemical changes in the cells and tissues of the body, and in the character of the secretions and excretions of the body. Anger, sorrow, remorse, all discordant thoughts, make themselves manifest in a recognizable manner, in the perspiration and in the precipitates of the breath, these having a decided toxic character; and the claim is made that on these fundamental scientific principles rest many of the ethical precepts of the Master. Says Paul: "I keep under my body and bring it into subjection." "Anger, for example, envelops the soul in a foul and suffocating medium which distorts the vision and prevents any proper apprehension of truth."

Life of Life.—"You may galvanize a corpse with a stream of electricity until the action of a limb startles a spectator with the appearance of life." Yet there is no more real life there than when you began the farcical process.

May this not illustrate something very observable in at least some of the churches today? There is a life, but of what sort is it? There is much and varied activity—perhaps never more—but what is really accomplished? Little of any permanent value, it would seem. The individual may be enveloped by a thin veneer of morality, while the whole spirit and power of true religion are entirely missed. "What we need," says McLeod, "is life—the life of life, not mere galvanism. Short of this, all else but blinds and deceives."

The Bible.—Professor Leconte, in his Geology, mentions the existence of fresh-water springs rising in the ocean near Hawaii and one near the coast of Florida. The wonderful Silver Spring bursts, a navigable river, immediately from its source—"the rainfall of a region far away." Our sea-board cities may yet find an abundance of pure drinking-water under the ocean, going to waste mixing with the brine.

Amid the salt and brine of the daily and Sunday newspaper, it is refreshing to have the product of a "rainfall far away," in the form of God's holy Word ever near at hand, "Ho! every one that thirsteth, come ye to the waters."—Isa. lv. 1.

"Lean Christians own Bibles, but feed on newspapers."

PREACHERS EXCHANGING VIEWS

"There never were two opinions in the world alike . . . the most universal quality is diversity."

REGULATIVE IDEAS OF RELIGIOUS THOUGHT

Editor of The Homiletic Review:

Our interpretations of the innumerable phenomena of the world and man are regulated by a comparatively few fundamental principles. For instance, the two opposite principles of geocentric and of heliocentric motion generate the vast diversity between ancient astronomy and modern.

The present diversity of thought among religious thinkers is due to the diversity of their regulative ideas. When this diversity is reduced to unity in common conceptions of reality, men will think as nearly alike in religion as now in astronomy, in which, notwithstanding agreement in general, there still remain open questions giving rise to minor differences in details, *e.g.*, the "canals" of Mars, the nebular hypothesis, etc.

The regulative ideas which fundamentally outline the religious thought that conforms to the positions of modern knowledge may be stated somewhat as chapter-headings for the volume or volumes required for adequate exposition and confirmation. To those who have fully committed themselves to the results of the historical, scientific, psychological, and philosophic learning of our time, they are, however briefly phrased, sufficiently intelligible, and now form the actual basis of a larger consensus of religious thinkers.

In correspondence with friends the following theses have been submitted to the scrutiny of nearly a score of ministers prominent in their own religious groups, whose criticisms have been helpful to the end in view. They are now introduced to a wider circle, not of laymen but of theologians, and not in expectation of any general assent just now. Nevertheless, they have obtained substantial concurrence among Baptists, Congregationalists, Episcopalians, Jews, Methodists, Presbyterians, Reformed, Unitarians, and Universalists—a significant concurrence, deserving report as such.

A question raised and answered in the preliminary correspondence—why is Christology excluded from these theses?—should be answered here in advance of its repetition. Christology, being essentially an account of functions, strictly belongs to the category of *method*, and method is secondary to *principia*. Theology is theocentric. "Christocentric" is a term applicable to theological method only. These propositions are intended to include only the fundamental principles of theology, in distinction from whatever is secondary or inferential.

James M. Whiton.

New York.

Principia of Modern Theology.

I. *Life* self-existent, Source of all lives; Eternal Spirit, Ground of all natures, self-conscious, rational, purposive, the Fount of human personality, all-sustaining, all-pervading, Biblically named "The Living God," "The Holy One," "Our Father."

2. Nature a hierarchy of natures more or less fully phenomenal of the *Super*natural Reality, Life or Spirit. The natural is the outwardness of the Supernatural; the Supernatural the ultimate inwardness of the natural.

3. Humanity the fullest known expression of Life, and so the supreme interpreter of Deity, thus postulating some community of thought, and so an essential oneness with Deity underlying all difference.

4. Transcendence and Immanence, as predicates of Deity, being terms of Spirit, are primarily of purposive and teleological significance—dynamic concepts.

5. Whatsoever God does He does unceasingly, in methods accordant with natures, and severally uniform throughout all duration.

6. Creation, Incarnation, Revelation, Redemption, Judgment, Atonement, Salvation, are continuous processes of immanent Deity, signalized by salient events.

7. Incarnation (enfleshing), a distinctive type of Creation, is a corollary of Immanence, and not sporadic, but universal.

8. Revelation is the process of progressively enabling men to discover truth, to discern good and evil, right and wrong, and to think the thought of God, according to the measure of willingness and capacity.

9. Redemption, a constructive process, is the deliverance of spiritual life from the matrix and mastery of the physical and psychical, ultimately perfecting the image of God in man.

10. Judgment, essentially a corrective process, is naturally auxiliary to Redemption.

11. Atonement (at-one-ment) is the process of reconciling man to God, lawlessness to law, through satisfaction rendered to the demand of God immanent in conscience for repentance and obedience.

12. Salvation is progressively wrought out through the conforming of conscience to the highest ideal of goodness, personal and social, within its horizon.

13. The moral and the religious life, really, not conventionally such, are each inspired by an infinite ideal, and are therefore essentially one and inseparable.

14. Ordered harmony (cosmos), as it has superseded physical disorder (chaos), must ultimately supersede moral disorder (sin), and consummate the moral kingdom of God.

[The Homiletic Review invites its readers to comment briefly upon the above statements.]

Gambling

Of course the evils of race-track gambling are admitted. They are many, and great. It seems to me there is one other form of gambling centering in New York which is of far greater seriousness, affecting more people directly, affecting them more seriously, producing more financial distress, breaking up more homes, ruining more lives, causing more deaths and reacting more perniciously upon the country at large—this is the gambling of Wall Street. That our admirable Governor should enter so serious a fight against the lesser evil rather than against the greater evil, is an instance of lack of intellectual focusing which is curious.

Very truly yours,
R. Heber Newton.

East Hampton, L. I.

A Good Custom

Editor of The Homiletic Review:

Last Sunday I attended a suburban church. It happened to be reception day for new members by baptism, confirmation, and renewal of faith. The pastor, as he gave to each applicant the right hand of fellowship, passed over to him an envelop which contained a verse of Scripture which the pastor repeated aloud. The ceremony was impressive. Quite likely each recipient will long remember the particular verse his envelop contained. These verses seemed well chosen, as, "Be ye perfect even as your Father in heaven is perfect"; "Blessed are the pure in heart, for they shall see God." The solemnity of the occasion would, it seemed to me, greatly tend to impress these verses on the minds and hearts of the entire congregation.

Ex-Pastor.

The Ten Ablest Preachers

Answering our correspondent's question, the returns thus far from our correspondents indicate this preference: Frank W. Gunsaulus, Newell Dwight Hillis, Charles H. Parkhurst, S. Parkes Cadman, Russell H. Conwell, William Campbell Morgan, William A. Quayle, Robert McIntyre, Lyman Abbott, Charles L. Goodell, George A. Gordon, Robert S. MacArthur, David James Burrell, Charles F. Aked, W. J. Dawson, Washington Gladden, Bishop McDowell, Frank M. Bristol, David Gregg, Louis Albert Banks, Bishop C. B. Galloway, Cardinal Gibbons, A. C. Dixon, C. E. Jefferson, Len. G. Broughton.

Universal Peace Congress

Editor of The Homiletic Review:

In some respects the most memorable of the many gatherings of the present year is likely to be the Universal Peace Congress, assembling in London from July 27 to August 1. It is 18 years since the last meeting in the British metropolis of this Congress. During the interval one appalling war—the most terrific while it lasted that the world has known—has horrified all humane souls, and several lesser conflicts have helped to dishearten many of the enthusiasts for the noblest of all causes. Militarism is not a diminishing cosmopolitan force. Armaments are larger, and expenditure on them is threatening the ruin of several nations, while conscription has become a burden under which millions groan. But these considerations constitute a loud call to Christian men and women to do all that lies within their power to prove that the Christian religion coincides with the gospel of peace. The nations are everywhere showing tokens of disgust and weariness in view of the tendency of governments to maintain the stupendous burdens involved in the perpetuation of militarism. One striking indication has very recently been furnished. That so popular a ruler as President Roosevelt should have been thwarted by Congress in his earnest attempt to secure the aggrandizement of the Navy must surely be interpreted as a significant token of the sentiment of a great and patriotic nation.

W. D.

CHURCH TECHNIC

ANSWERS TO INQUIRERS

WILLIAM T. DEMAREST, NEW YORK.

QUESTION. We have a serious problem before our church. The Sunday-school has completely outgrown our accommodations. Our people are poor, but we must either remodel or build anew. Both plans have advocates. We have a church building 36 x 60, and have plenty of ground, so that we could move old church back and put new building in front. We can raise from $6,000 to $8,000, and in our building we want to put the emphasis on the Sunday-school. We have three important classes to be considered in the planning—men's class of 100, women's class of 60, and boys' class of 30. Besides, there is the infant class of about 75. We must accommodate at least 500 scholars—we have 611 enrolled now.

ANSWER. By studying the plan of your present church we find that you have an auditorium 36 x 46, with pulpit at one end, and a vestry room 16 x 36 at one end, over which is a room now used for the primary department. Assuming that the present building is satisfactory for the regular church services, or could easily be made so if it did not have also to be used for the Sunday-school, we would suggest that it be left much as it is, for an entire new building would certainly cost more than the amount you say would be available. We believe your difficulties would be solved by putting a Sunday-school building as an addition to the present building, since you say there is plenty of land. This addition we should plan along lines similar to what is known as the "Akron Plan." That is, it should have a main floor and a large gallery on three sides. On the latter you could accommodate all four of the classes you mention, dividing them from one another by either permanent or movable partitions, but leaving the side of each classroom toward the front of the gallery open. The gallery would be sloped somewhat so that the superintendent might be seen from all parts of it during opening and other exercises. Such an addition could be practically square, say fifty feet square, and it would accommodate all of your school and leave some room for growth. It should be placed preferably on the south side of the church, so that the present vestibule might be used for both buildings. The superintendent's platform could be against the south wall of the present building, and if your appropriation will cover the additional cost, it would be a good plan to have this wall removed and the opening closed with large folding or sliding doors. The advantage of this arrangement would be that for special occasions these doors could be opened and both church and Sunday-school room made into one large auditorium. Of course you should have an architect to work out these suggestions if they should meet with favor.

QUESTION. Will you please send to me at once the name of some reliable house making a specialty of church pews?

ANSWER. You will secure satisfactory service in the matter of church pews from the Grand Rapids School Furniture Works, an Eastern office of which is maintained at 19 East Eighteenth Street, New York City.

QUESTION. We are in need of better ventilation in our church. We heat by means of a hot-air furnace, but no cold air is taken from out of doors—all is taken from the building. We have art glass windows, which can be opened only at the bottom, and those sitting near them object to the drafts upon them when the windows are opened. Thus we suffer from overheated, carbon-dioxide-laden air. Can you suggest a remedy? Should there not be at least one cold-air inlet from out of doors to the furnace? Would a register in the ceiling be of any value? What is the value of a double chimney, one part acting as a smoke flue, the other serving as an outlet for foul air?

ANSWER. Your problem is a very difficult one to solve, for the proper heating and ventilation of an auditorium is not easy of accomplishment, even with the best modern systems. But you can certainly bring about some improvement. Your furnace should by all means receive its air-supply from outdoors—all of it. This in itself will prove a wonderful help, altho you will find that your coal-bills will increase, because more heat units will be needed to heat cold air than is required to reheat air that has not become thoroughly cold. The register in the ceiling would be of little use. The double chimney is excellent, but there should be some way in which air from the lower levels of the auditorium may find an outlet. Knowing the local conditions, you may find a way to accomplish this.

RECENT BOOKS

"A good book is the precious life-blood of a master-spirit embalmed and treasured up on purpose to a life beyond life."

STUDIES IN THE INNER LIFE OF JESUS. By ALFRED E. GARVIE, M.A. (Oxon.), D.D. (Glas.), Principal of New College, London. 542 pp. A. C. Armstrong & Son, New York.

"This book," the author writes, on page 499, "is not intended for those who are quite satisfied with the solution of the problem of the Person of Christ which the ecclesiastical dogma offers, for it strives to meet needs that they do not feel." It is really written to meet the needs of those who feel the pressure of the problems that have been created by modern historical criticism. Much of that criticism is as one-sided as the older theological method which it seeks to displace, and throughout the discussion the author shows a fine sense of balance. He comes to his task with a rare equipment, though he modestly admits that he "does not profess to be an expert in synoptic criticism" (p. 139). Every page of his book shows that he is thoroughly familiar with New Testament exegesis and in profound sympathy with historical criticism, when it is really scientific and does not start, for example, with a bias against the supernatural; and his previous literary work has given him a well-deserved and well-established reputation as an expert theologian and a careful and philosophic thinker. These are the things most needed—scholarship, sympathy, insight, and the power of constructive thought—and these the writer possesses in very ample measure.

The book is what it claims to be—studies in the *inner* life of Jesus. Naturally, much of it turns on a discussion of the incidents of Christ's life, such as the Baptism, the Temptation, the Transfiguration. But Principal Garvie uses these incidents to ascertain through them the mind of Jesus, and gives us what he calls in one connection a "psychological interpretation" (p. 348). This discussion, which is characterized by the greatest reverence and delicacy, shows remarkable penetration; and one can not but regard the book as a real and permanent contribution to the problem of the person of Jesus. Though one sees everywhere that the author is a man of philosophic power, he steadily refuses to be involved in, or, at least, to start from the metaphysical problems that gather round His person. "We must begin with history, and not metaphysics" (p. 140); and it is just here that the supreme value of his discussion lies for men who are convinced that the historical method has come to stay.

The discussion is not bold; but it is better, it is penetrating; and its general results are not far from the older orthodoxy. He maintains, for example, the "objectivity of the Atonement" (p. 387). The book is an admirable foil to much that has lately been written on Jesus. Some of the recent discussions have been, not, indeed, frivolous, but painfully superficial and subjective. Principal Garvie forces us to feel not only the perennial wonder of Jesus, but His unique divinity. Altogether, this is a remarkable book, and worthy of all commendation.

THE MATURE MAN'S DIFFICULTIES WITH HIS BIBLE. By Rev. D. W. FAUNCE, D.D. 12mo, 200 pp. American Baptist Pub. Society.

A strong book by a strong man on a vital theme and one that should be widely used by pastors. Not all mature men have these difficulties. Some have grown mature in Christ as well as in manhood, and can say with Paul, "we have the mind of Christ." The Old Testament, which Christ endorsed and fulfilled, will never trouble such. Others will welcome the author's help in their doubts and difficulties. Some years ago Doctor Faunce wrote "A Young Man's Difficulties with His Bible," and the book had not only a wide circulation, but proved very helpful. We believe this message from a ripened experience will find many readers. Such questions as mathematical certainty, the scientific spirit, morality, and the modern views of Christ in their relation to the Bible receive answer in a way that strengthens faith. The last chapter is inordinately lengthy, and the book, alas, has no index.

ON THE TRAINING OF PARENTS. By ERNEST HAMLIN ABBOTT. 16mo, 140 pp. Houghton, Mifflin & Co.

These six wise, strong, and spicy papers on the right method and aim in child-training are addrest to parents who are on the threshhold of responsibility, and therefore need training themselves. The author in his dedication leads us behind the scenes of his own experience. The best of the book, he says, "belongs to these two women from whom I, as son and as husband, have learned all that I know of the training of parents." Happy the child and the man who has been thus taught. Not by spasm but by habit, not by rule of wit but by rule of love, is the way a little child ought to be led.

How the fear of the Lord is the beginning of wisdom for parents and children is made plain in the last chapter, with wise limitations. "It is no more necessary to feed children on Dante's Inferno than on Welsh rabbit."

The book bristles with bright sayings. There are sermons in a sentence. Buy it and pass it on—but not to gruff old bachelors or maiden ladies with pet pugs.

BEYOND THE NATURAL ORDER. By NOLAN RICE BEST. Cloth, 12mo, 149 pp. Fleming H. Revell Co. 75 cents.

A discussion of prayer and miracle will always find many interested readers; and this discussion is excellent. Prayer is regarded as a dynamic force working through God's will and enabling God to work through man's will. Miracles are not the normal order of the world, but may be wrought if God needs them. Dr. Best admits that the evidential value of the miracles is mostly confined to the age in which they appear. Nevertheless, there is some value still in believing them, tho they are not, by any means, all of equal value as a matter of faith. The discussion is acute, frank, and able, and the volume will be helpful to many.

HYMNS AND POETRY OF THE EASTERN CHURCH. By BERNHARD PICK. Cloth, 12mo, 175 pp. Eaton & Mains. $1.00, *net.*

Dr. Pick has rendered a valuable and painstaking service in thus bringing together in one collection these ancient hymns. The book represents wide research, and is apparently comprehensive of all the material extant. It will doubtless be the standard work in this particular line for future delvers, besides restoring and rendering accessible much inspiring and valuable literature of the Eastern Church.

THE PHILOSOPHY OF COMMON SENSE. By FREDERIC HARRISON. Cloth, 12mo, xxxvi–418 pp. The Macmillan Co., New York. $1.75, *net.*

The fundamental process and purpose of Positivism is to construct a "synthesis" of realities, to coordinate not knowledge merely, but life, feeling, activity, under a great common conception. The comprehensive reality, our author, following Comte, calls "Humanity." This is not merely a present and realized "Humanity"; it is rather an idea of a future possible "Humanity" as the end of an evolution of the present and actual "Humanity." All useful philosophy and all satisfactory religion must be found within this "synthesis." Philosophy concerns itself with the inferences from realities actually observed by our own faculties through sensation; religion is the relation of the feelings and will toward "Humanity" as a great ideal; leading to worship and admitting of a ceremonial.

The "synthesis" is reached partly by a process of exclusion; that is, it is set over against the "metaphysical" synthesis of universal law and against the "theological" synthesis of an "Absolute." One of the points of complete failure in Mr. Harrison's general argument is found in his statement of these antagonistic "syntheses." He affirms that the whole effort of metaphysics, whether by the theologian or by materialists like Spencer, has failed, because it has not accepted, to the full, the doctrine of the relativity of our knowledge. Our author thinks that all the past of our thinking has failed to furnish a unitary principle of reality, because it has not assumed and proceeded upon the fact of this relativity. He tells us what he means by relativity; he has been telling us for now at least three decades. Mr. Mansel told us much the same thing. Sir William Hamilton and Herbert Spencer sounded the same note, tho Mr. Harrison says that they have not proceeded consistently in applying it. They have not, neither has Mr. Harrison, and the reason for this is simple. It is that beginning with Mansel, and including Mr. Harrison, this succession of agnostic thinkers has persistently confused the relativity of knowledge with the relativity of the things to be known. Between these two utterly different conceptions, Mr. Harrison shifts throughout this volume in apparent entire unconsciousness of incongruity. Here is a specimen (pp. 21–22): "By the doctrine of the relativity of knowledge is here meant the doctrine that all facts are known to us not as they are in themselves, but as they appear to us through our sensations. . . . Therefore all knowledge is relative or dependent on the states of the organism." That is, because our knowledge comes to us through our own faculties, therefore it can not be a true knowledge of anything that exists absolutely! If Mr. Harrison had ever happened upon Henry Calderwood's answer to Mansel, "The Philosophy of the Infinite," he would possibly have been saved this confusion between absolute knowledge and a knowledge of an Absolute.

It is a mere truism to say that when a man knows he can only know in the way his nature enables him to know. That is, indeed, relative knowing. It is a wholly different thing to deny that a limited intelligence may still have knowledge of an Absolute Being. Knowledge may be "relative," that is, limited to human cognitive powers, while the objects of knowledge may be of any sort whatever; relative or absolute, whatever those terms may mean. But Mr. Harrison goes considerably farther than this. Because all our knowledge is ours, and belongs to processes that go on within us, he tells us that we can therefore know only our own sensations and our inferences from them. This is a farther and different definition of "relativity." But his conclusion from this definition is amusing, or it is amazing. Since we can actually know only our own states, therefore laws, entities, noumena, things in themselves, do not exist. True, we must act as if the laws of nature, *e. g.*, were real external laws of real external phenomena, must order all our practical life in view of them, but as existent they have no possible relation to us.

To reason of them, to try to find out anything about them, even to believe that they exist is puerile and absurd. The answer to all this, of course, is familiar to every realistic thinker; namely that whoever knows anything at all must know it immediately within himself, and it makes no difference at all how he comes to know it, whether by a sensation or by a clap of thunder. He knows a house precisely as he knows the feeling of love for his mother, and one is no more immediate than the other. The fact that he has no way to guarantee the objective existence of a house seems to Mr. Harrison an important point, but will he tell us if he sees any better way to guarantee that he exists, or that he loves his mother? Mr. Harrison calls these essays, "The Philosophy of Common Sense." But he is interested in nothing so much as to disprove the common sense of the race. The common sense of the race believes in the objective existence of the things revealed in sensation and reflection. Mr. Harrison denies that even the laws of nature are anything more than projections of our thought. On his theories, even this "Humanity" must be merely certified as a conception of his own mind. To Mr. Harrison every other man and all the race save himself are objective conceptions.

On the whole, it has happily resulted that Positivism as expounded by Mr. Harrison has been rejected by the world. Any system will and should be rejected that repudiates our causative conceptions and seriously questions our faith in the external universe. Not only do we have to act on this faith, as Mr. Harrison admits, but we have to construct our philosophy upon it.

As to the "religion," which Mr. Harrison expounds, one need only say that it is pathetic and grotesque. It consists in the attitude of the feelings toward a generalization—Humanity. Personal immortality, God, freedom, and responsibility in man in relation to a Supreme Person being ruled out, the "common sense" of mankind is very little likely to resort to a doubtful generalization called by whatever name, to supply the place of God and his Providence. Those who have some sense of humor will be more likely to adopt a witty characterization of this cult by an observer who, having looked in on a diminutive congregation in a Positivist chapel in London, dubbed the system "a religion of three persons and no God."

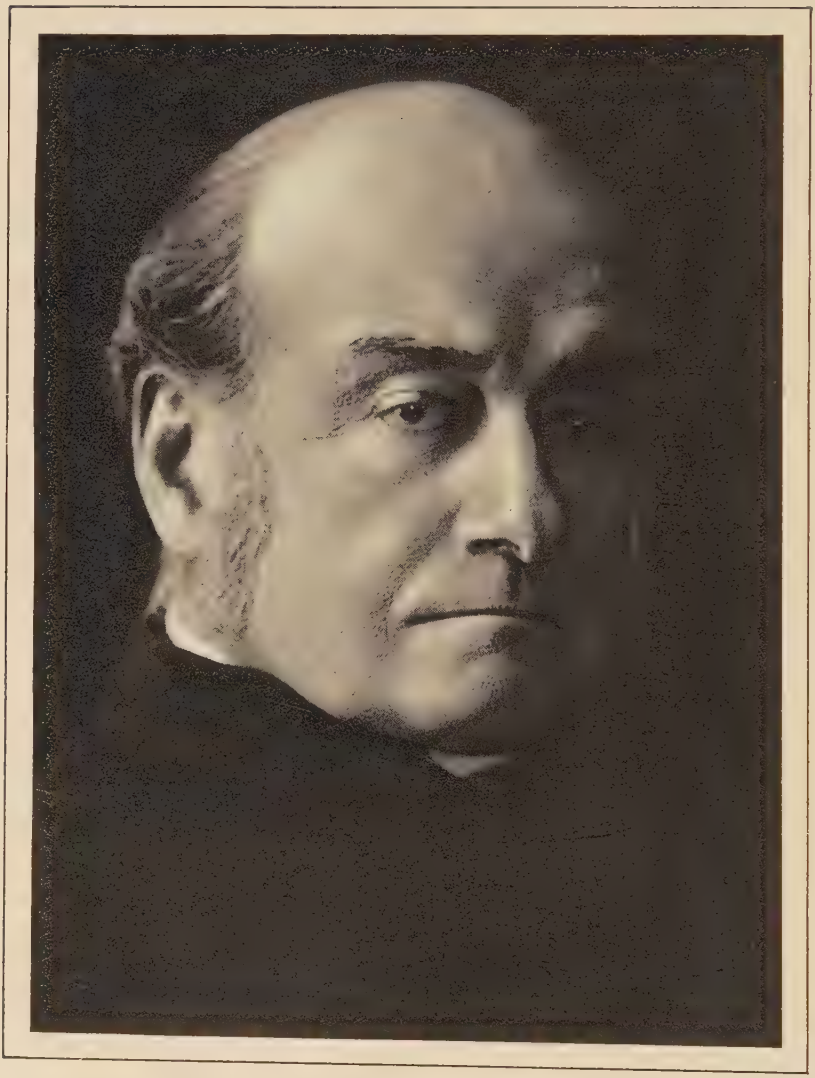
But these essays are brilliant, and contain many valuable ideas for those who can separate the truths from the fallacies.

ANOTHER MILE AND OTHER ADDRESSES. By J. WILBUR CHAPMAN. Cloth, 12mo, 157 pp. Fleming H. Revell Co. 75 cents, *net.*

THE MISSION KING—AS PORTRAYED IN ISAIAH FIFTY-THREE. By Rev. A. R. KULDELL. Cloth, 12mo, 102 pp. Lutheran Book Concern, Columbus, O. 40 cents.

THE LOVE TEST, AND OTHER SERMONS LONG AND SHORT. By Rev. CYRUS TOWNSEND BRADY, LL.D. Cloth, 12mo, 362 pp. The Young Churchman Co., Milwaukee. $1.25, *net.*

Printed in the United States.



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HENRY CODMAN POTTER, D.D., Protestant Episcopal Bishop of New York

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EDITORIAL COMMENT

"Every idea is a force, and therefore a commencement of an action."

Sectarianism and Unity

IT is reported that the Rev. R. J. Campbell has issued a call to the advocates of "new theology" to come together and organize, which means the formation of a new sect. Meanwhile various leading Congregational clergymen of Great Britain have united in setting forth a statement of faith, apparently to offset Mr. Campbell's propaganda. While we on this side of the Atlantic are engaged in bringing the sects nearer together by way of "federation," the British brethren, both dissenters and Anglicans, seem in danger of entering upon a stage of sharper division. In all these movements it should not be forgotten that many of the sects arose by good and sufficient causes from certain distinctions in human nature, circumstances, and convenience; and they continue largely by virtue of harmless and honorable traditions and sacred associations. Moreover, some of them are quite modest regarding their own excellence, and thoroughly generous regarding others, both in sentiment and in practise. Indeed, if one had occasion to summarize the unsectarian work which is now being done by the "one hundred and fifty sects" in the United States, it would astonish many of those who are so grieved over the divisions of the church among us.

One man who has discust this matter is of so high authority that his words perhaps require special attention. He can see in this connection hardly more than the one awful fact of formal division and the sin of sectarianism; and he lays the blame on Protestantism. He says: "The truth is Christian unity and Protestantism are utterly alien the one to the other. . . . Protestantism, in its root principle, is the utter negation of Christian unity." He seems to forget that the great reformers protested not against the unity of the Catholic Church, but against its tyranny, which is the very essence of sectarianism. True, this protest resulted in sects in great number, which we all desire ultimately to get rid of. Meanwhile, however, human nature being such as it is in a large number of people, a sectarian religion is the only kind possible to them. The excitement of rivalry and the pleasures of distinction, social and religious, and even some forms of spiritual pride, have often saved people from the worse vices of indifference and decay; and have saved the churches from dissolution unto the day when a better spirit could get possession of them.

The Desirable Unity

INDEED, that day has not yet come for all parties. Many of the denominational managers will not instruct their local missionary agents to keep out of the way of others who are at work in the same field. And there are still "very good people" who will "pack" the membership of a union church in order to steal it for their sect. The spirit of brotherly love is not yet strong enough in all bodies to render it safe for some denominations (that might be named) to ally themselves with some others (that might be named). Yet, on the other hand, this very multitude and excess of subdivisions may promote a more speedy and effective reac-

tion. The bishop of London is reported to have said that in the United States he found more sects and less sectarianism than in England. At any rate, unity of the spirit of "the church invisible" is more to be desired than any more formal unity; and, if we can secure the first, the second will follow not long after, and almost by necessity.

Practical Steps

Now the spirit is that of love to God and man; on this all else depends. And the spirit may be cultivated by giving it expression and putting it in practise. And this is just what we are doing in many unsectarian activities to which allusion has been made; and we can do still more. We cultivate the spirit by working together in all general attempts to benefit society, such as the administration of charities, hospitals, housing the poor, care for immigrants, etc.; and now we are beginning federated missions. Such activities are commonly regarded as subordinate to the proper work of the Church, but they can not be regarded as unimportant. Nor need we hold the extremely "new" idea that the proper and chief work of the church is "to reduce the crime list, the vice list, the pauper and tramp list"; we only affirm that such work is good and it promotes unity of the spirit. And it will do more for the destruction of harmful dissensions than will many essays and sermons and exhortations to union in the abstract, and many plans and resolutions in convention assembled.

Christians, and especially preachers, should read each other's denominational books and papers, and be familiar with each other's creeds and theologies. In a small way we already do so, but we can safely do it in a large way. For not only do we think better of our neighbor when we know his opinions first-hand, but we are now finding out that by a psychological law we can not really know and appreciate our own until we know others. Thus what is called "systematic theology" should be written and read, not primarily to prove our doctrine to be true and others false; but primarily in behalf of the absolute truth.

Christians should not only invite each other's ministers to preach, but should sometimes go to their neighbors' churches and join in worship and communion. It may be that Christians should have the grace to become members of several churches at the same time, and should contribute time and money and influence—in a measure, and so as not to violate good conscience. One does not necessarily weaken the tie that binds him to his own church by joining others also, and by attending their services when he can. Quite to the contrary, he will strengthen that tie.

The sum of it all is that by joining our neighbor in all good works, by a deeper knowledge of his best thoughts about God and divine laws, and by a more familiar acquaintance with his best life and sacred associations, we must surely achieve new bonds of human affection, a larger appreciation of truth, and a richer personal life.

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A Bill of Rights

The bills of political rights put forth in England in the seventeenth century, and in colonial America in the eighteenth century, heralded the coming of political democracy. The coming of industrial democracy is now heralded by bills of industrial rights. Till recently they have been put forth only by industrial workers. These have no longer cause to complain of the churches for lack of sympathy. At the recent quadrennial conference of the Methodist Episcopal Church its committee on the state of the church brought forward such a bill of rights. It states them in eleven propositions. The Methodist Episcopal Church,

standing "for equal rights and complete justice for all men in all stations in life," calls for conciliation and arbitration in industrial disputes; for the proper safeguarding of the life and health of workingmen and workingwomen, the abolition of child labor and sweatshops; for the shortening of work-hours "to the lowest practicable point, with work for all, and for that degree of leisure for all which is the condition of the highest human life." To the foregoing, here somewhat condensed, are added these: "Release from employment one day in seven; a living wage in every industry; the highest wage that each industry can afford, and the most equitable division of the products of industry that can ultimately be devised; recognition of the Golden Rule and the Mind of Christ as the supreme law of society, and the sure remedy for all social ills." The committee say: "Our primary interest in the industrial problem is with that great number who, by their conditions of toil, can not share adequately in the highest benefits of our civilization." That these fundamentals of Christian democracy were affirmed with a practical purpose was evinced by the adoption of a series of questions to be answered at the Conference in 1912, and to be studied in the church meanwhile, *viz.*: "What principles and measures of social reform are so evidently righteous and Christian as to demand the specific approval and support of the church? How can the agencies of the Methodist Episcopal Church be wisely used or altered with a view to promoting the principles and measures thus approved? How may we best cooperate in their behalf with other Christian denominations? How can our courses of study in seminaries and conferences be modified with a view to the better preparation of our preachers for efficiency in social reform?" These pronouncements of the largest Protestant communion in the country, in connection with those already made in the Congregational, Episcopal, and Presbyterian communions, seem to show that the churches are awakening to our present social perils, and to their high duty of moral leadership for peaceful passage through all impending changes.

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Class Spirit Perilous

Party spirit has lost its old-time rancor. The solemn warnings of Washington's Farewell Address against it now require for explanation the facts in Professor McMaster's History. But its perils reappear in another form. The sharpest division between man and man has begun to cut across old party lines. In place of the alinement of party against party we see the incipient alinement of class against class—the employed against the employing, laborers against capitalists, the "have-nots" against the "haves." Essentially more portentous is this than what Washington dreaded as "the fury of party spirit." The fury of the Parisian Commune in 1871 recorded in blood and fire its orgy of class-hatred. We are optimists, and sane, while we thus speak; but no optimism is sane that does not note symptoms of danger, and attack the beginnings of mischief. That these have sprouted is beyond question. A few years ago Colorado was on the verge of war between capitalists and their workmen. Since then the Western Federation of Miners, with a long list of unpunished murders to its account, has declared its purpose to aim at the extinction of the employing class. Mr. Gompers, in the name of the Federation of Labor, has threatened that, if its demands for legislation are denied, recourse may be taken to the agency of secret, oathbound organizations. Within two months costly bridges, on which non-union workmen were employed, have been wrecked by dynamite. If any labor-union has striven to prevent or punish such out-

rages by its members, there is no report of it. But there is no lack of fiery talk by political socialists, inflaming the poor against the rich. And now Mr. Watson, the Populist candidate for the Presidency, in his speech of acceptance, throws wood on the fire, accusing the rich men charged with bankrupting the New York Metropolitan Railway of "amassing fortunes by robbing the industrious poor"—not one of whom probably held stock in the ruined company. Exorbitancy on one side provokes exorbitancy on the other. Capitalists and employees naturally face bitterness with bitterness. For neither of the exasperated combatants is THE HOMILETIC REVIEW concerned, except to urge them to be patriots, and to curb the dangerous extremists among them both. "The baneful effects of the spirit of party," as described by Washington, flow no less virulently from the spirit of class. "It agitates the community with ill-founded jealousies and false alarms, kindles the animosity of one part against another, ferments occasionally riot and insurrection." The class spirit is damnably unpatriotic. Patriotism is based on the truth that all citizens are social partners; that every one needs every other; that the welfare of each is a factor in the welfare of all. Since the day of the primitive clan true patriotism has stood for the collective whole. The class spirit sets man against man. It is foredoomed to waste and loss. To drive out the rats it sets fire to the house. Here then is the line of social safety in a time of social tension. Patriotism and religion with one voice affirm, "We are members one of another; let no man seek his own, but every one another's good." The church must proclaim this by word and deed, in fidelity to her duty of moral leadership. Doubtless the economic wrongs endured by many a humble producer of national wealth demand righting—but how? Not by a conquest of class by class that racks the social fabric from top to bottom, but by an awakening of the enlightened moral sense, which alone can give either birth or force to righteous law. Rich as our country is materially, it is still poor morally—poor in the moral and social ideals of the Christ. To exalt these ideals, to implant them in conscience as the spring of moral and religious health, is now the supreme and urgent duty of Christ's churches.

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Impromptu Preparation

ALWAYS genially communicative, the Bishop of London recently took into his confidence a crowded meeting in Dorsetshire. He mentioned that he prepared all his sermons and addresses while dressing. During the process his mind seemed to work with wonderful energy, and he informed his hearers that he could not tell how he should find time for preparation if he did not do so while dressing. This information has been widely circulated. It is always interesting to learn from any notable personality the details of his life. Sometimes, as experience has proved, intimations of this kind as to individual habits become interpreted in a direction not intended. It is only too possible that young and ardent aspirants to homiletic facility may imagine that they may safely and even profitably confine their preparation of sermons and addresses to a similar method. It will be remembered that when he was Bishop of Stepney, Bishop Ingram told how he was then always so subjected to the pressure of public engagements that he was constrained to prepare his public utterances when riding to and fro on journeys shorter or longer. Those who are personally acquainted with this indefatigable prelate well understand what is behind all this apparently cursory process. He has an immense reserve at his disposal, together with a marvelous readiness in

drawing upon it. For he has been, and is, a voluminous reader. No man would have less sympathy with insufficient preparation. It is evident that Dr. Ingram is naturally favored with a very large share of a certain peculiar intellectual talent, to which Henry Ward Beecher alluded when delivering a lecture on preaching. That great Brooklyn pulpit orator stated that the sight of an audience seemed at once to put him in available possession of everything that he had intellectually acquired. Young preachers in the study of methods may with advantage bear in mind the necessity of systematically storing up the mental reservoir with the right kind of knowledge. They are not likely, then, to be at a loss when exigencies may necessitate hasty preparation for this or that occasion.

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Grover Cleveland

Not since the close of the Civil War has this country seen the rise to national preeminence of so remarkable a man in so remarkable a way as Grover Cleveland. The son of a Presbyterian minister in a small New-Jersey village, educated at common schools in rural neighborhoods, a lawyer not trained in a law school, long a practitioner in an interior city, he was forty-eight years of age (more than ready for the Oslerian prescription) when in him was given to the nation the only Democratic President we have had since Buchanan went out of office in March, 1861—a period of forty-seven years. Arousing in his lifetime some of the fiercest animosities ever known in American public life, animosities not only from the opposing party, but perhaps in greater degree from his own; flinging himself and his country full in the face of the strongest naval and military power in Europe, so that his name became one for Englishmen to hate and his own countrymen to tremble at, lest he should precipitate another war between us and the "mother country"—Grover Cleveland died amid an acclaim of praise and a sentiment of sorrow such as the country seldom witnesses. Joined to the strongest traits in his character was that surest mark of greatness in a man—simplicity; simplicity in his mode of life, in his dealings and thoughts, in his attitude toward other men, whether of high or low degree. He was everywhere the plain, and rather old-fashioned, American citizen, unaffected and unspoiled. When President he was no less simple to men as men than when a lawyer in Buffalo or sheriff of Erie County. In retirement at Princeton, he went his way as unconcerned and unconscious as might some elderly farmer who had come to town from an outlying neighborhood. Explanations of his fame come not easily, unless we recall that in him was seen tried to the fullest extent that final test of all excellence in men, the test in character. Nothing better has been said of him since his death than that he "stood four-square to all the winds that blow." Happy indeed shall be any great American to whose stormy life can come a sunshine so glorious and unclouded. Dr. Van Dyke at the funeral services read Wordsworth's "Character of the Happy Warrior," and then added, as a word of his own, "Such a man was our friend." Here was the right word spoken at the right time and in the right place.

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The International Sunday-school Convention

The twelfth triennial Convention of the International Sunday-school Association held at Louisville unanimously indorsed the uniform lesson system which has been in use for thirty-five years, just about thirty-five years too long so far as meeting the actual needs of the entire Sunday-school is concerned. The fact that the Lesson Committee were "authorized to continue the preparation of a thoroughly

graded course of lessons which may be used by any Sunday-school which desires it, whether in whole or in part," is evidence enough that a uniform lesson system for the whole school is unscientific. The introduction of graded courses marks a new era in Sunday-school work.

Among the gratifying and encouraging signs which the convention reports is that "probably no less than 80,000 are now engaged in studying teachers training courses," and that more seminaries than ever before are giving courses in Sunday-school organization, pedagogy, and psychology.

Great bodies (the International Sunday-school Association represents 170,000 Sunday-schools in the United States and Canada) move slowly, but if they move surely, perhaps, a generous public will be indulgent regarding the progress made. But the powers that be should remember that the world of to-day is as unlike the world of thirty-five years ago as it is unlike the world of three hundred and fifty years ago. Then the few were instructed. There was such a thing as the aristocracy of the intellect. To-day in our own country and in most countries of Europe instruction is compulsory and the possession of the best of knowledge is within reach of the many and the poorest of them. All this has had its effect upon the Sunday-school and it is, therefore, obvious that the methods and aim of the Sunday-school should be in accord with the latest and soundest results thus far obtained in the field of religious education.

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Via Media

The term "modernism" that has quite recently come to the front is most fitly used in contrast with the term "medievalism." That for which it stands is a spirit and method by no means peculiar to the Roman-Catholic liberals whom the Pope has condemned. It stands also for well-marked tendencies in all the religious communions. Every body of religious people—every group of men of any kind, indeed—has an advance-guard representing, in a general way, the new discoveries and fresh interpretations and mobile elements of the truth which is common to the whole body. Over against these will be found a conservative school, solicitous for the original foundations, always referring itself to the established documents, and willing to go no farther than the plainly settled precedents warrant. In the clash between the old and the new the thoughtful man will remember that the presence of both these classes is precisely the fittest provision for preserving the sane and divine balance of progress. When has a new movement ever arisen that did not need the check and weight of a conservative party to correct its excesses and extremes? Where in history, on the other hand, did any movement settle down into institutions and formulas that it did not also begin to drag on the chariot-wheels of true progress, try to shut up truth within its own measuring lines, and persecute the dissenter? It is always the salvation of a decadent system that it generates its questioners and doubters and heretics, as it always makes for the safety and sanity of a new movement that it must meet the tests of history and long-established affirmations urged by those who contest every path that is not familiar. If the reformer saves us from decadence, the conservative often saves us from chaos. The truth that emerges in every age is neither the discoveries of "modernism" nor the tenacious opinion of "medievalism"; it is the divine resultant of the battle forever going on between the two, in which neither ever wins a wholesale victory.

THE POPE'S ENCYCLICAL AGAINST MODERNISM

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On September 8, 1907, the Supreme Pontiff of the Roman Catholic Church issued a pronunciamento which registers an epoch in the history of modern thought. This deliverance is bound to become historic. Its effects will long be felt throughout Christendom. With millions of mankind its high source at once invests it with a sacredness little less than divine. It deals with the greatest themes of morality and religion; it fearlessly grapples with the profoundest problems of philosophy and science, of civil government and social economy; while, with its close and controlling touch upon the individual conduct and private lives of the faithful, it has in it the elements of a genuine inquisition and it speaks with the tone of an authority which deems it unnecessary to state the grounds of its absolute and universal sway.

It may be well to consider the causes which called forth such an utterance. No intelligent reader of history cherishes the delusion that the comprehensive pale of Roman Catholicism is unembarrassed by serious differences and dissensions within. Indeed, there almost never has been a time when it has enjoyed the felicity of being thus unembarrassed. Uniformity is mechanical, unity is spiritual and vital; and the former no more assures the latter than would calling all the thorns and thistles in the meadow, roses, magically transform them into that beautiful and fragrant flower. The interesting thing is that the Church of Rome has such sharp and wide differences within her own fold, contrasts as great as those between Augustinianism and Unitarianism, between old Covenanter and higher critic. Ultramontanism and Gallicanism, Jesuitism and Jansenism, have hated each other with a cordial hatred that has not been too much softened by their common allegiance to the throne of St. Peter. At the present time such differences are rather sharpened than allayed. Indeed, this Letter, in its tone not less than in its content, makes plain the open secret that the Pope to-day is quite as much the head of a faction, the spokesman of a clique, the tool of the *curia*, as he is the spiritual head of the entire body that does him reverence.

Suffice to say that the last century has witnessed marvelous changes in the world's theories and thinking. Old landmarks have been buried out of sight, and new continents of truth have been opened up. The spirit of inquiry has been unchained. The *ipse dixit* of authority has been fearlessly challenged. The scientific spirit has invaded every province; microscope and telescope have been called into service. No atom is so minute, no star so remote, but has either elicited and rewarded the search of the glass or has served as a factor in the hypothesis which assumes its hidden existence.

The theory of development has seized the thoughts of men and held them in its relentless grasp. You can not know your neighbor until you know his father, and you can not know his father until you have known *his* father, and so on back to Darwin's primordial germ, or Clifford's floating star-dust, or Spencer's amorphous firmament of mist. The present is but the capitalized past, and hence the scientific spirit is the historical spirit. It is not to-day so much as yesterday and *its* yesterday that we must know, for in knowing the yesterdays we can deduce, by a fatalism that out-Calvins John Calvin, not only our to-day, but also, if we devote sufficient care to every often overlooked item of detail, our to-morrow as well. The sweep of this thought is limitless. There is nothing too high or too low, too great or too small, to be gathered into its

embrace. Not only birds and horses and monkeys and men, not only constitutions and institutions and philosophies and religions—not only these are subject to this law of genetic development; even high Heaven has no barrier; God Himself must submit to the test; and the most sacred traditions and convictions of men, as well as their basest impulses and passions, are made to come under this absolutely universal category of modern thought.

Now, of course, it would be untrue to say that the great body of modern science has accepted this entire program; indeed, only a small fraction of scientific men of the first magnitude avow themselves to be materialists, much less atheists. But, assuredly, there has been an attitude of uncertainty as to just where the line should be drawn. Paradox as it is, only he who in effect believes that there is no God can insist that God is, in Himself or in His modes of operation, subject to the laws of evolution. But if God be exempt, where shall we take our stand? Has not the camel's nose already invaded our tent? For what is God? Where is God? What is His relation to the material world which we know? In men's embarrassment for an answer they have often said, "God is the world, and the world is God." This is escaping the Scylla of atheism only to strike the Charybdis of pantheism.

Protestantism, in its broken and dismembered elements, has taken no collective attitude upon this, or, indeed, upon any other subject. It has no official organ for the utterance of its common faith. Roman Catholicism, on the other hand, stands or falls with certain principles which are at once determinative of its attitude toward the issue presented, and which are, in large measure, hostile to the developmental postulate. It claims to be the custodian of a certain definite deposit of faith which was divinely committed to it nineteen centuries ago, final, complete, absolute, divine. Its truth is dogma, and dogma has in it the conception of the finished, sandpapered product. It is true Cardinal Newman* did teach the development of dogma, but it was purely a dialectical development, and it had no more to do with the doctrine of evolution, in its psychological and organic aspects, than has the multiplication-table to do with the chick's being hatched from the egg in the nest. In short, the Roman-Catholic theory of the deposit of truth, of dogma, and of dogmatic authority stands squarely in the path of the progressive spirit of modern scientific thought.†

In view of this it is not surprizing that not very many of the leaders of modern scientific thought have been devout Roman Catholics. The reason, of course, is not far to seek. Their religious atmosphere is not conducive to the fostering of the scientific spirit. And yet, there have been some such; but they have had to struggle against heavy odds. We need only call to mind the name of the late Prof. St. George Mivart to suggest his struggling career and its sad end. Such men belong to the liberal element of the Church. They form a sort of party; they are Roman-Catholic low-churchmen. They have whiffed the fragrant odors of freedom as they have been wafted by gentle zephyrs from the outlying fields over the high stone walls and barbed-wire fences that guard the

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*Unless it be true, as argued by the non-concessionists, that even what Newman *did* say was said before he had gone over to Rome.

† The following quotation from a very able book, fresh from the press, will serve to show how acute is this antagonism: "A great spiritual crisis, which did not begin to-day, but has to-day reached its culminating intensity, troubles all the religious bodies of Europe—Catholicism, Lutheranism, Anglicanism. For the most part it is due to the new orientation of the public mind, which is adverse to the traditional formulation of the religious spirit; it is due to the easily popularized results of science, which diffuse an instinctive distrust of those metaphysical and historical titles on which the dogmatic teaching of the Church rests its claims. Catholicism, by reason of its greater antiquity and of the more tenaciously guarded elements of medievalism within its system, and, at the same time, by reason of its more direct opposition to the affirmations of science and to the will of the democracy, feels the pain and the distress of the profound crisis most acutely."—"The Programme of Modernism," pp. 159, 160.

sacred precincts of the inviolable. They have mused; they have wondered; they have aspired; they have played in the hazardous borderland between liberty and tyranny. The late Lord Acton says, "Knowledge has a freedom in the Catholic Church which it can find in no other religion," * and it is hard to believe that that great English scholar, himself a liberal Roman Catholic, was wholly destitute of a sense of humor, for he adds, "tho there, as elsewhere, freedom degenerates unless it has to struggle in its own defense." If history shows anything, it is that if it be true that struggle is a necessary safeguard against the degeneracy of freedom, Rome has certainly done her duty faithfully in making it necessary for freedom to struggle in its own defense quite enough to keep it from degenerating.

A thousand complex forces have combined to create the present situation, and we may instance one as in a general way representing others. A certain professor of anthropology appealed to his priest for counsel and advice concerning the scientific questions of which we have been speaking. This priest handed him over to a certain very brilliant liberal Jesuit, Father Tyrrell, who had had much experience in handling just such cases. Father Tyrrell replied at length in a personal letter, which he wished to be regarded as confidential. Somehow a very disquieting extract from that letter got itself printed in a Milanese paper of January 1, 1906, whereupon Father Tyrrell within a week received a letter from the General of the Jesuits, "the black pope," inquiring on behalf of the Archbishop of Milan whether he had ever written those words. The author of the letter was embarrassed, to be sure, at the publication of a short and somewhat garbled fragment, but in due time he published the entire letter and openly avowed its authorship. The issue was now clearly drawn, and Tyrrell was soon made to suffer the lesser excommunication. The letter is an exceedingly acute and adroit one. It was written with the purpose of persuading one who declared himself to be in a reasoned and distinctly skeptical frame of mind, to continue in loyalty to the

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Church. The argument is worthy of its Jesuitical author. It juggles with the vague elements of the subconscious as a prestidigitator might play his sleight-of-hand in the dim and spectral twilight that separates between day and night. We do not doubt the psychological doctrine of the subliminal consciousness, but we do question Father Tyrrell's abuse of it. If a man declares that he disbelieves the teachings of his church, that he finds his deepest convictions at variance with her formal utterances, and that he is in positive conflict with her sacred traditions, are

* "History of Freedom and Other Essays," pp. 461, 462.

we to say to that man that, in spite of himself, he is loyal to the Church after all, that he must distinguish between the essence of truth and its passing form, between the sacred body of the Church and the clothes which it happens to be wearing? To-day it is the spirit of reaction that rules, to-morrow it is the spirit of progress; he should be loyal to the underlying something which never changes—and that is enough. Let him not take too seriously popes' bulls and councils' creeds; these are but incidents—with a history, political, psychological, diplomatic, fraught with intrigue and ambitions and jealousies. His allegiance is to something deeper, more abiding, more holy. And so reasoned the Jesuit Tyrrell with the doubting professor of anthropology, and when the letter leaked out he was promptly called to book.

The situation became so serious as to call for papal intervention. At first a "Syllabus" was issued which indicated the temper of the Vatican and was prophetic of fuller utterances to follow. The Encyclical of September 8th, taking its name, like all such deliverances, from the opening words of the Latin text, *Pascendi dominici gregis*, is an exhaustive treatise upon existing conditions. It covers some forty-eight octavo pages, and is a furious fulmination against what is called "modernism." The term is ambiguous, and in itself means nothing. It is rather an epithet than a name. It is taken neither from the name of a teacher, as Platonism and Darwinism, nor from some distinguishing fundamental principle, as Idealism and Evolutionism. Prof. Charles A. Briggs says that the term "as applied to a religious party in the Catholic Church is unknown to our dictionaries."* While those so designated make no serious objection to the use of the term as applied to themselves, yet it means nothing unless it be a new attitude toward the Church as opposed to the old or traditional one. Monsignor Canon Moyes, in a very able article, says, "it is possible to define it, at least in a broad and general way, by saying that it is a form of belief which finds the origin of all religion and knowledge of God in the soul's internal sense and experience."* This subjectivism,† which regards consciousness as revelation and religiousness as religion, is indeed one very prominent aspect of advanced modern thought, growing more or less directly out of the Evolution thesis and, whether taught by the Loisys and Tyrrells or by the Sabatiers and Campbells, is assuredly a menace to the integrity of apostolic Christianity. The Encyclical itself affects no definition. It declares modernism to be a sort of loose heap of errors rather than a definite system, and charges modernists with deliberately scheming that it should be so. The Letter defines modernism as "the synthesis of all heresies," *hæreseon conlectum*, and adds that it "means the destruction, not of the Catholic religion alone, but of all religion." No charge is made against the moral character of the modernists, and while it is conceded that "they possess, as a rule, a reputation for the strictest morality," yet they are pronounced "the most pernicious of all the adversaries of the Church."

According to the Encyclical, the modernist is really seven men in one; "he is a philosopher, a believer, a theologian, a historian, a critic, an apologist, a reformer." It is, of course, impossible now to characterize these seven functions as therein set forth, in any adequate way. As a philosopher, the modernist is, in the papal judgment,

* *North American Review*, February, 1908.

* *The Living Age*, January 11, 1908; reproduced from *The Nineteenth Century and After*, December, 1907.

† The following appeared after this paper had been sent to the publishers: "The radical mistake of Modernism and of its methods of apologetics is that it excludes or at least minimizes overmuch the functions of the intellect, thereby reducing its theodicy to sentiment—to mere subjectivism."—Archbishop Ireland in *The North American Review*, April, 1908.

an Agnostic, and there follows a severe castigation of Agnosticism. The Pope is right in his general estimate of agnosticism, which is but the full-grown fruit of a merely empirical or phenomenological conception of science, developing its defective epistemology from the negative side of Kant's Critical Philosophy. But the modernists strongly deny, on what we regard as very plausible grounds, that they are agnostics. Is it not strange that the pope should not perceive the signs of the times, which plainly show that agnosticism of the Huxleyan and Spencerian type is already somewhat *passé*, and that some sort of idealism, blossoming out into one of the manifold forms of religious pantheism, bids fair to claim the succeeding ascendency?

As believer, the modernist believes too much rather than too little. He believes that religion is but the expression of an inborn instinct of dependence and faith and, therefore, that all religion has in it what is true and divine. "With what right can they claim true experiences for Catholics alone? Indeed, modernists do not deny, but actually admit, some confusedly, others in the most open manner, that all religions are true."

As theologian, the modernist, taking his cue from himself as philosopher, aims at the "conciliation of faith and science, always, however, saving the primacy of science over faith." The principle of faith is in all men; that principle is God; therefore, God is in all men. This is the doctrine of divine immanence. The expression of this inner principle is never complete; it is fragmentary, symbolical, imperfect. Here Father Tyrrell is seen between the lines. Of course, creeds, confessions, even encyclicals, are symbols, algebraic signs of truth, reports of progress, —nothing more. The Letter works this out in relation to the sacraments, the Scriptures, and the Church, and this is really one of its strongest sections. It should interest all Americans to read these words: "For as faith is subordinated to science, as far as phenomenal elements are concerned, so too in temporal matters the Church must be subject to the State. They do not say this openly as yet—but they are logically committed to it. For, given the principle that in temporal matters the State possesses absolute mastery, it will follow that when the believer, not fully satisfied with his merely internal acts of religion, proceeds to external acts, such, for instance, as the administration or reception of the sacraments, these will fall under the control of the State. . . . Such are their ideas about disciplinary authority. But far more advanced and far more pernicious are their teachings on doctrinal and dogmatic authority." This brief quotation may be enough to enable the Roman-Catholic citizen of this country, where the formal separation of Church and State is an alphabetic principle, to decide whether to be a patriotic American means to be a pernicious modernist.

As historian, also, the modernist harks back to his own philosophy, and, accordingly, he knows nothing except phenomena; and so the things that are out of sight, such as God and the divine side of external religion, are handed over by the historian to the sacred domain of faith. Hence the modern talk about the Christ of history being one thing and the Christ of faith quite another. The pope is here striking at no imaginary evil, and, whether or not we are at one with him elsewhere, we are bound to consent that the blow is not misplaced.

As critic, the modernist has to take his trouncing for his adventures as higher critic of the Holy Scriptures. And here we may let the Encyclical speak for itself: "To hear them talk about their works on the Sacred Books in which they have been able to discover so much that is defective, one

would imagine that before them nobody ever even glanced through the pages of Scripture, whereas the truth is that a whole multitude of doctors, infinitely superior to them in genius, in erudition, in sanctity, have sifted the Sacred Books in every way, and so far from finding imperfections in them, have thanked God more and more the deeper they have gone into them, for His divine bounty in having vouchsafed to speak thus to them. Unfortunately these great doctors did not enjoy the same aids to study that are possest by modernists for their guide and rule —a philosophy borrowed from the negation of God and a criterion which consists of themselves." On the next page we read of "the boundless effrontery of these men." "Let one of them but open his mouth and the others applaud him in chorus, proclaiming that science has made another step forward; let an outsider but hint at a desire to inspect the new discovery with his own eyes, and they are on him in a body; deny it, and you are an ignoramus; embrace it and defend it, and there is no praise too warm for you. . . . The impudence and the domineering of some, and the thoughtlessness and imprudence of others, have combined to generate a pestilence in the air which penetrates everywhere and spreads the contagion."

As apologist, the modernist has two shields of defense. The first is the objective; its germinal idea was christened in agnosticism, and, according to the principles and processes of evolution, it has developed into the social and sacramental and institutional religion of to-day. The other is the subjective, and it is able to tell the non-believer that down deep in his nature are the need and desire for religion and that this religion is, in implication, Roman Catholicism. Again we catch the echoes of Tyrrell, and Tyrrell has not been the only man who has tried to convince people that because they had in them the desire for religion, therefore, *ipso facto*, they already possess the very thing they desire.

Finally, as reformer, the modernist is charged with trying to overthrow nearly everything which the Church thinks it worth while to maintain. "With this reforming mania," we read, "in all Catholicism there is absolutely nothing on which it does not fasten." They would change the present order of things in philosophy, in history, in dogma, in worship, and in episcopal administration and authority; a sort of ecclesiastical iconoclast, anarchist, is the modernist in the Church of Rome.

The second part of the Encyclical discusses the causes of modernism, and it is done in a few words. The remote causes are two, namely, curiosity and pride, while the "intellectual cause" is ignorance.

The third part has to do with the remedies. The first remedy prescribed is exceedingly significant; it is the study of scholastic philosophy on which "the theological edifice is to be solidly raised." The second remedy is in the way of "practical application," which is to be administered as indicated in this injunction, "Anybody who in any way is found to be imbued with modernism is to be excluded without compunction from the offices of directors and professors in seminaries and Catholic universities"; and those who already occupy them are to be withdrawn. The third remedy is in episcopal vigilance over publications. Bishops are enjoined to perform the duty of exercising a careful and constant watch upon all books produced, sold, and read in their dioceses. The fourth is a censorship, and this regulation is so rigid, so thorough, and so searching that one is at once, in reading it, carried back into the atmosphere of medieval times. Fifth, congresses and public gatherings, where modernists might ventilate and defend their views, are to be tolerated on very rare occasions,

and when permitted, no mention is to be made of modernism, Presbyterianism, or laicism. Sixth, vigilance committees are to be set at work in every diocese, bound to secrecy in their deliberations and decisions, whose business it shall be to watch for and by "all prudent, prompt, and efficacious measures" to nip in the bud all the poisonous weeds of modernism. Seventh and finally, lest all this fail, there are to be triennial returns from all bishops, furnishing the Holy See with a diligent and sworn report upon the whole situation, especially "on the doctrines that find currency among the clergy."

So much for a most meager outline of the Encyclical itself, and it is impossible to resist the temptation barely to suggest a few reflections upon the whole subject. And the first of these is a very obvious one which is so self-evident as scarcely to require mention. To the Protestant outsider, untrained to the voice of authority, there is an implicit confession of weakness in the very conception and spirit of this Encyclical. It savors rather of the controversial tactics of the partizan than of the judicial calmness of the *Pontifex Maximus*. It indulges freely in epithets and admits that it has not shrunk "from employing certain uncouth terms in use among the modernists." Heated language is used in describing modernists, and such expressions as "pernicious," "masking an incredible audacity under a mock semblance of humility" occur, while frequent insinuations of insincerity and unfaithfulness abound. This is not argument. It may not be magnificent, but it certainly is war. Undoubtedly the principle is assumed that the pope never argues; and he is consistent with the motto. At the very best, the letter is nothing more than an *ex parte* statement of the situation. Whether or not it lay properly in the purview of this deliverance, it is largely true that no positive teaching is clearly set forth in it, no calmly convincing argument is essayed against the pernicious and admittedly increasing errors with which it deals, nor does it appeal to the enlightened reason and judgment of thoughtful and scholarly men.

Closely akin to this is the suggestion that the means selected for suppressing these pernicious heresies are pathetically ineffectual and abominably incongruous with the civilization of the twentieth century. It is too late in the day to call in the police to suppress heresies, or to fight a seven-fold champion of intellectual error with a big stick. There may still be countries so belated and benighted as to yield to such surveillance, but they are essentially barbaric. No longer can men's thoughts be driven back by brute force or by damning anathemas. The Syllabus of July 3, 1907, named sixty-five errors, each worthy of condemnation, reminding us of Browning's lines,

> "Twenty-nine distinct damnations,
> One sure if another fails,"

but unless error be met with truth and heresy with reason, all the damnations in the sulphur-smelling magazines of the Vatican will only end in smoke. The method is out of date, and we thank God that it is. We can not fight malaria with gatling-guns and bayonets; we can not protect the faithful against the pernicious errors of modern thought by enclosing them with a barbed-wire fence. Inquisitions and massacres, whether physical or spiritual, have had their day, tho they have left their inerasible scars and blood-spots upon the pages of history. Rome's arm is stayed, her sword is sheathed, her torch is smothered, since she is shorn of her temporal power, and her threatened persecutions only call out a smile as they sadly and weakly remind us of the days when her political weapons were sharpened and her administrative prerogatives meant life or death to her chosen victims. Lord Acton may well write of the well-grounded "suspicion

that the Church, in her zeal for the prevention of error, represses that intellectual freedom which is essential to the progress of truth; that she allows an administrative interference with convictions to which she can not attach the stigma of falsehood."* The world laughs to-day at the suggestion that the "Church is supreme over fact as well as over doctrine," and "persecution" is a word for which the dictionaries must find a revised and tempered definition. Nor is this true for Rome only. The essence of persecution is the spirit that would meet conviction with coercion, freedom with force; but a free and voluntary affiliation with an ecclesiastical body, based upon a compact the terms of which contemplate only a free and voluntary acceptance, is no more an occasion for the damning intimidations and sanguinary persecutions that disfigure the past than is membership in a social club a basis for the hanging of the member who refuses to pay his annual dues.

We should be less than content if we should fail to say that, with not a little that is contended for in this Encyclical, while disclaiming emphatically any sympathy with the means and methods employed, we are in cordial and complete accord. The pope makes it impossible for Protestants to agree with him, for they also are modernists, one degree less removed.† In the freely translated Latin he says, "The first step in this direction was taken by Protestantism; the second is made by modernism; the next will plunge headlong into atheism." This of course is familiar to us as the old war-cry, "Rome *versus* Atheism." Begging the pope's pardon, and whether he grant it or not, we are bound to say that, as concerns a number of the important issues involved, as between him and the modernist, except for these bonds, we are strongly inclined to line up with the pope. He can not hit agnosticism too hard to suit us, for agnosticism is only thinly veiled atheism. The criticism that would explain the Scripture by explaining it away is as much our foe as Rome's. The philosophy that bows out the supernatural, "untenants heaven of its God," and robs man of all the heritages and hopes of the immortal. The historian that reduces the past to the dead level of the merely natural, the psychologist that classifies the inspiration of prophet and apostle with that of philosopher and poet, the scientist who forgets his place and hastens to announce to the world that there is no such thing as God or the human soul because, forsooth, his glass and scalpel have not discovered them, these are foes of all true religion, and if Rome will only quit shouting epithets and cease calling in the police, if she will calmly try to show the erring wherein they err, and with self-composed and Christian dignity muster the evidences and state the arguments, we will bid her a hearty God-speed in her noble work.

The weakness of modernism is in the fact that, as the Encyclical intimates, it has no great unifying, organizing principle, it has not yet crystallized into any definite, positive movement; and if it is to be only a sort of Cave of Adullam for doubters and deniers, then it can not rise to much permanent importance. *The Spectator* may speak too strongly when it calls modernists "skeptics with a pious inclination," but surely they must develop some more positive platform or they will soon lose the *esprit du corps* which is a condition of lasting power.

But we can not down the conviction that the Vatican is playing a losing game. Assuredly, Rome has had her trials in these latter times. The Quirinal stands over against the Vatican, and the pope's weak protest at being

* *History of Freedom and Other Essays*, p. 461.

† This kinship with Protestantism is, however, stoutly argued against by Paul Sabatier, one of the modernists, in *The Contemporary Review*, March, 1908.

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bereft of his temporal power goes unheeded, if not unheard. France has long been a land of allegiance to Rome, but to-day, with a dismantled establishment, with a divided clergy, and with a distracted laity, France has been too much for the narrow statesmanship and lame diplomacy of Pope Pius X. Socialism of the ranker sort, shading off into sansculottism and anarchism, stalks forth with a menacing mien that may well be disquieting to both Church and State, and the repressive, reactionary policy of the non-concessionists who seem to have a monopoly of the pope's ear at the present time, is of all things best suited to advance its dreaded power. The spirit of the papacy is autocratic; the spirit of this age is democratic; and the conflict is drawing nearer and nearer.

This Encyclical is pervaded with the spirit of autocracy. The layman is nowhere. Listen to the words of the Letter: "Note here, Venerable Brethren, the appearance already of that most pernicious doctrine which would make of the laity a factor of progress in the Church." The modernist as reformer urges that the spirit of the Church "must be put in harmony with the public conscience, which is now wholly for democracy; a share in ecclesiastical government should therefore be given to the lower ranks of the clergy, and even to the laity." This is one of the pernicious heresies of the modernists.*

Against all this the stars in their courses fight. The common man has had a taste of freedom, and tho he may be led in the future, he has drunk too deeply from the blessed fountain ever again to suffer himself to be driven. Strange that the wisdom of Pius X. does not perceive this; even on the walls of the Vatican it is written, if only light enough were let in to make it plain. What has been condemned as Americanism is nothing else than a mighty and righteous protest against absolutism. Father Tyrrell is wise enough to see the drift of the inevitable. He says, truly, "So, too, the instinctive, and not groundless, dread of lay intervention which is the precise and essential cause of Rome's present opposition to the Christian-Democrat movement in Italy, or the Worship-Associations in France, is another sign that the conflict between the two conceptions of authority is becoming acute."* It is very significant that that strong book, *"Il Santo,"* "The Saint," which, by the way, has been placed upon the Index, was written by a layman, an Italian senator, Antonio Fogazzaro, and that its saint is also a layman, Piero Maironi, who, as Benedetto, led the people, aside from the Church, into a richer faith and a better life; but who was hounded and hunted down by the detective sleuth-hounds of the Vatican.

It is the glory of Protestantism that it has a place and a part for the layman. The hierarchy of the priesthood is, in history, as absolute as the monarchy of the throne, and often more cruel. True Christianity is first spiritual and then institutional; not first institutional and then spiritual. The truth of God, the benefactions of religion, and the achievements of a divine hope are neither the monopoly of a class, whether royal or sacerdotal, nor are they to be doled out to the men and women who, under God, with the honest sweat of their brows, are bearing the burden and doing the brunt of the world's work to-day, through the finger-tips, at the discretion, or with the *imprimatur* of any living man.

*"Modernism is not a calm criticism, it is a prepossession; the Modernists are obsessed with the idea of humanitarian equality."—*The Saturday Review*, March 21, 1908.

* *From Scylla to Charybdis*, pp. 332, 333.

CONDITIONS AND TESTS OF FELLOWSHIP IN THE CHRISTIAN CHURCH

The Rev. Charles S. MacFarland, Ph.D., South Norwalk, Conn.

Jesus of Nazareth was characterized by a splendid recklessness, a lofty regardlessness of consequences, and it was this that brought Him to the cross. He defied the conventionalities of His day. He was unconcerned for His reputation. He was solely concerned with the carrying out of His divine mission. He never wavered under the bitterest of criticism. He walked straight ahead from His baptism in the Jordan to His cross on Calvary.

The "church" which He formed was a strange gathering, in the eyes of the churchmen of His time. He "let down the bars." He ate with publicans and sinners. The Pharisees were always pointing at Him and saying, "Look at His methods, look at His liberalism, look at His associates." It *was* a strange collection, when we come to think of it, that gathering of His intimate disciples. There were rough, uncouth fishermen. There was Matthew of the despised class of publicans. There were the sinful women at His feet, and Peter, who was profane under excitement. While the Master came to know Judas before his base betrayal, He never excommunicated him from that chosen circle. Again and again these disciples of His failed Him and misunderstood Him, but He never allowed that for one moment to make a break in their sacred fellowship.

What conditions or tests can we, as disciples of to-day, lay down upon which to admit or reject men in relation to this fellowship? What is the Christian church? How does it differ from other human organizations? The basis of selection in all other societies is upon some ground of classification. Men come together in other fraternal circles because of intellectual sympathies or social congenialities; sometimes because of sympathy in moral purpose and effort. But can the church do this?

Another question we may ask. Does the Christian Church exist for the sake of herself or for the sake of humanity?

It must be admitted that we have assumed that there were certain clearly defined conditions and grounds for this Christian fellowship. We have conditioned it upon considerations of doctrinal belief and upon participation in conventional rites and ceremonies. A prevailing disposition has been to make the test that of a particular type of religious experience. We have also assumed that men and women were to be admitted to the Church in some measure upon the ground of their moral attainment. All of these are wrong.

The test of doctrine will not answer. If it means that we are to demand intellectual belief in these conceptions of the human mind, we turn the Church into an intellectual aristocracy. The great mass of men and women can not understand these abstractions. Such a condition of fellowship excludes those common people who once heard the Master gladly. If, instead of belief and comprehension of these doctrines, it means mere assent to them, then we invite insincerity with its vain repetitions. By any such test we exclude great hosts of men and women of noble Christlike living. It is not a moral test, for it is altogether possible for the orthodox, who are straight in their thinking, to be crooked in their living. This was the test of the scribe. All who did not know and understand the Law were accursed.

If we base our fellowship upon participation in rites and ceremonies we furnish men with a mechanical type of religion that emulates the Pharisee, in his washing of hands and plates.

Another condition which we have

assumed has been the profession of a particular, clearly defined type of religious experience. There are times and occasions when great revivals accomplish wonderful results. There are men and women who never would be brought to the sense of religion by any other means or methods. Some of the most splendid things we do in life, some of our finest resolves, are carried out under the impulse of our emotions. But, as the wind bloweth where it listeth, so it is with the Spirit of God; we can not tell whence it cometh or whither it goeth. There are almost as many types of religious experience as there are human personalities. There are many mansions in the Father's house and many doors by which men may enter. It has been a sad mistake to tell men in advance that they must have a particular kind of religious experience in order that they may enter the Christian Church. It has closed the door to many, it has led many others to wait and anxiously to seek a particular experience, which, on account of temperament, they can never have. It has kept many earnest Christian men and women outside of the Church.

Shall we then grant this fellowship upon moral attainments? Shall we say to men and women: You may come in here when you have sufficiently gotten rid of your sins, when you have become good enough, when you feel sure that you are strong enough to live a religious life? This also was the answer of the Pharisee, and it is perhaps the worst answer of all.

Not one of these things will do. The doctrinal test excludes the ignorant and the sincere. The ceremonial test keeps out those men and women who because of their peculiar nature are not affected by symbolism, beautiful as it may be. That method denies the work of the spirit, which limits that work to one single type of manifestation. The last method, that of the test of moral attainment, shuts the door of the Church in the face of those who need it most.

Look now for a moment at the method of Jesus in calling His disciples and all those who would share His fellowship. He never formulated or imposed a single doctrine. He did not institute a single form or rite. While He Himself submitted to the baptism of John and permitted His disciples to baptize, it is expressly stated that He Himself did not baptize. He never prescribed any particular psychological experience through which His disciples must pass. In His contact with men He treated each man differently according to the personal equation. When do we find that He ever received His disciples upon any moral probation whatever? We can not find that He ever laid down any condition or test. Suppose we should turn to the Scripture some day and in reading the gospel we should find something like this: "One day a disciple came to Jesus, when he was within the house, and said, Outside the door is one who seeks to join our fellowship. Jesus answered him and said: Do you think he is good enough? does he understand or give assent to our doctrines? has he been carefully examined by the deacons? are you sure and is he sure that he will not injure us by falling again into sin? have you satisfied yourself of his moral attainments?"

Is it not perfectly clear that we can not even imagine Jesus doing anything but saying to the disciple, Open the door—let him in?

What is the Church for? We answer: To help men. How then can we do it best? By having them on the inside or keeping them on the outside? By exclusion and probation or by fellowship with them?

If the Church is a society for the good, who are the good? Who is to determine, in the light of the great problems of heredity and environment? Who shall answer the question? Who is empowered to make the selection?

Who is able to read the intentions and motives of men's hearts? Have we the right to exercise the perogatives of the Judgment day?

Or shall we think of the Church as a hospital for men's souls? One of the finest books of instruction for a minister has the beautiful title, "The Cure of Souls." Suppose the hospital should put up a sign outside its doors: Only those who are well enough are admitted here.

We liken the Church to the school. Suppose the school should say: You must learn first before you can get in here.

It will take only a little thought to show us that the Church must have an absolutely open door, without any conditions whatever.

We have not done this. We have not dared to soil our philacteries. We have created a wrong impression among those whom we should seek. I invite a noble-spirited man to unite with the Church. He answers that he can not, and then goes on to name two or three (often unessential) doctrines to which he can not give honest intellectual assent. I called upon a young woman recently who confest that she had not been leading a right life and who on that ground suggested that we had better cross her name from our roll of members. I told her that she had given me the very best reason in the world why we should absolutely refuse to dismiss her from our fellowship. I said, "I *must* be your pastor now." And I reverently say that I never felt the spirit of Christ more in my life than as I said it.

It was only a few weeks ago that a young man, sincere and honest in his thought, came to ask me to help him with his intellectual problems. His mind had become clouded with doubt, not moral doubt, but intellectual doubt. Upon this ground he had gone to his pastor, who had agreed with him that under those conditions he had better withdraw from the church. That pastor needs to take another course in his preparation for the ministry.

I knew of a case where another church of my own denomination ruthlessly excommunicated a young woman who had been deceived and had allowed herself to be robbed of the dearest of her possessions in life. Was that the attitude of the Master or of the Pharisee? I once heard a minister preach a sermon on the Church, in which he declared with great emphasis and a sense of righteous indignation that we must have what he called "a regenerate Church." He said that we must have "quality and not quantity." In answer I told him I did not want a regenerate Church, so much as I did a regenerating Church. Upon one occasion a man came to me and confest his weakness. He was under the control of an awful appetite. He wanted me to help him. I said: Let me be your pastor, come into the warm and helpful fellowship of our church; we will try to help you. He said: I may fall, I can not trust myself. Very well, if you fall we will try to lift you up, even tho it be seventy and seven times. A few days after, a well-intending Pharisee from a neighboring church came to warn me against receiving this frail member. I referred him to Matt. ix. 11–13.

These instances, which might be indefinitely multiplied, all reveal false conceptions. If we are to follow Christ, there is only one attitude for us to take. The Church can not adopt a policy of protection, she must have a free and open market. She must have no restriction of immigration to her shores. She can require no certificate of moral standing, no guaranty of moral health; she can have nothing but an open door.

To the unbeliever we must say, Come in and learn that you may believe. To the man who says he has had no religious "experience," we must say, Come in and share the warmth of this

fellowship, and let your affections be touched by Christ. To the man of moral weakness we must say, Come in and share our strength. If he says: I am too weak and unwell, we must respond, This is the abiding-place of the greatest of Physicians. If he persists and tells us that he is afraid that he may fall again, we must say: If you do we will lift you up even four hundred and ninety times.

The church can not be a Castle Garden with its officers on guard. It can not have any moral quarantine-station. If there is any ground of exclusion whatever, it must be only that which excludes the Pharisee, who thinks that he is good enough.

The supreme question for us to-day is, Does the Church dare to follow Jesus Christ, to eat with publicans and sinners, to invite them to her own table, to let the sinful women in with their alabaster boxes, to welcome sinners, not simply to seek the righteous, to heal the sick and not the whole who need no physician? She must open her doors, not the doors of wood, but the doors of her closest fellowship, to every human child of the Father who knocks; and if he is too weak to knock we must knock for him.

It is answered that such a Church would invite criticism. So it would. The Pharisees would say, This Church eateth with publicans and sinners. We must take our choice between Christ and His critics. It often happens that the frailty of our church-members which has been made the unjust cause of criticism, is really the best evidence of the Christlikeness of the Church.

Shall she gather from the world for the sake of herself, or shall she give herself for the sake of the world? Shall she invite to her table not only the worthy, but the needy? Let us be brave enough to get rid of all our false conditions. Let us no longer shut up the Kingdom of Heaven with the keys of doctrine. Let us get absolutely rid of our lingering idea of the Christian church as a collection of pharisees, who may thank God that they are not as other men are.

Does this mean a Church that ignores truth, neglects religion, and countenances sin? By no means! The open-door church must be a strong church, with earnest seekers and upholders of truth, with symbolism that shall appeal to the imagination, full of a religious contagion, and above all with men and women of great moral strength.

The ideal church will have in its fellowship both the strong and the weak in faith, in sense, in religious feeling and in moral character, in order that the strong may be there to help the weak, and the weak, that they may receive the strength of the strong.

We must distinguish between her conditions of fellowship and her ideals. The conditions can not be too broad nor the ideal requirements too exacting. We must remember inequalities of privilege and opportunity in the exaction of actual requirements. What hurts the Church—the falling of some poor frail creature of her fellowship? No, it is when her strong men fail and fall.

We must take the publicans and sinners with us to hear the searching sermon on the mount. But we must have them "with us."

Every church must have her seventy disciples, her eleven faithful apostles, and her Johns.

Why do we not reach the great masses of needy men and women? Why, just because we do not *reach* them. We have tried to do it at arm's length. They are both afraid of us and in doubt about us.

We have put up impassable barriers and beckoned to them from our alleged summits. If we are going to cure the sick we must let them into the hospital first.

We shall make the Church strong when we thus make it for the weak.

We can risk it. The Gospel of Jesus is the solvent that will bring coherency out of incoherency. Its leaven will do its work. The strong men of the Church will become stronger by having the weak beside them and by the giving of their strength. The weak will become stronger from the touch of the strong. But the touch must be, not of the finger-tips, but of the whole hand. It must be the contact, not of mere example; it must be that of fellowship and communion.

We must change the Church from a gallery of fine arts to an asylum; for the weak-minded in faith, for those who have fallen in moral weakness, for frail sinning men and women, for the sick, the lame, the halt, the blind. The deeper the need, the warmer and closer must be the fellowship.

We need to-day a magnificently reckless Church, who will not be afraid of her reputation, even tho it may bring her to the cross. He bare the sins of men in his own body on the tree; so it has been said of Christ. The Church must bear the sins of men in her own body, by the side of the cross. Let her dare to give and lose her life, for thus only, according to her Lord and Master, can she save her life by losing it.

I went into a hospital the other day. I witnessed a parable. A pale, weak, bloodless man was carried in. He was not strong enough to walk. He did not even come of his own volition. Following him came a great, strong, stalwart man, glowing with health. They brought them together. They bared an arm of each man. They brought them into fellowship by a conductor which carried the rich blood of the strong into the frail body of the weak. That should be the Church.

The ideals of the Church can not be too high. But her doors can not open too wide.

Does the Church of to-day dare to follow Jesus Christ? Will she save her life by losing it; or go on losing it because she tries to save it?

SUNDAY OBSERVANCE FROM THE STANDPOINT OF JESUS

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The wide divergence of opinion as to how Sunday should be observed grows out of two views of religion. These views have always been held by two different types of mind, and perhaps always will. Persons holding one view put the institutions of religion first; persons holding the other view put man first.

The two views, as distinct to-day as ever, are seen in their classic form in the Pharisees and in Jesus, whose antagonism begins and ends right there. The religion of the Jews had become almost wholly institutional. They had been shorn of their national life for generations and had given themselves to the elaboration of their religious system. The nation became a church, and the institutions of their religion were exalted above all beside.

Now institutions have an inestimable value. The religious institutions of Israel preserved the religion of the prophets during that long period of foreign domination, when Greek culture and Roman ideas threatened to overwhelm the Jewish religion, as in turn their victorious arms have done the Jewish nation. These institutions were the shell which protected the kernel from destruction.

But in the time of Jesus the shell was in need of breaking. It held the kernel in its hard, resistless grasp, so that it could not expand. In the very

nature of the case, the shell had grown thicker and harder as foreign influences threatened more and more the kernel of truth. In the words of Jesus, the Pharisees bound "heavy burdens and grievous to be borne and lay them on men's shoulders"; humanity was crushed under their religion; the Pharisees had forgotten man, in their zeal for their religion. This is institutional religion at its extreme. Persons of the same type of mind to-day seem to think the institutions of religion are more sacred than man. It matters not how remote their origin, humanity must be forced into conformity. Indeed, the more ancient the institutions can be shown to be the more binding they appear to some.

And yet Jesus cracked the shell of institutionalism. He declared His program to be not that of a destroyer but of a fulfiller. He struck no blow at the law of God, but the law had been grown about by traditions which gave to it an unreality and irksomeness and inhumanity that could not longer be borne. Jesus never opposed the law back of the institutions, for that sprang out of reality; He opposed the unreal interpretation of the law. For example: in a famous passage with the Pharisees He recognizes the significance and value of fasting; He only denounces the hypocrites who "disfigure their faces, that they may be seen of men to fast." Let men fast, He says, when they are sad or penitent, but "they can not fast so long as they have the bridegroom with them"; it is unreal and unnatural to fast when one is filled with joy. So also Jesus opposes the abuse of the Sabbath institution; for the Sabbath may be misused by the rigid Sabbatarian as well as by the man who keeps it loosely. The Pharisees had rebuked Jesus for plucking grain as He was walking through the corn field on the Sabbath; and at that very time they were seriously debating whether or not one might eat an egg laid on the Sabbath day. Jesus replies that human need is greater than the Sabbath. His plea was that they were repressing life by the rigor of their institutions; He would expand and fulfil it. And the ground of His contention is this: "The sabbath was made for man, and not man for the sabbath."

This saying of His is the principle by which we must interpret all Scripture touching the Sabbath. The institution is not the first thing to consider, but the man. The institution was made for man, and must be adapted to the larger good of man and the expanding needs of the race. The imperative of sabbath observance springs, according to Jesus, not from the Fourth Commandment, but from the broad needs of humanity—"The sabbath was made for man." Thus Christ brings us, in all our discussions of Sunday observance, to the consideration of what is good for man.

I need scarce say that the contention of the anarchist is fundamentally different from this principle of Jesus. The anarchist holds that every man should be left to follow his own nature. So the anarchist would abolish all laws, all institutions of society or religion, all government; the individual being left to follow his own impulses. Jesus knew that man could not be left to his own impulses. The poor, blind, blundering individual has gone on wounding his head against the laws of the universe during all the centuries; and institutions, laws, governments are necessary to keep him true to his own higher nature. But these are all made for man, not man for them; they are simply what experience and history have shown to be the best for the individual and for all. And when Jesus affirms that the one consideration to which every institution must bend is the good of man He means of course the total good of man as revealed by men's total experience—and more, the good of man as he ought to be, not only as he has been.

This is not a new principle, for religions always have arisen out of the need and the nature of men. It is only when the religion becomes overorganized and formal that this principle is forgotten. So in Israel the Sabbath was instituted at first to meet a universal human need, the need of rest. The ancient peoples of the world, as far back anyway as the beginning of agricultural life when man and beast began to work together, had observed the Sabbath. Moses borrowed it as he did circumcision and many another institution. And, to throw about it a sanctity which would secure its observance, he made it a part of their religion; just as, to secure their sanction, he made the laws of health and cleanliness a part of religion.

In the first place, then, the Sabbath among the Hebrews was only a day of rest, as among other peoples. Not until the exile, about six hundred years before our era, when the Jewish slaves found that the only day when they could perform their acts of public worship was the seventh day, when their Babylonian masters rested and they were permitted to rest, did the Sabbath become distinctively the day for worship. From that time the day of leisure was set apart for acts of worship out of simple convenience. It has so continued to the present time, with some loss to religion, tho with some gain; for this setting aside of one day in seven for worship has suggested to some persons that they might have a Sabbath-day religion and a week-day religion as they have church clothes and business clothes.

But at first the Hebrew Sabbath, like the Sabbath of the nations about them, was purely a day of rest and recreation. The Fourth Commandment requires merely the cessation of toil. It is the only one of the ten which gives a definition of its command, "Remember the sabbath day to keep it holy." Lest there might be misunderstanding as to what was meant by keeping the Sabbath day holy an explicit statement is made: "Thou shalt not do any work" on the seventh day, nor thy servant, nor even thy cattle, for Jehovah labored six days and rested on the seventh. We very naturally read back into this commandment our meaning of the English words "holy" and "hallowed"; but the Hebrew word means only *separated, restricted*—the opposite of "open to common use." The Hebrew conception translated "holiness" was a development of the primitive idea of *taboo*. The Fourth Commandment reads literally, "Remember the sabbath day to keep it separated."

The Fourth Commandment is absolute prohibition of all sorts of work by all sorts of people and by their beasts of burden. Sabbath-breaking is identified with toil on the seventh day. When Nehemiah laments the desecration of the nation's rest-day he says, "I saw people treading wine-presses, binding sheaves, and lading asses. I heard the fish dealers of Tyre crying their wares in the streets and selling to the inhabitants of Jerusalem and the men of Judah." The traffic of the street and the labor of the field is the only desecration of the Sabbath known before the exile. The Fourth Commandment secured for man, in response to a fundamental need of his nature, a periodic suspension of that fundamental law, "In the sweat of thy face shalt thou eat bread."

The passing of Jewish institutions into Christian institutions has meant the modification of them all. The Jewish Sabbath has been succeeded by the Christian Sunday. The Sunday is not the Sabbath. The law of Moses designated the seventh day of the week as the Sabbath, and for the reason that Jehovah rested on the seventh day. The Christian observes the first day of the week. The Christian Sunday is a new institution, as baptism is. And, to be strictly literal, the Fourth Commandment can no more be appealed to as

enacting the Christian Sunday than the laws requiring circumcision, the Hebrew's initiatory rite, can be appealed to as making obligatory the Christian's initiatory rite of baptism. The Fourth Commandment is kept to-day only by orthodox Jews, the Seventh-day Adventists, and a few others.

For the observance of Sunday we must look to different sanctions from those of the Sabbath. Even if the Hebrew sanctions did apply to our Sunday, they are too remote from our experience to have any great power. The first of these sanctions, as given in the Exodus edition of the decalog, was that God labored six days in creating the world, and rested the seventh. This does not apply, partly because science has modified our understanding of the "creative week"; and more, because Jesus defended His Sabbath activity by announcing: "My Father worketh hitherto, and I work," that is to say, God never has rested, but puts forth His energy and power all the days of all the weeks. And the second of these sanctions, as given in the Deuteronomic edition of the decalog, was that, in remembrance of their slavery in Egypt from which Jehovah brought them out, they were to give their servants and beasts of burden rest. But this is too remote because our immediate ancestors were not in bondage to the Egyptians.

For our Christian Sunday we have sanctions the most fundamental and sacred; sanctions as real to our life and faith as the sanctions of the Sabbath were to the Hebrew. First of all, had the Fourth Commandment never come into our hands, we would observe the Sabbath as it was observed in all lands before the commandments were given, because of the deep, universal need of rest. God wrote the law for this day, "separated" or "hallowed" for the cessation of toil, in human nature long before it was cut into stone by Moses. We find it not in the Old Testament only, but in that oldest of testaments, the nature of things as they are. And there is no escape from the imperative of our own nature.

And we would observe one day in seven for rest. The setting apart in the first place of one day in seven was "inspired" in that it grew out of our own nature. And this proportion of time for rest has been corroborated by later experiments. France, seeking to reduce all things to a decimal system, tried one day of rest in ten, but found it too little; and then one day in five, but found it too much. One day in seven has the sanction of our very constitution. This is the physiological, social, economic, and industrial sanction, the only sanction on which, according to the American constitution, that guarantees full religious liberty to all, our civil Sunday can be enforced by law. On this ground other days may be observed, but the Sunday must be observed.

But Sunday has its religious sanctions which to the religious mind are the most binding of all. The Christian Church, when it changed from the seventh day to the first day of the week, turned from a religious sanction which would have little power over the non-Jewish world to one to which our souls will cling so long as we are Christians and so long as we hope for immortality. It is not the quaint conception of God resting on the seventh day nor the remembrance of an Egyptian bondage. It is that on the first day of the week Christ rose from the dead. Sunday is "Our Lord's Day," Christ's Day, and so long as Christ's death and resurrection are central to our religion, will we observe this day and keep it sacred as a day of preparation for that life which He taught us to live.

The change from the seventh day of the week to the first was, we are justified in saying, the result of divine guidance. It was a gradual change, and has absolutely no authority in the New Testament. But in it we see the

hand of God, lest men do what Christ warned them against, "put new wine into old wine-skins." This is exactly what has been done over and over again in the Christian Church. The new spiritual gospel of Jesus, which puts man above all as the child of God, has been crowded into the old, outgrown institutions of Judaism. It has been truly said that New-England Puritanism was "modern Levitical Judaism, and that the conception of the meaning of Sunday which Puritanism illustrated was taken unaltered from discredited pre-Christian Jewish sources." That rigid observance of Sunday had its value to preserve the day of rest and worship in the Western wilderness, where men felt they had no time for either; but it was more Judaistic than Christian. And the modern tendency in Sunday observance which rescues the Lord's Day from its gloom and gives more regard to the relief of mental tension and the recreation of the body is a movement back toward the law of God behind Jewish institutions, a movement which owes its being to Jesus Himself. It is a movement back to the heart of that principle of His, that the needs of man come first, the institution second.

The present observance of Sunday is far from ideal. In the words of Dr. Winchester Donald, "it is too heated, too boisterous, too exhausting. It lacks that calm, deep content, that easy self-restraint, that skill in seizing what is most refining and stimulating, which we rightly associate with symmetrical, full, rounded life." The people use Sunday "clumsily, vulgarly, mistakenly—counteracting the blessings of air and exercise by the curse of drink, excitement, and irrational exertion." And yet it is still a distinct religious gain that our Sunday is not the Sunday of a century ago.

There is here a great deal of needless alarm. Let it be remembered that religion itself is responsible for the change in Sunday observance. Religion has so expanded as to have a concern for the whole man, for the body as well as the spirit. It has set a new value on human life. It has come to see that whatever ministers to the physical betterment of man is a legitimate ministry to his soul. It has thus led us to see that on the day of rest all things need not to be represt which do not take the form of pulpit worship. It has enlarged the conception of worship. We are to repress all that destroys the higher life of the people, but are not to condemn things merely on the ground that they do not conform to our traditions or harmonize with our prejudices. That only is to be condemned which after frank, intelligent consideration or trial is shown harmful to the whole man.

Further, it is to be remembered that Jesus struck the blows which liberated the religious spirit from the shell of institutionalism and allowed it to expand. And this more Christian, more human, religion which is responsible for the new experiments in Sunday observance can be trusted to recast Sunday into a day which will truly minister to all the higher needs of man. No one is yet wise enough to map out the program for Sunday observance. We do not know enough of the conditions under which some men have to live, we have too little imagination, we are not human enough, we may think some things evil which are not evil. The writer has sought only to clear the way for such a program. In the whole discussion we must proceed along the lines laid down by Jesus. The question impinges on the higher good of humanity. No institution is as sacred as man, for whom all institutions were made.

As to what is best for man on Sunday we may widely differ. But let it be kept in mind that our difference is merely one of judgment on a matter of opinion rather than of faith, of prudence rather than of principle. Meanwhile let us be patient and sympathetic.

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent.

The Anglican Clergy and Drink Dividends.—This year 1908 will be memorable in the religious annals of England for the efforts of Anglican Churchmen to deliver the Established Church from the reproach of complicity with the terrible drink traffic, that prime curse of life in the United Kingdom. Hundreds of clergy of that communion hold shares in the great brewery corporations. As might be imagined, many of these shares are inherited as legacies, but in not a few cases the tempting dividends offered by the companies have induced clergymen to invest. To their great embarrassment, complete lists of such investments have been published and scattered all over the land. An outcry of indignation has been the result, and the sting is the more sharply felt by multitudes of members of the State Church because not a single non-conformist minister is found to have invested a penny in any such stocks. Moreover, the British beer barons are for the first time in history assailing the Church because of the new and laudable attitude of the majority of the bishops in relation to legislation for the drastic control of the drink traffic. The *Wine and Spirit Gazette*, for example, hurls at the political activity of the Anglican clergy this challenge: "Let the Church attend to the ordinances of religion, and keep its disturbing hands out of governmental life." A cool assumption is involved here, for it appears that the drink-shop may be in politics, but the Church must keep out. A new era is in view. A life-and-death conflict is impending between the Church and that fatal system which it has tolerated to its own disgrace as a Christian communion. In the next generation it will be impossible for a clergyman to "hold a living in the Church" and at the same time to draw dividends from a death-dealing traffic.

British Shyness as to Crazes.—The masses of the people in the Old Country are far too cautiously conservative to catch at every specious nostrum offered for their approbation. Freak religions, of course, succeed in gaining a slender footing here and there in the United Kingdom, but they never gather any real strength. The British nation is at this day as soundly in sympathy with Puritan Protestanism as ever, all the more so because that term covers a wide scope for denominational variants. No eccentric fad in the guise of a new form of creed has ever generated a great movement. Esoteric Buddhists invaded the fashionable drawing-rooms a few years ago, and secured the interest of a few devotees of the leisure-loving class; then they lapsed into oblivion. Not a few Vedantists are seeking to plant the same Oriental occultism, but they have no Mrs. Besant on the spot to help them, and the vast populace heeds them not. We have three Christian-Science churches in London. These are centers rather of curiosity than of real interest. If they were blotted out to-morrow the nation would know nothing of their having existed, or, if it did, it would feel no care or concern. Irvingism, which had a fine opportunity with the genius of Edward Irving and the wealth of some of his disciples, is moribund. Swedenborgianism is totally unknown to the people at large, notwithstanding the earnestness and intelligence of the members of the "New Church." Now another attempt has been made to fix Islam in England, but it has no charms for the community. Even popery, which once possest the land, is slowly drifting back. Multitudes of our people are manifesting indifference to the old faith of their Protestant fathers, but this apathy does not arise from a wish to find a new religion. The only kind of movement to-day which stirs the people is an efficient revival of the evangelicalism which made the nation great.

John McNeill for London.—Vividly do I recollect a conversation with the sainted Newman Hall during the days, after his resignation of the pastorate of Surrey Chapel, when he was still preaching on while seeking for a fit successor to fill the famous pulpit. The historic sanctuary made so celebrated by Rowland Hill, and then by Sherman, was next the sphere of Hall's long and fruitful ministry. It is dear to the hearts of religious English folk. An ideal successor to Dr. Newman Hall was providentially secured when the Rev. F. B. Meyer accepted a call; but now he in turn has vacated the sphere in favor of a world-wide evangelizing commission. America knows him almost as intimately as does Britain, and is likely to know

him yet more closely. He also has been casting about for a successor, and at length the Rev. John McNeill has undertaken to fill the vacancy in this South-London sphere. The stirring evangelist was for a very brief period, many years since, a Presbyterian pastor in West Central London.

Christian Socialism in England.—Altho the late Sir William Harcourt's famous offhand dictum, "We are all socialists nowadays," has become almost a popular proverb, it is certain that no type of socialism has as yet secured powerful influence in the United Kingdom. Countless earnest people are constantly seeking to discover what is meant by socialism, and, as the definitions are multitudinous and confused, they are more bewildered at this moment than ever before. A vivid illustration of the difficulty of coming to a clear understanding in this direction is furnished by the running discussion in progress everywhere among the English Baptists. It was set going at the May meetings of the Baptist Union, when the eloquent and popular Rev. Dr. Greenhough, the veteran minister of Leicester, delivered a brilliant attack on the Christian-socialist doctrines enunciated by some of the younger preachers. This splendid speech provoked some fervent rejoinders, but it was enthusiastically indorsed by many delighted hearers.

Professor Petrie at Memphis.—That renowned archeological excavator, Professor Flinders Petrie, spends his summers in England, his winters in the Near East. Professor Sayce, of Queen's College, Oxford, follows the same rule. And annually for many years these two great experts have added treasures to the storehouse of our knowledge of the ways of ancient nations in Bible lands. Dr. Petrie has been toiling assiduously during his recent absence and has not worked in vain. He has for years cherished the desire to commence explorations at Memphis, undoubtedly the most important of the buried cities of the world, of which not a single square yard was ever permitted to be unearthed, as its site is covered by valuable agricultural soil. Memphis was the true glory of Egypt from the earliest period right on through the centuries of Pharaonic prestige. Here Moses spent his boyhood, and here Joseph administered his government. Dr. Petrie has but made a small beginning in the way of preliminary excavations, but the initial results, so far from being disappointing, are abundantly promising. The exact position has been discovered of the temple of the great god Ptah, who gave to the land its ancient name. This vast enclosure is now definitely marked out for excavation. It was a third of a mile long, with a breadth of a quarter of a mile. Many subordinate sanctuaries lie within this, and here are altars and other relics which will throw vivid light on the history of nine dynasties prior to the days of the Pharaoh of the Oppression. None of the discoveries hitherto recorded in Egypt will prove more important and valuable than those awaiting the operations of the excavators in this fresh and incomparably rich field of research.

The New Italian Franciscanism.—The recent visit to London of M. Paul Sabatier promises to result in more telling effects than his previous sojourn in England. It is likely to create a lasting and a deep interest in the beautiful Franciscan theory of Christian fraternity. M. Sabatier is the greatest living Franciscan scholar and historian, and he it is who is mainly responsible for the Neo-Franciscanism which is by far the most remarkable sign of the times in Italy. He is a Protestant, and always has been, but when he was expelled by the German authorities from Strasburg, where he had been a devoted pastor, he took to studying the better side of historic Romanism. Professor Chiapelli, of Naples, says that there is no religious spirit in Italy, and never has been; that Catholicism is only the ancient paganism veneered, and that Vaticanism is nothing more than a corrupt and crafty political system. But, tho a learned Neapolitan ought to know, it is to be feared that Signor Chiapelli has not been able to appreciate the new indications of national life in his own country. Atheistic socialism has taken a strong hold on the mind of the mechanics in Italian towns, but the vast majority of the people are simple agriculturists, who are everywhere disposed to pay devout homage to religious teaching I have found during repeated visits to Italy that Protestant missionaries gain a ready hearing with these in the small towns and villages. And, above all, the idea of Christian brotherhood, rooted in Italy by St. Francis of Assisi, is showing tokens of powerful revival among Catholics.

THE PREACHER

"Whatever educates the man will condition his preaching."

THE MINISTER IN HIS STUDY

The Rev. David Smith, M.A., Blairgowrie, Scotland.

The Christian ministry is an incomparable work, wherever the minister's lot may be cast. The lowliest post is a station which angels might covet. "I had rather," said the Psalmist, "be a doorkeeper in the house of my God than to dwell in the tents of wickedness." This is a day of splendid and, I believe, unparalleled opportunity. It has been my privilege of late to engage in a very extensive correspondence, and to discover the thoughts of many hearts in many places and in diverse circumstances; and the fact has been brought home to me with ever-increasing conviction that, so far from the pulpit having lost its power in these days, there never was an age when the preacher who gives himself to his ministry and diligently improves his talents had a grander opportunity. When men talk about the irreligiousness of the age we live in they simply, to my thinking, betray their ignorance of the real situation and the superficiality of their judgment. This is not an irreligious age. It is a time of transition, when multitudes, keenly alive to the mystery and anguish of our complicated life, would fain believe, but find faith very difficult. And this is the preacher's office: to comprehend and sympathize with the modern mind and interpret to it the eternal Savior, who is the contemporary of every generation; not, in contempt of the law of evolution, to cut himself loose from the past and fling away its garnered treasures of thought and experience, but to bridge the gulf between the past and the present, and reconcile the old order and the new, "turning the heart of the fathers to the children, and the heart of the children to their fathers." A true theology is both old and new. If our theology be simply old it is dead; if it be simply new it is false. "Therefore, every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."

It has been frequently said that after we are ministers we should still continue to be students. A most excellent counsel; yet I think there is a fallacy underlying it. It seems to me that we are not really students at all so long as we are at college. We are then only learning to be students—exercising our faculties, acquiring the methods of study, and, above all, discovering our aptitudes and capacities. And it is when we leave college and, no longer under tutors and governors, are free to follow our peculiar bent and devote ourselves to the pursuit which has beckoned to us—it is then that we become students. This is the value of our college training: not merely that it disciplines our minds, but that it reveals to us what we can and what we can not do, and directs us to our proper life-study. And it seems to me that if a man leaves college without discovering his bent he has, to a very large extent, missed the end of his education. Every minister should have some pet subject, some congenial study, some field where he is master. He has then a living fountain in his life which never runs dry, and freshens and vivifies his whole intellectual domain. We know everything better for knowing one thing well. A specialist, some one has said, is "a man who knows everything about something and something about everything."

A minister's study is his chief blessing. It is a house of quiet; a haven of rest; a city of refuge. We come home from our work among our people, burdened with their sins, grieved by their sorrows, wearied with the unreasonableness of unreasonable men; and we get into our study, and shut the door, and converse with our books, "those silent friends that always please." And straightway we are transported into a spacious and wonderful world where everything is large and beautiful.

A minister should be, above all else, a man of prayer. His study should be an oratory. It is recorded of St. Francis of Sales that he studied as much at the foot of the crucifix as in books, being persuaded that the essential quality of a preacher is to be a man of prayer. It is recorded of Haydn that he said:

"When I was occupied upon the 'Creation,' always before I sat down to the piano I prayed God with earnestness that He would enable me to praise Him worthily."

And Pascal, when about to write, used to

kneel down and pray God so to subdue every part of him unto Himself that, when he was thus brought low, the divine energy might enter into him. We should never open the Bible without a prayer for the illumination of the Holy Spirit. We should never sit down to prepare a sermon without a deliberate self-surrender to the will of Christ. What does it mean when we open the Bible and no glory beams from its pages? It is not that there is no glory there, but that our eyes are dim and need the anointing of the Holy Spirit. The Bible is afire with God, but to an unspiritual soul it is, in Jeremy Taylor's phrase, as "insipid and flat" as "mathematics to a Scythian boor and music to a camel."

THE SAFETY OF FRANKNESS

The Rev. J. Edgar Park, Andover, Mass.

Many and many a young man who enters the ministry with firm convictions as to the duty of frankness finds himself time after time in that difficult position where an outspoken statement of his firm belief seems demanded of him, and yet the risk of hurting the beautiful faith of a loving Christian gives him pause. He avails himself of something very like a pious fraud, and day by day slips down into the use of phrases and forms which are stereotyped; there is truth in them he feels, the impression they convey is not altogether false, and he ceases to interest himself in the question as to whether he believes thoroughly or only partially the words he uses. The result is that in times when his address is not founded on previous thought he is betrayed into current religious statements which he actually disbelieves to be true, but which pass in ordinary circles as evidences of true piety. These forms of words again become habitual to him. This is either owing to incipient spiritual and mental sluggishness, or he uses them from an almost laudable desire not to disappoint those good people of his flock whose spiritual food they are, and who come expecting them. Thus the note of conviction which is the spiritual life is lost from his preaching.

This ought not to be so, and the question, Is it ever necessary or wise for a minister or Sabbath-school teacher to make use of pious fraud? can be emphatically answered in the negative. The truth may sometimes be dangerous in the hands of a fool; but truth wielded by wisdom never did any man harm in the world.

Warnings are of course necessary. An ex-seminary student may be apt to preach "modern theories" to his congregation where his duty is rather to preach personal convictions. If he is a fool, his folly may sometimes seem to us to do more harm if he considers himself "advanced" than if he prides himself on his "orthodoxy"; yet it is doubtful if this is really so. If he is a wise man his humility will be his great safeguard. It is certainly true that an earnest and common-sense minister can always speak his firm convictions in the frankest manner without the possibility of doing any genuine harm.

His frankness will have variant results: It will express the thoughts in the heart of the best souls in his flock in a way which will be entrancingly encouraging and will seem strangely familiar to them. Those who have been afraid to think out or afraid to confess to themselves what they dimly felt will thank him with gladness. They will hail him as one with whom it is no longer necessary to use the conventional lip-language of piety, but with whom they can speak in the language of the soul. No one will be so surprized as the minister himself to find who they are who thus support him with the evidence of their own souls. It will disturb some in their faith in the forms of religion. They will come to doubt things which once perhaps they held dear and sacred. Instead of enjoying a quiet and tranquil faith, they will, it may be, pass through a dark time of questioning and trial. How much of the old and loved must go? will be the question which will trouble them. In its first results in such cases the truth seems to have done real harm to these truly godly souls. But there is no doubt that these sorrows, where sincerely felt, are but the birth-throes of a higher and nobler faith which will penetrate deeper into the mysteries of God.

Some will be offended. These are they whose souls are not prepared for and capable of that step to the wider view of God's world. Here no harm has been done. Their faith is as strong and pure for all the opinions they have heard. The fact that in future

the minister whose frank expression of belief has offended them may have less power of influencing them for good is merely an instance of the universal fact that we each have been elected by God for a special service, and that each of us is unsuited to serve God in every sphere outside our own.

Some would add to these classes those who, finding certain of their childish beliefs to be dubitable, henceforward refuse to have anything more to do with religion, and in abandoning religion abandon morality too. So, from being Christian workers and interested in the Church they become skeptical and useless. This does not happen so often as some would have us suppose. When it does we look at it too much from the point of view of the visible church; only He who sees the hearts can say if the last state of that man is worse than the first. Where the real cause of the change was newly apprehended truth, and where the former faith was genuine, it is certain that, however unfortunate the change seems to us for the present, it must work out for the man's ultimate good in the end.

THE SERMON STORY

The Rev. John A. Stover, Griswold, Iowa.

When the Bible said that God would save the world by the foolishness of preaching it did not say that He would save it by the foolishness of sermons entirely. The sermon has its place. It can not be dispensed with. The direct appeal will always exist, but in the future alongside the sermon the story will aline itself as a means of teaching truth.

Every sermon has its stories. Without the stories the sermon would look like a house without windows. But by the sermon-story we do not mean those short stories which are found in all sermons. By it we mean a story developed sufficiently in length that it can be used as a substitute for the sermon. Without question it must be a religious story. Its aim is the same as the sermon—to teach some great truth—only it endeavors to teach by means of narrative the truth which the preacher tries to teach by means of the direct appeal or the sermon.

This type of story when used in its proper place possesses many advantages which the sermon does not have. Yet I would not advise a habitual use of the story instead of the sermon. Once a month or once in two months is as often as I would advise its use. For altho we often relish cake better than we do bread, yet we do not discard bread as the staple.

The sermon-story can be made a means of great power. Abstract truths can be made plain in a way far surpassing the sermon. Virtues or vices can be shown in all their beauty or deformity. We sometimes find it impossible to give a definition of some common virtues like kindness, love, humility, fairness, and purity. Weave a simple story taken from real life about one of these virtues, and an audience will grasp the truth which you before found it impossible to portray. Crime can be shown more vividly by this method than by any sermon the average preacher could deliver. The story puts the clothing upon virtue and vice so that we can see them when they are drest up.

Is there Sabbath-breaking in a community? A story showing this sin when it has brought forth its bitter crop will do much to spread a better respect for Sabbath observance. Do you desire to show some of the phases of the temperance problem? A story will show them. Upon all sides of us are hearts that are heavy with a message waiting for the pen of some one who has the power of telling it so that it will reach other hearts. Do you want to show your people how drink destroys the happiness of the home? If you do, take them with you while you visit, by means of a vivid description, the drunkard's home. How realistic seems the story of the drunkard's wo when it is vividly told. Sunday visiting, church quarreling, mission problems, and many other questions yield themselves readily to the story-writer's pen.

The preacher is often deterred from preaching the whole truth for fear that his remarks may be taken personally. The story-telling preacher here has the advantage. He can simply remove the incidents to the town of Blankville, and then he may attack sin with all the rigor and earnestness he possesses, and his people will sympathize with him in his attack. Results, both the preacher and the hearer will condemn sin, and finally the hearer

will see that after all he is one of the inhabitants of Blankville. I have known of this being tried with the results above mentioned. Sin at all times will be condemned by the average congregation if it is not presented as a personal matter. In personal matters the prejudices often warp the judgment. Notice an instance in the Old Testament. Nathan first convinced David that it was wrong to steal lambs. He then turned the argument home and showed him that it was also wrong for even a king to steal wives.

The wisest general does not always make the attack in the front. He finds that flanking is sometimes better. Why should the preacher not also do the same?

My own experience with the sermon-story leads me to the following conclusions: The people will often listen to a story when they will not hear the sermon. The story is good if it is desirable to flank the enemy. It is especially good to make abstract things concrete. On the whole it is an effective method of preaching truth.

SOME CLERICAL FAULTS

Madison C. Peters, D.D., Brooklyn.

Preachers often yield to the temptation of becoming so profound that they shoot over the heads in the pew. The story is told of a stranger who asked a seven-year-old boy in Boston, "Where is Boylston Street?" and the youthful Athenian replied: "While your mode of address, sir, seems to me to savor of undue, not to say unwarranted familiarity, you shall have the information you seek. You will, perchance, descry some distance up the street an imposing structure of commingled Renaissance and Venetian architecture. The street for which you inquire is immediately contiguous." I have heard vocabulary like that in the pulpit. Some one has said that big words are nothing more than tombs in which men bury their little thoughts. Some preachers get credit for being deep because their style is muddy. The preacher's proclamation should be like that of the horseman who galloped down the hillside at the time of the Johnstown flood, crying, "Fly, for the dam has broken!" Every one could understand that. Everybody who heard it knew what to do.

Another temptation confronting the clergyman is unduly to dignify himself. As a rule the more dignity a clergyman has the nearer dead he is. I believe in dignity, and the Gospel affords the grandest theme for genuine dignity, both in matter and manner, but you can put both the preacher and sermon into a jacket so tight as to crush all the life out of them.

You do not have to be a sissy to be a saint. The temptation is to be all clergy and no man. Sydney Smith said: "There are three sexes: men, women, and preachers." The young clergyman's temptation is that of making himself a unique being.

Many clergymen have the qualities that should characterize the Christian life—gentleness, meekness, patience, and humility, but they often lack the more robust characteristics of manhood. The world demands preachers with opinions and a will—men who have the moral courage of invasion. Yet how many preachers fail for want of force! Their backbone is all pulp. They are good men, but they have to add to the patience of Job, the meekness of Moses, and the amiability of John, the sharp words of Elijah, the fearlessness of John the Baptist, the enthusiasm of Paul, the severity of Knox, and the magnificent explosions of Luther's far-resounding indignation.

The temptation of the preacher is to pander to prejudices in public which in private he despises. Justly or unjustly, the people have come to believe that many preachers preach what people like and, as Faust steeped his pen in the blood of Mephistopheles and signed himself to the devil, so many a preacher to-day is tempted to sell his manhood to the favor of a few men in his congregation.

Preacher, assert your individuality! Dare to be singular! With all the force of my being I say to the young men in the ministry, Don't shrink from speaking what you truly think. Call a spade a spade and not an instrument for disturbing the crust of the earth.

"Heed not the shaft too surely cast,
The foul and hissing bolt of scorn,
For with thy side shall dwell at last
The victory of endurance born."

LIVING ISSUES FOR PULPIT TREATMENT

FOUR MONTHS OF PROHIBITION IN THE SOUTH

The following questions were asked by us in a communication addrest to some clergymen in Atlanta, Ga., Augusta, Ga., and Birmingham, Ala., concerning the effects of the prohibition law in those States for the first four months of this year:

1. Are the conditions among the poor improved? 2. How has it affected the business conditions of the city? 3. Is there any improvement as to church-attendance? 4. Are the savings-bank deposits larger? 5. What effect has it had on the negro population? 6. Have you been able to meet the question of revenue? 7. What were the number of arrests for the four months of this year? What were they for the same four months of 1907? 8. Do you regard the prohibition law a settled policy for your State? 9. What factors, if any, imperil its success?

Replies to these questions are found below:

Rev. Owen A. Barbee, Atlanta

On January 1, 1908, by State legislative enactment, there were closed in the city of Atlanta one hundred and thirty-three licensed liquor establishments and one brewery. Now, four months or more from that date, whatever else may be said for or against the prohibition law, it is conceded beyond the question of doubt that it has brought about a tremendous moral gain.

During the first four months of 1907 there were 6,056 cases tried in the recorder's court, and 1,955 of these were for drunkenness. During the first four months of this year the total cases tried were 3,139, and 471 of these were for drunkenness. This shows a decrease of nearly one-half in the total number of cases tried, and a decrease of over two-thirds in the number of cases tried for drunkenness. The decrease in the "chain gang" has been so great that the city is unable to keep up the streets with the convicts, and will be compelled to employ free labor. This passing of the "chain gang" speaks well for prohibition, and proves that the saloons are manufacturers of criminals.

It is difficult to say just how much the laboring classes have been helped by prohibition on account of the financial panic disturbing employers and throwing many workmen out of positions. Upon inquiry I learn from many business firms, especially those engaged in groceries, produce, dry-goods, clothing, etc., that their trade has increased. An instalment furniture firm claims 70 per cent. increase in collections. Listening to a conversation between two railroad men I heard these words: "You are drest up like you was a railroad magnate." "Yes, since prohibition went into effect I have had to cut out booze, and I have plenty of money for nice clothes and something good to eat, and I like the change." From a conversation with the senior member of a large lumber firm I learn that a number of the employees have not lost a day this year. Heretofore these same men could not be depended upon, some of them losing almost half of their time on account of drinking-sprees. One of the employees, whose family had often been in distress and objects of charity, thus exprest himself: "My family now have plenty to eat, good clothes to wear, we are living like folks, and I have money in my pocket." The Hon. Nash R Broyles, judge of the Recorder's Court, in a speech before the Georgia Sociological Society, says: "There are hundreds of faithful wives into whose pale and wan faces the roses are beginning to bloom again. There are hundreds of long-suffering and devoted mothers who no longer sit late in the night waiting and praying for their wandering boys. There are hundreds of little children who no longer pale and tremble at the sound of their father's footsteps upon the threshold."

The panic and antirailroad legislation has affected the banking business, and it is therefore difficult to determine whether prohibition has had any influence one way or the other in banking circles, excepting the withdrawal of the accounts of some liquor firms who moved to other cities.

There has been a decrease of about 20 per cent. in real-estate business from last year, but no decrease in value. There are a larger number of vacant dwellings. This was specially noticeable during the months of January and February, in so much that the "For-Rent" signs were called prohibition cards. A member of perhaps the largest real-estate firm in the city says: "The vacant houses are not altogether due to prohibition.

When the panic came so many concerns had to curtail expenses, and this put many people out of work. They had to go where they could find work. Another thing may be cited. Many workmen, finding their hours of labor cut down to eight hours a day and only five days a week, were compelled to seek cheaper rent. To do this they doubled up, two or three small families in one house." From another real-estate office it was given out that "there is now a decided improvement in business. We did more in the past two weeks than we did in four weeks last year." From another: "We have more demands for bargains than we can supply." The only business that seems to be really hurt by prohibition, besides the liquor and its attendant interests, is that of the sheriff, who says: "Every one is sitting around doing nothing in this office. The change is something wonderful."

There has been a marked increase in church-attendance, but two of the leading denominations in the city have conducted a series of revival meetings embracing the entire city, and it is therefore impossible to say how much prohibition has affected this increase.

The city lost in liquor license about $150,000 a year, and the deficiency is being met by the policy of the present administration in requiring some corporations to pay just and honest taxes.

Perhaps the most noticeable feature is the effect prohibition has had upon the negro population. The growing increase of drunkenness and crime among both sexes of the negroes gave the people of Georgia no little concern.

The handwriting was plainly seen that the negro children born to drunken fathers and drunken mothers, inheriting their vicious, debasing, and criminal instincts, and growing up with such degrading environments, would in a few years amount to such proportions as to endanger life and property, law and order, and debase society. Then followed the awful Atlanta riot that was directly traceable to low negro dives that dispensed the vilest intoxicants, exhibited the vulgarest pictures, and produced the basest passions. From this terrible shock the city of Atlanta and State of Georgia awoke to the alarming condition already here, and from hundreds of voices and pens went forth the edict that the saloon must go. The negro, free from the saloon and its attendant evils, has marvelously improved. A citizen of Atlanta, desiring to see for himself what change, if any, had come over the two toughest sections in the city, almost solely frequented by negroes, took a Saturday-night stroll through the streets, and tells what he saw and heard: "I found the streets crowded with negroes. They were all in a good humor, and were spending money quite freely for meats, groceries, fruits, etc. Entering a meat shop I saw two negro men in a friendly tussel over the purchase of a large drest fowl. One negro good-naturedly accused the other with not having enough money to purchase such a large chicken. "H–m," said the other, "since de white man made it so dis nigger cain't buy whisky, him got plenty chicken money all de time." The proprietor of the store said he could barely lay in enough stock to supply his trade on Saturday nights; that he had no idea negroes were such good livers; that they seemed to want the very best of everything good to eat and plenty of it." Yes, Mr. Editor, the going of the saloon out of the South goes a long way toward solving the negro problem in the South; and the South calls upon her Northern friends who would help her still further to solve this great question, to insist upon her representatives in Congress that a law be passed prohibiting the shipment of intoxicating liquors of any kind into dry territory.

The officers of the law are emphatic in declaring that prohibition is enforced. Some few "blind tigers" there are, but they are in abject fear of the law. There is, however, one serious defect in the law which, if not remedied, imperils the future of prohibition. That defect is the failure of the law to state exactly the amount of alcohol in a beverage that will outlaw it. Very recently numerous "near-beer" drinking establishments have opened up and are doing a thriving business selling malt beverages containing 2 to 3 per cent. of alcohol. These drinking-places are fitted up nicely with beautiful soda founts, ice-cream parlors, and considered as respectable; but boys and women, as well as men, can here get not only the soft drinks, but a drink called by some harmless and popular name that contains perhaps more than 3 per cent. of alcohol. If such places are not outlawed, some strong prohibitionists will be in favor of the return of the saloon with its regulations, rather than these dangerous "parlors" without regulation.

Rev. J. B. Derrick, Augusta, Ga.

(1.) They are not.

(2.) Business has been duller than usual, and there are a great number of vacant stores and residences, but I will not say that it is a result of prohibition or the panic.

(3.) None at all.

(4.) I do not know.

(5.) There is no change.

(6.) By raising water rents and taxes on real estate.

(7.) I do not know.

(8.) Prohibition came here by an act of the Legislature and not by a vote of the city.

(9.) "Blind tigers," dispensary across the river in South Carolina, and a strong sentiment against it by many.

Rev. R. F. DeBelle, Atlanta, Ga.

(1.) Yes. They have more money to spend, their wives and children are better clad, and they are more prompt in paying rent for their homes; property is bought on the instalment plan.

(2.) Grocers and furniture dealers and some of the dry-goods merchants say it has helped their business. It has greatly helped all instalment houses.

(3.) Don't know, but am inclined to think so from what I can hear.

(4.) No. The general hard times all over the country which have put so many men out of employment and the failure of the Neal Bank in this city have not helped the savings-banks any.

(5.) It has been a great benefit, as the record of the Police-Court docket shows. Not so many idlers now.

(6.) The City Council is taking care of that by taxation, etc., as usual, in addition to tax returns being greater.

(7.) Cases tried in Police Court for first four months 1907, 6,056; cases tried in Police Court for first four months 1908, 3,139; including drunks, for first four months 1907, 1,955; including drunks for first four months 1908, 471; notwithstanding "blind tigers" supplied from dealers in Chattanooga, Tenn., and Jacksonville, Fla., by whom this city has been flooded with advertising of whisky.

(8.) Yes.

(9.) The jug trade from other cities outside of the State and the sale of "near beer" in the State.

Rev. S. R. Belk, Atlanta, Ga.

So far Prohibition has been a wonderful success. The law has been strictly enforced, and many who at first opposed State prohibition now favor it. Both houses of legislature will be overwhelmingly in favor of sustaining the present law. As I see it, there is no likelihood of Georgia returning to the licensing of the open saloon. There is no doubt but the "race question" had much to do in bringing about prohibition, and it now looks as if the entire South will in a few years vote out the sale of liquor. The church is a unit against the sale, and many of the leading statesmen are outspoken on the subject. The leading lights of the bar and most of the judges on the bench are opposed to the sale of alcoholic beverages.

Prohibition has been a great blessing to the poor. Many poor workingmen who spent a larger part of their wages for strong drink are now planning to buy homes. Of course, the panic has affected us some, but business conditions are improving. The laboring-men are beginning to deposit money in the banks, and with the return of prosperity large amounts will be deposited. The churches have all enjoyed a season of spiritual prosperity, more accessions on faith than any four months in our history.

The negro population has been greatly benefited by prohibition. Fewer idle negroes can be seen on our streets, and the moral uplift has been wonderful among the colored people. Our city will have ample revenue to meet all demands. No falling off at this point. Our charity organizations have far less numbers to care for, and fewer calls for help.

There are many wives and children on whose faces the roses are beginning to blossom and bloom again; hundreds of children who now hasten to meet a sober father's returning footstep; many young men who now save part of their salary, and return home at nightfall to make a fond mother happy. I now believe that Georgia will remain a prohibition State. Corrupt politics, the organized saloon element, and the greed for gain on the part of the liquor men, are the greatest perils to our State since victory for prohibition. But by the help of God and the good people of Georgia we mean to keep our great commonwealth free from the demoralizing influences of the liquor traffic.

Rev. W. C. Schaeffer, Jr., Atlanta, Ga.

(1.) The secretary of the Associated Charities of the city of Atlanta declares prohibition to be the strongest aid to the rehabilitation of families. In truth, it is conceded to have offset much of the inconvenience and distress incident to recent business depression.

(2.) General business licenses issued exceed by some 6,000 licenses issued a year ago for similar length of time. Total liquor licenses amounting to $125,000 last year are cut off.

(3.) Yes. In some quarters there is marked improvement.

(4.) No. This is due almost entirely to the failure of the Neal Bank some months ago, whose deposits were almost exclusively savings deposits. Confidence was paralyzed for a time, but is already largely restored.

(5.) As a people they have benefited more than any other class. Money in wages that formerly went for whisky now buys books and shoes and bread.

(6.) Whereas 175 men have formerly served on the streets as "chain-gang" criminals, now there are only some 50 or 60, and "free labor" must be employed.

(7.) Great decrease in crime. "Chain-gang" so depleted that City Council at loss to know what to do for convicts to work city streets!

(8.) Yes. The State primary is to be held on June 4, and prohibition as an issue has been removed from the campaign. Both candidates for Governor have issued statements that in case of election they would veto any bill looking to return of the saloon.

(9.) 1. The greatest peril seems to lie in making prohibition a partizan political issue. 2. Difficulty in enforcing "blanket" prohibition.

Rev. Howard I. Cree, Augusta, Ga.

(1.) Am not in a position to tell, and, besides, financial and business depression has had its effect here as elsewhere.

(2.) Again, the "panic" has prevented a fair estimate. The manager of the largest department-store here says he has done equally as much business the first quarter of this year as he did for the same time last year.

(3.) So far as my personal observation goes, I have seen none.

(4.) Every bank from last statements shows a decrease, but attributes to causes entirely independent of prohibition. Depositors have largely withdrawn to invest in stocks and bonds at their cheaper prices.

(5.) Less drunkenness. Easier to get labor, and, without a single exception, employers tell me their help is more satisfactory with the saloons gone.

(6.) Assessing property more equitably, increasing water rates. Also, a license upon "soft-drink" stands, of which there are twice as many as there were bar-rooms.

(7.)	1907	1908
Arrests for all causes	1,197	1,154
Larceny	11	37
Obtaining goods under false pretense	12	52
Drunks and disorderly	803	378

The arrests for the two quarters have been practically the same, tho the figures would be less this year did we not suffer from a dispensary just across the Savannah River in South Carolina. However, "Drunk and disorderly" arrests have been 125 less. "Larceny" and "obtaining goods under false pretenses" have been 26+20=46 more this year. And a great number of other arrests have been for running blind tigers and attempting to evade prohibition law. With the dispensary closed and "blind tigers" shut up it would work a complete transformation in police arrests.

(8.) The law is one enacted by the Legislature and not passed upon by county or city, tho if submitted to vote in this county I have no thought but that it would go "dry."

(9.) The lack of enforcement against blind tigers by the police department, and the united liquor interests outside the city, together with the existence of a dispensary just across the river in South Carolina.

Rev. Samuel B. Carpenter, Augusta, Ga.

(1.) Real-estate agents tell me that rents are paid more promptly among the negroes. Among the whites I can detect no improvement.

(2.) The business conditions remain about the same, save for the unoccupied buildings, formerly occupied by saloons.

(3.) No.

(4.) A slight improvement.

(5.) The effect has been most beneficial, considering the facts mentioned below.

(6.) By increasing the assessments on property and doubling the water tax.

(7.) I can not obtain the exact figures, but the arrests of negroes have been notably less, the whites about the same.

(8.) No.

(9.) The fact that a brief walk across the Savannah-River bridge brings persons into Aikin Co., S. C., which pays all its taxes from the dispensary maintained by State authority; most of the money coming from Augusta, Ga. Perhaps the most important factor imperiling the success of prohibition is the unwisdom of its advocates. For example, a parishioner of mine, awakened by an ailing child at midnight, rushed out for a few drops of paregoric. He could not have it without a physician's prescription. In another instance Jamaica ginger was required in a case of colic, with the same inconvenience and even danger. These needless restrictions make many persons impatient with the law as it now stands, and they should be modified.

Rev. J. A. J. Brock, Birmingham, Ala.

(1.) Yes, and in the face of a financial crisis unequaled in the history of the town. Shops shut down practically and very little work in building, etc.

(2.) Business conditions are off considerably, due to the "shut down" in work. Even the saloonists would not charge this to prohibition.

(3.) I think so, notwithstanding the disturbed conditions of labor—families moving out in large numbers and fewer moving in.

(4.) I am informed by one of the directors of the Commercial Bank that the savings deposits are larger and dividends better than last year.

(5.) Negroes are more attentive to their work, less drunkenness and disorder generally.

(6.) 1. By increased license of legitimate business. 2. By reduction of salaries and other expenditures.

(7.) For public drunkenness in 1908, 16; for public drunkenness in 1907, 45.

Clerk of City Court says that of the five years past that he has been in office the first four months of 1907 were the most quiet and orderly of the like four months of any other year under liquor régime, which makes the improvement under prohibition even greater than the figures show. One row of negro houses in the negro quarters yielded the city in fines about $30 per week and now practically nothing.

(8.) I most certainly do. The saloon is gone forever. Even men who voted for it to remain say so.

(9.) 1. Difficulty in executing the law against illicit selling due to false swearing in the courts. 2. A persistent campaign of the liquor interests to prove that "prohibition does not prohibit."

Rev. Frank W. Barnett, Birmingham, Ala.

(1.) Yes.

(2.) Some of the big business men who fought now are praising prohibition.

(3 and 4.) I think so.

(5.) Easier to get servants, and more women are at work; and morals of both men and women helped.

(6.) It has practically adjusted itself by economy in administration, etc.

(7.) I don't know exactly, but think arrests run about 113 for four months of 1907.

(8.) Yes.

(9.) None if the law continues to be enforced.

Judge Nash R. Broyles, of the Police Court of Atlanta, in a recent address said:

"The Police Court is undoubtedly the best place in our city to judge of the results of such a law, and whether or no it is being enforced. Atlanta has always been noted for her obedience to law and order. Her arresting officers have often been criticized, and, in my humble opinion, unjustly so, for making so many arrests of drunken people upon her streets and highways.

"Is the prohibition law enforced? I can not speak for other cities in Georgia, but I say emphatically and deliberately that in Atlanta prohibition is enforced as absolutely as any other law on our statutes. Some 'blind tigers' there are, but they are not running openly and defiantly. Instead, they are hiding tremblingly in their darkest lairs and creeping about in abject fear of the law.

"There is, however, in the opinion of all the officials of the criminal courts of Atlanta, one serious defect in the prohibition law, and that is the failure to state the exact amount of alcohol in a beverage that will outlaw it. Under a recent decision of the Georgia Court of Appeals this failure so to state the amount of alcohol allows almost any kind of a malt beverage containing 2 or 3 per cent., or even more, of alcohol to be sold without violating the law; and these beverages can be sold not only to adults, but to minors."

THE PASTOR

"To win men, one by one, is the whole problem of the Kingdom of God."

UPSETTING SINS IN THE MINISTRY

Address to Young Ministers

HENRY F. COLBY, D.D., DAYTON, O.

"O LORD, deliver Brudder Smith from his upsettin' sin." Such is said to have been the prayer of a devout Christian of color. When told that he had mistaken one word, and that he had probably meant to say *besetting* sin, his answer was, "No, Brudder Smith gets drunk, and if dat isn't an upsettin' sin I'd like to know what you call it."

Many smaller faults than drunkenness often overturn all a man's usefulness in the ministry of the Gospel. Frequently we see excellent men, as regards most of their traits of character; able men often; learned men in some cases; men even brilliant in genius or strong in what is often better than genius, the power and disposition to work; men who at the outset were regarded as full of promise and who have not failed of temporary success, spoiling it all by some conspicuous idiosyncrasy or some egregious blunder. The higher the standard is lifted and the more bravely it is carried for a time the greater is the disappointment of a downfall. "What a pity," his friends say, "that such a fine ship should not have been better ballasted! What a shame that such a splendid locomotive should have been thrown off the track!" The upsetting faults of which I shall speak do not always entirely upset a man's usefulness. He may have, on the whole, weight enough to balance them, and he may have fellow workers to be putting out their hands all the time to steady him, as Uzzah did of old to the Ark of the Covenant. But at best he goes wabbling, or has to be always searching for a smoother path. Persecuted in one city, he may find temporary relief by fleeing to the next; but after a little the old fault begins to be obnoxious there also, and his good influence totters.

Among these faults I mention first carelessness in financial obligations. The people have a right to expect that ministers, of all men, should obey the apostolic injunction, "Owe no man anything." It is sometimes necessary for a young minister in getting his education to run somewhat in debt. I will not deny a certain excusableness in his incurring moderate money obligations, relying upon his possession of energy and brains and upon the fact that for every man of fair talents and consecration there is a moderate support waiting even at the commencement of his pastorate. If he is industrious and economical he can generally soon pay off whatever debts it was impossible for him to avoid incurring in his student life. But to treat these obligations with any neglect, to fancy that because he is a minister of Christ the world owes him unlimited credit, to indulge in luxuries when he knows not where the money is coming from to pay for them, and to ignore all habits of accurate bookkeeping is a disgrace to his profession. His promises to pay should not only be as sacred as those of other men, but more sacred. If he is not a man of his word in financial matters, how can men respect his word in the pulpit? There are preachers who are always in debt. I am not referring now to exceptional cases of providential misfortune, but of men who have had good salaries. It is not because they started in the race handicapped, in common with many of their brethren, but because they have been utterly reckless in their personal affairs. Some men with small salaries succeed in living comfortably and bringing up their children well, while others with abundant means of support are constantly in embarrassment. Their creditors, being often Christian men, dislike to press them with solicitations to pay. Suspiciously jocose remarks are soon heard about the impracticalness of these preachers. Then the man's friends become impatient and his enemies become bitter. It becomes a deliverance to the community that he has to move on. The new hearers, captivated by his excellent preaching, raise some money perhaps to relieve him from "these old embarrassments" so that he can make a new start among them, or the good friends whom he has left behind finally settle for him with his creditors, glad

that the annoyance will no longer continue. He makes the churches twice glad—glad when he sets up his banner among them and glad, after he had upset it, that he has departed. It may be urged that it is hard for a minister to avoid getting into financial embarrassments. But it is no harder for the minister in an average settlement than it is for the average butcher, the baker, and the candlestick-maker in his congregation. It is a great deal harder to stagger along through life bearing burdens of accumulated debt and reproach than it is to exercise a little self-denial. But the main point I am condemning is the habit which some men have of repeating the recklessness, and then seeming to have no very tender conscience about it. Such a man must not complain if the churches upset him. He has really upset himself.

I mention next the neglect of good manners. The pastor has much to do with social life. We do not live in a land of barbarians. We rejoice in the dissemination of culture and refinement. Churches want their pastors to be gentlemen. They want them to manifest at least ordinary politeness and a thoughtful attention to the usages of good society. Some church-members may carry their taste for etiquette to an excess and become overfastidious. But sensible people recognize the value of certain rules in social intercourse, rules which are founded upon that regard for the comfort and pleasure of others which is one fruit of Christianity. Men who have been obliged to struggle in life for "the main chance," as it is called, and who have a natural admiration for great independence of character, coupled with a good deal of boldness and conceit, sometimes delight to trample on social usages. They call it "defying the absurd dictates of fashion." It seems to them unnecessary and fussy to be neat in their personal appearance, to cultivate good manners at the table, to be courteous to ladies and children. They have none of that delicate sense of fitness which is so desirable. In speech and in conduct they seem to glory in doing the startling rather than the appropriate thing. They annoy sensitive natures by their lack of respect, if not of reverence; and make their best friends ashamed of their boorishness. If favors are shown to them they take no pains to express appreciation or gratitude; and spoil by their clumsy bluntness in conversation and by their rude jokes and personal criticisms during the week all the spiritual appeals of their sermons. Indeed, if refinement of manners is not cultivated by the minister in social life, the lack of it will soon appear in the way he conducts the services of God's house where a delicate appropriateness is the true expression of reverence. Of course, a minister of the Gospel is not to be a fashionable beau or a mere martinet in social rules. Only a thoughtful gentle heart studiously earnest for the best way of doing things is what is needed. This will make him anxious to overcome with care any deficiency as to manners in his early training, and congregations will soon discern and prize it in their pastor. "*Suaviter in modo, fortiter in re*" (Gracious in the manner, strong in the act) is a good motto to follow.

Akin to this fault is another: the minister's failure to hold his tongue. If self-control is necessary in this respect among ordinary people, it is essential to the pastor. A wrong word from him, an impatient word, a silly word, a cutting word, or even the right word at the wrong time may start a moral conflagration. The wise things he says travel slowly. "Are they not what he is expected to say?" But the foolish things he says—they will flash through the whole city perhaps, while his repentance is getting on its boots to pursue them. They have gone on their way, to be misunderstood and exaggerated and used for tearing open old wounds and stirring up strife. The church at the present day needs the gift of holding the tongue far more than the gift of speaking with tongues. Who that has been on ecclesiastical councils for the settlement of local difficulties does not realize this? And how often the trouble is that the minister has been as intemperate in speech as the rest of the people. Sometimes he has even used the pulpit as the fulcrum whereon to rest his lever, his long tongue; and in that parish at least he has "turned the world upside down," —and himself too. The very fact that it is part of a minister's business to press his tongue into earnest service makes it necessary for him to bridle it. Who wants to hire a man to drive a horse who can't hold him in? When aggravations arise, when people say unreasonable things, mean, exasperating things, things that excite our contempt and make our blood boil, we are then to take care what we say. When in their fickleness men complain, now that they have piped unto us and we have not danced, and then that

they have mourned unto us and we have not lamented, we must put on the curb and not speak too quickly! Are the worldly, on the one hand, or the fanatical, on the other, trying to commit us to their side? Is the community for a time in some wild excitement when both extremes are watching our lips? This is a time to keep cool. There is sometimes a silence that is golden. Or is there a family quarrel on hand, relatives arrayed against relatives, men plotting and women weeping and everybody talking, talking? Then we must take time to think before we speak, and not to pour anything but oil on the troubled waters. A wrong order now, an ill-advised word, will upset our boat instead of enabling us to sail through the rapids and outride the storm and come safely into smoother waters with all those that sail with us. Rhetorical professors in the college or seminary may teach us how we ought to say things; but how not to say things, how not to explode when many kindling matches are being applied to all the powder within us—nothing can teach us this but our own thoughtful common sense and the abounding grace of God.

Some ministers overturn their usefulness by an autocratic, arbitrary spirit or manner. They take command of a church. They issue their orders. They make up their mind what ought to be done, and then they proceed resolutely to have it done. But they do not proceed very far before there is a mutiny. Some independent church-member starts up and says, "Who is this that is attempting to lord it over God's heritage? He is getting to be a little too much of an overseer." Many congregations are rightly sensitive to the first encroachments of a hierarchical spirit. If the minister begins to act as if he were the master instead of the servant of the church; if he begins to take things into his own hands and to make his announcements and proclamations without consulting even with the other officers, he is setting his feet in slippery places. There will be plenty who do not like to see him up there on such a giddy height, and they will be sure to take him down. He will be fortunate if he does not come down head first. We are to be ministers, *i.e.*, servants. We are to be shepherds, it is true, but we are to be undershepherds, to feed the church of God. "Feed *my* sheep," said Jesus. They are His sheep—not ours. It may sometimes be necessary to avoid circumlocution, for a pastor to use the phrase "my church"; but the first personal pronoun is always a little obnoxious, and some men make themselves ridiculous by the pompous way in which they talk about "my church," "my elders," and "my deacons," and "my trustees" and "my Sunday-school superintendent." You would think they had bought up the whole lot and that these were now their personal property. They forget that in church, as in other matters in this life, it is wiser to claim less power that one may really have more of it; that the greatest influence is often obtained by putting others in the foreground and working through them. Men ambitious for distinction easily become top-heavy and roll over. To use a homely but expressive phrase, "they fly higher than they can roost."

There are other pastors who upset themselves by ultra measures of discipline. They think they are appointed of God to ferret out and bring to judgment all the secret sins which, according to mysteriously hinting gossip, lie at the door of any of the members of the church. They hear some unpleasant report, and at once, filled with holy indignation, they institute the most searching measures. They are a sort of religious bloodhounds in their scent for all manner of iniquities. "The church," they say, "must be pure," and they seem to think the only way to purify it is to spend their time hunting for its alleged impurities. If there is an old slumbering scandal which their predecessors, unable to do anything with it, were thankful to have forgotten, they proceed to work it up, determined, as they say, to settle it forever.

Thus they bring forward all the malcontents, encourage bitterness in some, and throw others into an attitude of pugnacious defense. Church or official meetings become scenes of confusion. There is a general explosion. The whole community is excited. The cause of their denomination in that place is for the time a wreck, and the preacher retires from the scene none too soon, lamenting probably over "the awful degeneracy of God's people." There is a proper resolute courage in maintaining church discipline, but there is a kind of zeal in this matter that amounts to absurd fanaticism, and which only makes matters worse. It is a Christian duty to have much of that charity which "hopeth all things," and which "thinketh no evil." At

the best, we have to do our work for God with imperfect men and women, and it is not wise to be too much on the watch for their faults lest we promote friction where we want to develop character. The great object is to save them and to build them up in Christ, and all other considerations must be subordinate to these. Zeal for the Lord ought to be full of common sense.

There are many other faults which upset men's ministry and to which I might refer—screws loose which cripple the locomotive, broken wheels which throw the train from the track. I might speak, on the one hand, of overdignified seriousness, repelling the young; or, on the other, of excessive jocoseness, tiresome to the thoughtful. I might mention extreme effusive affectionateness, which so easily passes the bounds of propriety and becomes offensive. I might enlarge upon disagreeable idiosyncrasies of conduct or of delivery in the pulpit. How quickly these are noticed! and how completely they may spoil the good impression of the man's thought and make his service in public a weariness to many, if not a mark for ridicule! "Little things" we may call them; a monotonous tone, a failure to modulate the voice, awkward gesticulation, clumsy movements; things which may be easily corrected perhaps in early life, but which must be offset by striking excellencies to be excused by ordinary audiences.

To avoid all these upsetting faults, there is only one recipe—thoughtful care based on humble consecration to Christ. It is some help to know these dangers along the way, to mark beforehand these rocks and snags with appropriate beacons. The apostle's advice to the Ephesian elders was, "Take heed unto yourselves"—that is the first thing—and then "to all the flock over which the Holy Ghost may make you overseers." The greatest, the most serious fault of all in a minister is, of course, the lack of a spiritual mind.

If he does not live near to Christ himself he can not expect to overcome the difficulties presented by his own and others' infirmities. On the other hand, a truly devout and earnest spirit will make him a constant learner, will atone for many of his failings in the eyes of his people, will season his speech with salt, will teach him to bear and forbear, and will lift him over many a stumbling-block in his path. What men call "a level head" depends much upon a loving heart, and a loving heart is best cultivated under an enlarging, deepening realization of the constraining love of Christ.

PASTORAL AID

The Rev. F. N. Calvin, St. Louis, Mo.

What is here given is not an impossible theory, but what I am testing all of the time in my own work.

The object is to give every member of the church a place to work.

My work is organized as follows:

1. A board of officers consisting of five elders and thirty deacons. This board holds a meeting once a month. We divide the city into five districts, with one elder and six deacons assigned to each district. It is the business of each elder and his six helpers to know all of the members of their district, to aid the pastor in looking after them temporally and spiritually.

2. Our women are organized into a "Christian Woman's Board of Missions" and a "Woman's Union." It is the business of the Board of Missions to educate along missionary lines, and aid in missionary work, especially among the women of the church.

The "Woman's Union" includes every woman who is a member of this church, and such other women as may be elected to membership. The object of the Union may be learned from the preamble to their constitution: "For the purpose of mutual acquaintance, for the promotion of sociability, for the advancement of a more earnest spirituality among the members, and to assist our pastor in every way possible toward the upbuilding of our church, etc." This organization has a president, five vice-presidents, a secretary, and a treasurer. The city is divided among the women into four districts, and there is a young ladies' circle without regard to geographical lines. Each vice-president of the Union is a president of a district. In her district, or section, of the work she has a vice-president, secretary, and treasurer. These sections hold two meetings a month in their respective districts of the city, thus en-

deavoring to enlist all of the members of those districts. The Union has a meeting at the church once a month when reports are made from all of the districts, and all Union business is transacted. By this plan every woman of the church is reached.

3. Our Christian-Endeavor society is organized into four departments of regulars, and one department of irregulars called the affiliated department.

Our regulars are the juniors, including all under about twelve years of age; the intermediates, including those from about twelve to about sixteen; the young people, including those from sixteen to about twenty; and the seniors and affiliated list, including all others that can be enlisted.

4. Our Bible-school is now being organized into the primary, junior, adult, cradle roll, and home departments. The primary organization is completed and in working order as is the home, cradle roll, and senior, or adult department. The junior organization is not quite completed, but will be soon.

5. We have an athletic association for the development of the physical and social life of our young men, and a boys' brigade for holding and training the younger class of boys.

6. Our business men's association endeavors to do all for our men that can be done for them in any good lodge, except insurance, besides giving them spiritual influences that the lodge does not furnish.

I am confident that some or all of these departments of work may be utilized in any congregation anywhere.

PARAGRAPHS OF CHURCH PRACTISE

Home Bible-Readings.—The Shiloh Baptist Church, Washington, D. C., J. M. Waldron, D.D., pastor, maintains a successful home Bible-school. Every family belonging to the church is expected to carry on in the home the Bible-readings recommended by the Church. These are published weekly in the *Shiloh Herald,* a paper published by the Church. Books of the Bible are read in course, the various sections being classified into subjects. It is recommended that each family arrange for these readings at some time of the day when all the members can be together; that each member should have his own Bible, and that in no case should the reading extend beyond five minutes except by the unanimous desire of the family.

An Up-to-Date Directory.—A church directory is an expensive thing because so soon out of date. Like statistics, it may be true one day and misleading (literally) the next. Old members change their addresses, while the new ones that are constantly coming in are not entered in the book until a new edition is gotten out. Yet these are the very ones whose addresses are not known and who need most to be visited.

A simple, inexpensive plan has recently been adopted by the South Highland Presbyterian Church of Birmingham, Ala.

Sheets resembling the uncalled-for letter lists at the post-office are tacked up in the Sunday-school entrance, upon which are typewritten the names and addresses, alphabetically arranged and well spaced. The membership is not given in full; "W. C. Marsh and family" being sufficiently definite for a household. These sheets are easily renewed or added to, they cost nothing but a little work, and yet serve every purpose of a printed book.

When first placed, the pastor would do well to call attention to them from the pulpit.

Invitation at a Funeral.—Dr. G.R. Robbins, of the Lincoln Park Baptist Church, Cincinnati, O., says: It has recently been imprest upon my mind that I ought to give the people a chance to express their desire for salvation, at some of the many largely attended funerals at which I officiate.

One Sabbath afternoon, last year, we buried a dearly beloved junior deacon. At the service there were nearly a thousand present, including scores of railroad-office men. I preached a gospel sermon, and at the close, instead of pronouncing a eulogy upon his beautiful life and stanch character, I gave an invitation to Christians, backsliders, and the unsaved, to rise for prayer. The vested choir, of which he was a member, knelt about the casket, and sang "Let me die like a Christian"; and the response of probably one hundred and fifty was the result. While this may not mean many additions to our church, it gives a spiritual uplift to the city, and to all denominations represented. It was a scene never before witnessed, and never to be forgotten. They say, seldom are any converted at a funeral! Why not? Give the sinner a chance. The service is an opportunity.

THE TEACHER

"As are parents, so are schools and teachers."

WHAT SHOULD BE THE TRAINING OF PASTORS' ASSISTANTS? *

PROF. RICHARD MORSE HODGE, D.D., COLUMBIA UNIVERSITY, NEW YORK.

PASTORS' assistants have not brought pastors the relief from excessive responsibilities that was desired. Church visitors are invaluable. They are generally women. But time is lost in training them after they have been engaged for their work. Other social workers who have the technical training necessary are more or less hard to secure. Assistant ministers are generally young men fresh from theological schools. But they are not trained as they should be in necessary work for which older ministers have not themselves received an adequate education.

Slow as ministers may have been to respond to many hitherto unrecognized claims of society upon the Church, the clergy nevertheless are outrunning the promoters of theological schools in practical endeavor to meet the demand of the times. And a church staff is left to undertake, as best it can, much which its members have not the technical training to do as it ought to be done.

If some churches are too complacent over the results of work undertaken, it must be attributed in the main at least to the want of object-lessons in how well such things can be done when directed by properly trained workers.

The problem is an educational problem. Educators can not assume, however, that the church work of to-day is the church work for which men and women must be trained for to-morrow. It is this assumption which has resulted in the present demand for trained workers outrunning the supply.

The whole question must be approached from the opposite end. We must raise the previous question of what work the Church should undertake.

The Church may be a sacred institution. So is motherhood. But we do not argue that the feeding, sanitation, educational and other home duties of a mother are the same yesterday, to-day, and forever. Traditional method is not precedent for means of meeting conditions or securing results which workers of a former time did not anticipate. It is a fair question whether the divinity which shapes our institutions cast them into fixt molds or created them living organisms with the power of adaptation to environment and of growth.

Theological schools must have vision and anticipate the kind of workers which will be demanded for church enterprise a generation ahead. Only in the light of vision of this character can we determine how the church staff should be trained.

Religion is simply complete living. The church is an organized society of some members of a community which attempts the expression of life in forms of activity not adequately provided for by the family, school, trade, play, or civil and other institutions already established for its people. The church is essentially a new society, as new always as was the apostolate inaugurated by Jesus nineteen centuries ago. For its message is nothing if not good news—news of how to live and of opportunities to live more ideally.

A church is responsible to its adherents for opportunities for:

(*a*) Worship, (*b*) education in religion, (*c*) organized effort to promote complete living, within or beyond the bounds of the parish, whether involving a moral reform of individuals and their espousal of the cause of Christianity, or the improvement of the conditions of the health, wealth, morals, education, or amusement, (*d*) and a democratic intercourse of the members of the congregation.

A church must have experts to direct the four lines of effort enumerated. A church staff seems to call for the following specialists: (1) preacher, (2) director of religious education, (3) director of social work, (4) church visitor. A woman may fill either of the directorships mentioned, as well as a man. As a church visitor a woman excels.

The minister is already an expert in worship (including preaching) and in promoting a democratic intercourse in a congregation.

* Read before the Religious Education Association Convention, Washington, D. C., February 13, 1908.

He is trained in some measure to direct organized efforts of various kinds. But a highly organized church calls for several social workers of technical skill. The minister, moreover, can not qualify as an expert in the religious education of the young. For he has not been trained in his theological seminary in child psychology and the science and art of teaching.

Young ministers, from whose number assistant ministers are generally drawn, are receiving more instruction than older clergymen enjoyed in sociology and institutional-church work. But they are taught little or nothing of educational science. Too commonly divinity students who undertake Sunday-school work at local churches teach adult classes instead of children.

The training of teachers for the Sunday-school involves courses in genetic psychology and the social life of childhood and youth, in religion and its history and literature, in the principles and methods of teaching, in Sunday-school organization, and the management of juvenile societies. In addition to such courses there must be a model Sunday-school for the observation and practise of teaching.

Every theological seminary should have a department of religious education. A few seminaries offer some lectures in the subject. Not one, I think, has a model Sunday-school. A department of religious pedagogy without a model school can give instruction in name only in the methods of true educational science. For true teaching is through self-expression, and lecturing does not furnish more than theory. Lecturing, but for the study it stimulates students to undertake, is teaching by impression and illustrates by its own method the very way children can not be taught.

Parish visitors need to be trained in canvassing and homemaking. They must be versed in ideals of home life and the arts of expressing them in conversation and putting them into practise with hand and heart.

Under a director of social work with executive skill are often needed workers of technical skill, such as kindergarteners, nurses, managers of employment bureaus, superintendents of recreation, executives for the organization of men, women, boys, and girls clubs, and missionaries to the needy.

The training of all of the members of a church staff devolves, I think, upon universities—universities with theological departments. Not a few special institutions have been established for the training of social workers of different kinds. But theological schools have endowed courses in religion. Other courses, in sociology, psychology, education, and hospital economics and domestic science, for instance, are furnished by other departments of a university. In the end the expense attached to the duplication of endowments for instructors and officers of administration must compel the consolidation of these special schools with universities, and theological seminaries with universities. The logic of the tendency of the times seems to argue it.

It is far from enough to plan ways and means of training experts for a church staff. They operate well on paper. But we can not expect anything to be done toward putting our plans into operation until their purpose is felt by the church and her institutions of learning to be of prime importance. Whatever is put first will be prosecuted in spite of difficulties. But what is considered of secondary importance is likely to meet with comparative failure. Work which is placed in the false position of insufficient emphasis is sure to suffer from unfair discrimination.

We may diagnose conditions to learn what are the responsibilities of the church to society, but we must ascertain in the process the relative importance of the responsibilities which we discover. A prescription implies a proportion of ingredients no less than their enumeration.

Our question is not so much what a church must do as how its activities shall be prosecuted. The solution in which a church's characteristics are held determines its real character. The question is one of church purpose.

The positions which I have so far taken are not of themselves worth while, for they are not seriously challenged. If the theory of the church has been correct all along, whence is our pious discontent with the results of our efforts? Christians have always been earnest. Obviously something must ail the Church. Churchmen are pretty well united in confessing that the trouble is bondage to tradition. But there is nothing better than loyalty to intelligent tradition.

My own answer to the question is that the unintelligent tradition is the primacy of preaching.

The apostolic church emphasized preaching. So did the Reformers of the seventeenth century. The Church puts preaching first to-day. We crowd Sunday with sermons and often several weeks of the year with daily sermons.

To vary the terms, the Church has emphasized work for adults over that for children. Preaching is a hortatory rather than an instructive form of address. It presupposes more knowledge on the part of listeners of the facts of religion than does teaching. Preaching would be more instructive than it happens to be if only a preacher were called upon to preach but once a week and could pack a week's study into every sermon. But preaching at best is more appropriately addrest to adults than to children. Teaching is the natural form of persuading children of the claims of religion. The Church exercises more energy in an effort to supply preaching for adults than teaching for children, and the preaching is much better done than the teaching.

If the Church put the really first thing first, what should come second would be better done than if it was put first, and as well done, in its way, as what might be given first place among its endeavors.

The apostolic church was concerned primarily with adults because the first generation of Christians expected the end of the world in their own time. The Reformers of the seventeenth century found preaching in Latin and then preached in the vernacular. Luther proclaimed the greater importance of teaching children, and his advice has been neglected, as has much else of the essence of early Protestantism.

Is doctrine perpetuated in obsolete forms? This can be done only if it is thus preached to adults. Grown people can be trained to think in a measure in historic and antiquated forms of speech. Children can learn the terms, but can not think in them, nor would they ever be able to if preaching did not continue to make them familiar to hearers after they grew up. If metaphysical theology be relied upon for the substance of Sunday-school instruction, religion will seem unreal to children and the Sunday-school will fail to excel as an institution. Is the Church ever too traditional to take up new methods of work? You can preach the sufficiency of effort along conventional lines, and busy or lazy persons will be more or less easily persuaded. But you can not interest children in activities not immediately practical. Hence preaching to adults must be balanced by at least as vigorous a teaching of children.

The Church is not the only institution which has had to meet the question of the relative importance of teaching children and preaching to adults. The state relies, for the creation of intelligent and patriotic citizenship, far more upon the education of children at school than upon speeches addrest to voters. In the foreign work of the Church itself missionaries find their religious problem too acute not to rely principally upon the religious education of children for results. Even those who are prejudiced against missionary enterprise return from visits to foreign countries with distinct praise for the educational institutions established by missionaries for the young.

And Jesus? What of the founder of Christianity? Jesus relied little upon preaching to crowds, but essentially upon teaching a few young men in order to establish a Christian society. The Sermon on the Mount was for His immediate friends. To the crowds He told stories.

Every one admits that it is better to develop Christianity in a person during his childhood and youth than later in his life. But we are confronted with the primacy of preaching, perpetuated through the momentum of tradition and by the fact that ministers are trained almost entirely how to prepare sermons.

The church practise is to pour children into the Sunday-school at infancy and allow them to divide into two streams at about twelve years of age, the smaller stream flowing on in the Sunday-school and the larger stream parting from Sunday-school. Some years later a portion of this larger stream is deflected again into special meetings of preaching. Psychology meanwhile teaches us that adolescence is the period of greatest religious susceptibility, and experience demonstrates that with really good teaching in a Sunday-school boys and girls are later more easily interested in religious instruction during adolescence than when they are younger.

Why should not the present practise of a comparatively few churches with excellent Sunday-schools become general, of educating people to be religious during childhood and youth and to engage from the beginning of adult life in constructive institutional work

for the redemption of society? It is the most thorough and easiest way and the most economical, because the most natural.

This will be done if the training of children in religion becomes the chief purpose of the Church. Otherwise the success of the Church in religious education will remain doubtful.

Theological seminaries must educate a ministry for society as it is constituted and not for a fictitious world of a purely adult population. It is only Protestant theological schools that have overlooked the existence of children.

At present so many hours on Sunday are appropriated to services of preaching that not time enough is left for a Sunday-school session which will allow for the teaching required.

When preaching is put in second place it will be practised to more advantage than at present.

It is not too much to say that preaching can be overdone. A preacher will prove more effective if he has to prepare one sermon a week than two or three. As it is his ideas are so quickly learned by his listeners by means of some one hundred and fifty addresses a year that in a few years he is apt to find that further remarks from him are superfluous and he is forced to seek another pulpit. Congregations are in more or less danger of becoming gospel-hardened from a surfeit of preaching. Religious activity itself comes to mean, to many, little more than a preaching of one Christian to another. None of the time which most members of a congregation can devote to church attendance is left to them for church work, after they have gone to all the meetings of worship.

Worse than all, congregations are too easily schooled in a habit of entertaining religious emotions without immediate expression in activity. They can be trained imperceptibly to feel for the man whom they see beaten by robbers and lying in his blood on the road, and, like the priest and Levite of old, to pass him by nevertheless. And it is the Samaritan still, the outsider, whose heart and hand retain nature's habit of acting in unison, on whom it too often devolves to minister to human need, through the numerous institutions, which the church is half-surprized to see spring up beyond the bounds of its own organization. This picture does not present the whole truth about the church or do justice to the work of numerous noble churches, but neither was the parable of the Good Samaritan itself intended to be an exhaustive portraiture of the Judaism of the first century.

Theorizing should be proportioned in some degree to practise, the amount of talk indulged in to work undertaken, and the number of occasions for arousing emotion to opportunities for action.

Jesus delighted in the unsophisticated minds of children and the illiterate, just as He enjoyed the well-educated, but for the half-educated scribes and other legalists he had only scorn. For they had abandoned common sense for sophistry and surrendered their intellectual freedom to the authority of tradition. All their knowledge was predigested. He called them "hypocrites." By this He meant, not that they preached one thing and practised another, but that they both preached and practised tradition, without thinking enough to see how often tradition contradicts common sense and is inconsistent with singleness of purpose.

The intelligence demanded of the Church I take it is a habit of open-mindedness, with its inevitable vision. No plan, however wise, of specializing or training a church staff, nor suggestion concerning what is most worth while in church effort, can hope to secure the indorsement of all progressive church workers, to say nothing of other churchmen. But is it too much to hope that the vast majority of those who hold, with the writer of this paper, that the Church remains the best organization for advancing the kingdom of God, will unite upon a *method* of attacking the problem of how a church staff should be trained? And is it not obvious that the method required is to raise the previous question of just what the Church is called upon to undertake, tradition aside?

If so, this is a special problem for every local church. For the theological schools it is always a question of providing the peculiar leaders which will be demanded for a generation to come.

A NEW AND TIMELY MOVEMENT

In our July number we referred to a new study course prepared by the American Institute of Social Service. Later details have been announced by the Institute, which we submit herewith. Our readers will be glad to know that Dr. Josiah Strong will discuss the subjects each month in The Homiletic Review.

It is proposed to inaugurate next October a large movement in churches and Sunday-schools for the study of applied social Christianity.

Weekly lesson-papers on living social questions are being prepared, giving Scripture references and also references to various economic books as lesson helps.

The work will be done under the guidance of a General Interdenominational Committee of representative clergymen interested in social questions, with Dr. Josiah Strong, president of the American Institute of Social Service, as Chairman. The lesson-papers will appear in a small religious monthly (exact title not yet determined), with Dr. Strong as editor, the paper to cost fifty cents per year.

The studies themselves will be from no economic standpoint, but simply asking, on the questions studied: What are the facts? and, above all, What is the teaching of Jesus Christ bearing on these questions? It will be an excellent opportunity to get unbiased facts before church people and for the churches to take up these living questions from the simple standpoint of the teachings of Jesus Christ, without committing the student to any interpretation of those teachings. This will leave each individual perfectly free to draw his own conclusions. The studies will provide Scripture references, the facts, and references to lesson helps and further reading. If you approve this plan, please send us some word of commendation of it; and if you have any suggestions to offer, we shall be glad to receive them.

Weekly lesson-papers from no standpoint except the teaching of Jesus Christ. Scripture references on each subject. Hints for lesson helps.

Suitable for use by adult Bible classes, men's clubs, women's societies, young people's societies, missionary organizations, and other societies.

Proposed Topics. (*Subject to change.*)

October, 1908. *Child Labor.*

Oct. 4. The facts as to Child Labor.
Oct. 11. Christ's Teaching as to Child Labor.
Oct. 18. Proposed Legislation.
Oct. 25. What the Church Can Do?

November. Woman in Industry.

Nov. 1. Working Women.
Nov. 8. Woman's Wages.
Nov. 15. Christ's Teaching.
Nov. 22. Sweating and Consumers' Leagues.
Nov. 29. What the Church Can Do?

December. Immigration.

Dec. 6. Facts of Immigration.
Dec. 13. The Church and the Foreigner.
Dec. 20. Exclusion Laws.
Dec. 27. The Message of Peace.

January, 1909. *Civic Corruption.*

Jan. 3. Machines and Bosses.
Jan. 10. Causes of Corruption.
Jan. 17. Proposed Reforms.
Jan. 24. Direct Legislation.
Jan. 31. The Church and the City.

February. Labor.

Feb. 7. The Trades-Unions.
Feb. 14. Strikes.
Feb. 21. Industrial Accidents.
Feb. 28. The Church and Trades-Unions.

March. Capital.

Mar. 7. The Concentration of Capital.
Mar. 14. Industrial Betterment.
Mar. 21. Labor and Capital. Arbitration.
Mar. 28. The Church and the Capitalist.

April. Unemployment.

Apr. 4. How Many Unemployed?
Apr. 11. Causes of Unemployment.
Apr. 18. Proposed Methods (Colonies, etc.).
Apr. 25. What the Church Can Do?

May. Public Ownership.

May 2. The Railroads.
May 9. National Ownership.
May 16. Municipal Monopolies.
May 23. Municipal Ownership.
May 30. The Church and Monopoly.

June. Prison Reform.

June 6. The Municipal Court.
June 13. Juvenile Courts and Probation.
June 20. Proposed Penal Reforms.
June 27. The Church and the ex-Convict.

July. Foreign Relations.

July 4. America's Policy.
July 11. International Arbitration.
July 18. Colonies and Dependencies.
June 25. Cost of War.

September. The Race Question.

Sept. 5. The Facts of the Negro.
Sept. 12. The Race Conflict.
Sept. 19. The Teachings of Christ.
Sept. 25. The Church and the Negro.

October. Marriage Question.

Oct. 3. Facts as to Divorce.
Oct. 10. Causes of Evil.
Oct. 17. Teachings of Christ.
Oct. 24. Social Purity.

November. Socialism.

Nov. 7. What is Socialism?
Nov. 14. Christian Socialism.
Nov. 21. Socialism and the Individual.
Nov. 28. The Teachings of Christ.

December. Housing Question.

Dec. 5. Congestion of Great Cities.
Dec. 12. Causes of Congestion of Great Cities.
Dec. 19. The Single Tax.
Dec. 26. The Church and the Home.

It is proposed to devote the first year to a survey of the field. Other years special portions can be taken up. Please send addresses of clergymen who may be interested in this plan. We want 2,000 classes by October. Any one desiring further information about this plan or the studies should address Dr. Josiah Strong, president of the American Institute of Social Service, Bible House, New York City.

Among those who have consented to serve thus far on the general committee are the following:

Washington Gladden, D.D.
Russel H. Conwell, D.D.
Professor C. P. Fagnani, D.D.
Professor Walter Rauschenbusch, D.D.
President Graham Taylor, D.D.
I. K. Funk, D.D.
Rev. G. U. Wenner.

Finish the Anti-Gambling Fight!

EVERY preacher in New York State should pay special attention to the appeal that has been issued by the "Cooperating Committee" of the "Anti-Race-Track-Gambling Campaign" through its chairman, Mr. Walter Laidlaw. This document says:

"Unless the work of the past year is followed up, its results may be lost. It desires, especially now, to call the attention of the citizens of the State to two matters: the first, with reference to the members of the next Legislature. The primaries to nominate Senators and Assemblymen are held in the first part of September. The party caucuses, which decide upon the organization candidates, are held during the last part of August."

They call attention "to the vital importance of attending these party caucuses and to the desirability of men's clubs of all Churches making it their specific business to be present and see that no candidate fails of renomination because he voted for the Agnew-Hart Bills, and that no candidate be renominated whose past record is such as to indicate that he would vote for their repeal."

"The other matter is the renomination of Governor Hughes. From the Governor's attitude toward public service in the past, we feel very sure that, if he saw that the people demanded his renomination, he would consent to serve again. The call, however, must come from the people. The issue at present before the State is in the last analysis a moral one. For laws passed by representatives of private individuals and interests are very liable to be bad laws, and laws passed by representatives of the voters are very likely to be good laws. The renomination and reelection of Governor Hughes will insure us the needed representative government."

THE BOOK

"A record of human experiences and divine revealings."

FROM THEOCRACY TO MONARCHY

Prof. Andrew C. Zenos, D.D., McCormick Theological Seminary, Chicago.

V. Saul and David. Whoever brought together the narratives contained in the books of Samuel was governed in the performance of his task by the desire to present in an orderly manner the development of God's plan about Israel's national life as made manifest in the passage from the rule of Saul to that of the better days of David. Beginning with the sixteenth chapter of 1 Samuel and throughout the second book, he centers the interest of the story about the personality of David. And in so doing he takes most of his materials from the early Judean history of David. At the very beginning, however, he attaches a section drawn from a later, tho not on that account untrustworthy source, the report of the initial affair of David's prophetic selection for his life-work.

This section (1 Sam. xvi. 1–13) stands in a certain sense by itself and gives an answer to the question: Was David, after all, divinely designated to take the place which Saul had forfeited by his failure? To the devout Israelite's mind it was a question of the profoundest interest. If David assumed the reins of government, and the title of king, without a call and a sanction from above, then the theocracy was surely at an end in deed as well as in name. And the theocratic writer of the section satisfies the interest and allays the fears of the Israelite by recounting the circumstances of Samuel's secret visit to Jesse's estate and the selection and anointing (designation) of the ruddy youth for the high place he was to occupy. That the reported transaction was shrouded in secrecy is no reason for believing the account to be apocryphal. It was just what should have been expected in the circumstances. No matter how fearlessly Samuel, the representative of Jehovah, may have confronted Saul, the transgressor of Jehovah's law, and no matter how boldly he may have denounced his transgressions, he could not have anointed his successor openly without jeopardizing not only the plan of the succession, but the very lives of David and his family. In itself, therefore, the story of David's choice and anointing fits in very well with the setting, and offers no serious difficulty. The whole of David's subsequent conduct as a king—his devotion to Jehovah, his patient and loyal attitude under the trying conditions of Saul's later days—indicate just such a starting-point as is given here, *i.e.*, a prophetic consecration, filling him with the assurance of ultimate success and pointing to him a mission which must be accomplished.

David's prominence, however, dates from the day when he was introduced to Saul. It was through this step that he entered his course of preparation for his career. But in spite of what has above been said concerning the general consistency and progressiveness of the history as written by the author of Samuel, that author, following the manner of historians of his day and race, has not attempted to remove the difficulties created by his use of sources of somewhat different character and aim. Thus, according to one of them, before the time of his successful combat with the Philistine giant Goliath, David had already attained to some fame as a warrior and had been appointed Saul's armor-bearer (xvi. 14–23). He had even come into closer touch with the king; for we are told that the occasion of his first appearance at court was the need of a skilled musician. Upon the development of the symptoms of Saul's mental derangement, David was summoned to use his talent in soothing him to normal mental balance. But, according to the other source used (xvii. 12–31), after the combat he was a mere boy whom Saul does not remember to have seen before and whose name even and parentage were unknown to him and as well as to Abner. The contradiction is apparent; but it is reduced to a mere difference between independent reports which it has not been worth while to sift and verify, because combined into one they at all events give an adequate picture of the facts. David becomes a public character, enters into the life of the

nation he is later to rule, confronts its problems and comes to see more and more clearly its unique genius as Jehovah's people and its glorious destiny in the world of mankind.

VI. The Story of David and Goliath. This story offers an interesting problem to the textual critic. The question is raised by the occurrence of the story in two versions, a shorter and a longer one. The difference between these is that the shorter, found in a group of manuscripts of the Greek translation of the Old Testament reputed to be of the best and represented by the Vatican (B), does not contain certain considerable portions of the narrative (xvii. 12–31, 41; xvii. 55–85). The question naturally arises, which of these versions is the original one. Leaving aside the general excellency of the B group of manuscripts, there are two considerations for believing in the priority of the shorter version: First, the fact that, in general, omissions are not as apt to occur as additions. Secondly, the shorter text constitutes a continuous account. On the assumption that it is made up by the omission of what is not found in it, the motive for such omission is not apparent. On the contrary, if the longer text is made up by the later addition of the passages found in it, the addition is easily accounted for by the common desire to give as full and detailed a story as possible, and to this end to incorporate popular accretions to it. Moreover, it is claimed by some critics (Cornill, Nowack) that the omitted sections themselves make up a consecutive story. This, however, is not a judgment that can stand unchallenged. Yet they do have all the appearance of having once belonged to an independent document. The probable solution of the problem presented by these facts is that the shorter Greek recension was made from an original Hebrew which antedates the present (Masoretic) Hebrew text. This latter has accordingly suffered modification by the insertion of the passages that distinguish it. But whether this be the case or not, the historical significance of the facts can not be mistaken. The very existence of the differences between these important Greek manuscripts and the others evinces a certain plasticity in the story as late as the third century B.C., and warns us against regarding the text as fixt beyond dispute.

But another problem of a different character is raised by the discrepancy between the account of Goliath's death given here and that contained in 2 Sam. xxi. 19. According to the latter passage it was not David who slew Goliath, but "Elhanan, the son of Jaare-oregim, the Bethlehemite." It is true 1 Chron. xx. 5 has it that Elhanan slew the "brother of Goliath." But this is too palpably a harmonistic correction to serve as an explanation of the difficulty. When in addition it is borne in mind that the ascription of the slaying of Goliath to Elhanan is taken from an earlier source and that inherently it is more probable that the feat of an obscure man should be transferred to a favorite hero like David than that the reverse should take place, it becomes all but certain that it was not David who slew Goliath, but Elhanan. Are we then to suppose that the story of the famous combat is made out of whole cloth? If this were true, the sudden jealousy of Saul (xviii. 6 sqq.) would be unaccounted for. A closer scrutiny of the story as it stands discloses the fact that we are dealing with a composite story. The nucleus of it, which is identical with the shorter version found in the Greek manuscripts and taken from the Early Judean life of David, consists of the account of a conflict between David and "the Philistine" ("this Philistine") whose name is not given. In the expanded form this Philistine is identified with Goliath of Gath. What is more natural than that a genuine exploit of David's should in later popular repetitions be fused with the Elhanan-Goliath affair? This was all the easier since both vanquished men are characterized by the length of their spears, and both the victors were Bethlehemites. The Goliath incident is not unhistorical, except so far as the insertion of the name is concerned. David did vindicate the honor of Israel by meeting in single combat a Philistine champion, and by so doing he did at the same time win the applause of the people and arouse the jealousy of Saul.

VII. Saul's Efforts to put David out of the Way. These must be viewed as a mode of divinely appointed discipline. So far as his progress in public favor is concerned, his slaying the Philistine champion only brought matters to a definite crisis. His increasing popularity did not depend altogether on any single deed, but rather on qualities of character which must sooner or later have brought

him into prominence. The judgment on this portion of his career is exprest in the words of the Early Judean biography of him: "And David behaved himself wisely in all his ways; and Jehovah was with him" (xviii. 14). But the importance of his popularity lies in its leading Saul to the decision to get rid of him which culminates in a series of efforts to accomplish this end. The earliest of these is an attempt to expose him on the field of battle (vs. 13). The second, strangely enough, seems to have been the plan of making him his son-in-law. Here once more the author has incorporated two varying accounts of the affair—one (xviii. 20–29) in which Michal is offered to him as "a snare" upon condition that he bring evidence of having slain one hundred Philistines; the other (xviii. 17–19) in which Merab is offered, but not given, it being left in doubt whether David accepted the offer or not. But in both cases Saul's motive is laid bare and it is the desire to implicate David in a conflict with the Philistines and to cause his death by them. "Saul said to himself, Let not my hand be upon him, but let the hand of the Philistines be upon him" (cf. xviii. 17 and 21). The king, however, did not limit himself to these indirect and, in a certain sense, diplomatic ways of accomplishing his purpose. When his semi-insanity removed his remaining self-control, he did not hesitate to use his own hand in trying to slay his intended victim.

VIII. David and Jonathan. David's position at court became an impossible one. But before finally fleeing from the presence of Saul, he sought to ascertain through Jonathan, whose intimacy with him is attested in all the reports, whether a way of conciliating the king might not be found. Jonathan's attitude in the case evidently came to be known as that of ideal self-forgetfulness and devotion to his friend. It is easy to imagine that such a relationship would be distinctly remembered and correctly recounted. It would be natural, of course, that it should be also somewhat expanded and embellished by later additions during the course of frequent repetition. But its moral value has certainly been preserved. The kernel of the story as now found in ch. xx. 1–3, 18–39, is uniform and belongs to the same course as the earlier report of David's introduction to the court of Saul (ch. xvi. 14–23), and of his growing popularity with its consequence, the jealousy of Saul.

IX. David's Magnanimity to Saul. Both the efforts of Jonathan to mediate between his father on one side, and his friend on the other, and David's own attitude failed to soften Saul's heart toward him. The result was a prolonged and persistent persecution of him during which he was compelled to flee from one place of refuge to another. In the course of this flight he seems once at least to have had Saul within his power.

The account is given in duplicate form in ch. xxvi. and ch. xxiii. 19–xxiv. 22. The resemblances are unmistakable. One of the foremost Old-Testament scholars of the day sums up the situation in the remark: "Perhaps in the whole Old Testament there is no more significant example of a doublet than xxiii. 19–xxiv. 23 compared with ch. xxvi.; in all essential points the same story is given, only in other words and with a somewhat different setting" (Cornill). As there is no reference in either to the other in view of the familiar methods of the Hebrew historians, it is not unreasonable to assume that they are both reports of the same occurrence. This is also the conclusion pointed to by the fact that the Ziphites are active in both. As to which is the earlier account there is some difference of opinion. Internal textual characteristics would point to the order given them in text as we now have it.

Other considerations, however, indicate the priority of ch. xxvi., and this position is favored by all but a unanimous verdict of modern scholars. But, whichever be the earlier and more strictly historical version of the affair, David is shown in both to be possest of the characteristics of the truly great man. In view of the subsequent developments there is not the least intrinsic improbability in his having uttered the very words he is reported to have spoken to Abishai, "Who can put forth his hand against Jehovah's anointed and be guiltless? As Jehovah liveth, Jehovah will smite him; or his day shall come to die, or he shall go down into battle and perish. Jehovah forbid that I should put forth my hand against Jehovah's anointed." David was certainly learning the true character and dignity of the king's office as well as Jehovah's faithfulness to His promises and His plans for Israel.

THE PROBLEM OF THE HEBREW CHRONICLER

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It has been tacitly assumed by the majority of Christian students that the Chronicles are the least interesting, least edifying of the books of the Old Testament. The long, fragmentary genealogies which form the introduction to the narratives repel readers who fail to see the vital place they occupy in the scheme of the books; and the historic portions are held to be less fertile in themes for the preacher than are the parallel histories of the Kings. Yet when one has studied the Chronicles intelligently and comprehensively one will not hesitate to set aside all depreciatory estimates and to declare that no books in the sacred canon are more interesting and even edifying. Nay, in some respects the correct reading of the Chronicles affords the key to a devout criticism of the Old Testament and an invaluable interpretation of Hebrew thought in the silent centuries that succeeded the Persian supremacy.

It is true that the date of composition of the Chronicles can only be learned by a process of close reasoning, and yet there can be little doubt that it was completed during the Greek period, somewhere about 250 B.C. And while the compiler must forever remain unknown to us by name, there are sufficient clues to his identity to enable any one who has the slightest gift of historical imagination to picture the historian himself and the circumstances under which he lived and worked.* And it is only by means of a true picture of the chronicler and a just conception of the age in which he lived that one can attain a position whence it is possible to appreciate duly his work. For there is a sense in which every man's work—not excepting an inspired historian's—is colored by his circumstances and molded in accord with his tone of thought, precisely as the work of medieval annalists is such as to make it evident that they viewed life through the windows of the cloister. Nay, more, it must be admitted, on any theory of inspiration, that the Spirit of God uses the contemporary circumstances of a writer as one medium for the expression of that particular aspect of the truth which He is making known to men; and also that He designs to give us an insight into the age when any work was produced by means of the peculiar tone of the composition.

Applying all this to the books of the Chronicles we are enabled to grasp the difficulty and the precise nature of the problem which the compiler had to face in the third century B.C.

Jerusalem presented but a shadow of its ancient glory, and its golden days lay so far in the past that men had come to view them through the mists which exaggerated their noblest features and obliterated their faults. Yet Jerusalem in the third century B.C. enjoyed a favored freedom and a measure of prosperity which made her patriots long for a return of the imperial days of David and Solomon. Everything tended to encourage historic study, and every scrap of the records which bore to them the knowledge of the past and the annals of the tribes would be treasured with reverent solicitude. Moreover, the hierarchy, from its stronghold of the Temple, had a firm grasp of the affection and the obedience of the people. On Zion the second Temple stood in its glory, and the organization of its ministrations and services was well-nigh perfect. The Levitic gilds and the Temple choirs were modeled with perfect skill. And, altho the exaggerated literalism of the Rabbins was already commencing to fetter the religious life of Judea, still the people were religious, possest by an unshakable conviction in the power of God and in the high destiny of the chosen race.

Under such circumstances imagine a man who was a Levite, a member of the Temple choir, a lover of history, and a devout servant of Jehovah. Imagine this man studying his people's past and meditating upon their present and seeking to forecast their future. Imagine what would such a man think of the extant histories of his nation. Surely he would feel that the Books of the Kings, which, with all their noble simplicity and divinely-controlled veracity, had been penned at least three hundred years earlier, did not present the past in a manner which was wholly adequate for the intelligence of his contemporaries. The lapse of centuries and the intervention of the captivity, the Persian domination, and the Greek ascendency had changed the whole tone of mental and re-

*See my Intro to Chronicles in "The Century Bible.

ligious life. Men could view the past more dispassionately; and by the aid of events they could read the divine purpose in history with clearer intelligence. And so the devout Levitic chorister would set himself to rewrite the history of his country and his people, and he would, not unnaturally, determine to employ an eclectic process, omitting the history of the apostate northern kingdom and recording those events of history from Adam to the captivity and restoration through which the divine intent was unmistakably working itself out. Such a purpose as this alone explains the unique features of the Chronicler's work.

The material that lay at his disposal was abundant; and its nature is evident from the numerous references which, throughout his work, he makes to his sources. In all, the Chronicler mentions twelve sources of information; but no one has ever imagined that all such references indicate distinct sources. Not infrequently the use of a reference-name (*e.g.*, the Book of Nathan, 2 Chron. ix. 29) merely indicates some special section of a larger reference-work. And, indeed, expert opinion is unanimous in holding that the Chronicler compiled his work from three main sources: (1) an original history of the kings; (2) a commentary upon this history; and (3) the early prophecies of Isaiah. But what is of supreme interest to the student is the method of compilation employed. The Chronicler consistently omits everything derogatory to the honor and glory of the founders of the monarchy; he omits the reign of Saul as being wide of the true line of the kingdom, and he omits the northern kingdom, since it perished for its apostasy. His work is unique in its copious and detailed references to the part played by the Levites and musicians in the national history. But, above all, he seeks continually to point out the divine rationale in events. Thus, if a king meets misfortune, such misfortune is invariably attributed to sin and disobedience, even when the author of the Kings exprest approval of the monarch who met with the disaster. And when a monarch is presented as a pious servant of God the Chronicler invariably describes how he was rewarded with prosperity. Evidently the Chronicler held a very definite view of the retributive justice of God, and was determined to show that it applied throughout Hebrew history.

The definitely religious aim of the Chronicler becomes unmistakably evident when his work is contrasted with the Books of the Kings. Thus an apparent discrepancy arises when he declares that both Asa and Jehoshaphat suppress the worship at the high places, whereas the author of Kings declares that it was precisely the reverse; but such discrepancies may be explained by assuming the Chronicler is really exculpating the pious monarchs while the earlier historian speaks of the incompleteness of the extermination of idolatry. Similarly, our author tells us of an alliance between Jehoshaphat and Ahaziah (of which Kings knows nothing) to account for the wreck of the fleet of Judah; and he explains the prosperity of Manasseh by adding an account of a late repentance of which the author of Kings seems ignorant.

Details could easily be multiplied, but enough has been said to indicate that the Chronicler was reading history from the standpoint of the fuller moral intelligence of his day. He had grasped the great truth of the justice of God, he had seen how the purpose of God was triumphing even amid the mysteries of providence, and he had determined to rewrite his country's story with the express purpose of emphasizing the religious purport of history. While it is true that critics have unduly emphasized the apparent discrepancies between Kings and Chronicles, and have denied historic accuracy to the later writer, it must be admitted that the Chronicler was so entirely concerned with the moral value and the religious significance of events that he unhesitatingly selected his material with a view to edification rather than instruction in bare historic facts. It seems as tho his supreme desire were to reveal the hallowed glory that belonged to a race chosen of Jehovah, and to indicate the way in which the divine hand had guided his people. And in the issue he has penned a narrative of such a nature that one rises from the perusal of it with the awed sense of divine authority and of human responsibility. One is driven to confess that God is to be found in His ways with men no less than in the marvels of nature. History proclaims a purpose and reveals a Presence.

The charge which is often brought against the Chronicler that, in pursuing his special object, he has twisted the facts of history to suit a theory, is not without some foundation. Yet it is not impossible to show that there is a real harmony between the two

great Hebrew histories, and that apparent diversity is due rather to difference of viewpoint than to difference of facts. His compilation of the facts of history is exactly the kind of work we should expect to come from a devout ecclesiastic who was wholly taken up with God and the service of His House. It was well calculated to meet the needs of a people who were virtually governed by a hierarchy. And it was of such a nature as might tend to keep alive the national hope and preserve the national ideals. It is, therefore, both a religious interpretation of history and a voice from the silent ages of the Grecian ascendency. And as such it will never cease to have a message to mankind, nor to afford a theme pregnant with living interest to those who would bring the message of revealed religion into closer relationship with the currents of contemporary life.

A DEFRAUDED MONARCH

By Ghosn el Howie, Mount Lebanon, Syria.

Vast sums of money are paid out every year by the monarch (in whose dominions are included Palestine and most of the other Bible lands) to his servants and ministers who preside, or are supposed to preside and manage for him the various departments of state, but very little of such money is spent in the way his majesty intended. He gives the minister of marine every year money to pay for coal that is never bought, for provisions and other supplies for crews that do not exist, and for repairs that are never made. The shops are idle and empty, altho he believes them to be filled with busy workmen. An enormous amount of money is allowed annually for the maintenance of ships which are supposed to be in commission but can not be used because their engines, boilers, and other machinery are useless. They lie at anchor where the monarch can see them through a glass, from a certain point in the park that surrounds his palace.

If, by some chance, or rather providence, his majesty should become acquainted with this state of things and if it should be possible to trap such minister or ministers before they skip to Brussels, Paris, or London, and if he should begin to reckon with them, what would the result be? The probabilities are, that not only their property but also their heads would go. One of these servants is the possessor of a fortune four or five times greater than the estimated value of the ten thousand talents mentioned in Matt. xviii. 24, and it is said that this man is uncomfortable; he would like to pass over to Europe or America, he would like to retire, but there are dangers and difficulties in every suggested way of escape, and should a day of reckoning overtake him, as it did overtake others, his case will be four or five times worse than that of the servant mentioned by St. Matthew.

Some of such servants or ministers, both in the recent and distant past, have had long leases of power and favorable opportunities to hoodwink their lords and aggrandize themselves to an enormous extent. Some of them escaped unharmed, others, however, were brought to book, their dark deeds brought to light and eventually they suffered the severest of punishments, but no one need suppose that such huge frauds are without accomplices. There are always a certain number under them, like the one who owed "an hundred pence." Here we are dealing with actual modern life, and to the intelligent reader who doubtless would like to ask many questions in this connection, we can only say, that the modern representative of the certain king who would like to take account of his servants is inaccessible to the public who knows and would, if a way was found, inform him about those who steal or embezzle from the public treasury, four or five times ten thousand talents.

SERMONIC LITERATURE

SERMONS—ADDRESSES

"Soft words, smooth prophecies, are doubtless well;
But to rebuke the age's popular crimes,
We need the souls of fire, the hearts of that old time."

GOD'S ABIDING WORD

Prof. James Orr, D.D., University of Glasgow, Scotland.

[Professor Orr was born in Glasgow in 1844, educated in Glasgow University and Theological Hall of the United Presbyterian Church, with first-class honors in philosophy. He was a pastor at Hawick for seventeen years (1874-91), and ten years (1891-1901) professor of church history of the Theological College of the United Presbyterian Church, and since 1901 professor of apologetics and theology in Glasgow College of the United Free Church. Professor Orr has lectured at various American theological schools, including Chicago, Allegheny, Auburn, and Princeton. He is the author of many important books in general theology and apologetics. His doctor's degree was conferred by Glasgow University.]

Heaven and earth shall pass away, but my words shall not pass away.—Matt. xxiv. 35.

A word seems surely a light and fragile thing to put in comparison with this mighty, glorious fabric of heaven and earth. Jesus says heaven and earth shall pass away, and yet nothing in itself might seem more unlikely. The first impression which the great objects of nature make upon us is undoubtedly that of strength, solidity, enduringness. The earth we tread on, the hills girding us round about, the great rocks, and mountains frowning down upon us,—all give the idea of objects which are the opposite of transient, which may be depended on to outlast all human generations.

And this at first sight, too, seems the verdict of history and experience. One generation cometh and another goeth, but the earth, so we read, abideth forever. The constellations which the Chaldean astronomer in dim ages past noted in his book, the Pleiades and Orion celebrated by Job, the heavens which God's fingers framed, all meet the gaze of the student of the skies just as they used to do. Generations have come and gone, and these great stars are there. The traveler as he visits the spots famous in ancient history and marks the mounds where lie buried the ruins of once great cities, old Nineveh, old Babylon, whatever it may be, has the same reflection forced upon him: the shortness of human life, the transiency of human affairs, and, as contrasted with this, the enduringness of nature.

Over against this lasting reality of heaven and earth, ever being imprest upon us, how frail, how perishable a thing seems a word. Words, speaking generally, are the lightest, most trivial, most evanescent of all things. And words written are hardly more enduring than words spoken. Take the books that cumber the shelves of any of our old libraries, and ask the question, Who ever reads them? They stand there musty and moldy, and nobody touches them unless it may be for some purpose of historical research. Our own age has its thick crop of authors and of books; but how many of these will be read, or remembered, or heard of fifty or a hundred years hence? And so the word written seems to pass away like the word spoken.

Or look at the thoughts which words embody. What is a thought? A thing invisible; you can not see it, or weigh it, or measure it. It has no mass or physical magnitude of any kind; and is this, it may be asked, this mere tremor of the gray matter of the brain, as the physical philosopher will have it, is this to be weighed in enduringness against this gigantic framework of heaven and earth? The material philosopher, at any rate, will be disposed to answer no.

And yet Jesus says in these words: "Heaven and earth shall pass away, but my words shall not pass away." Christ deliberately puts His words in comparison with this mighty material fabric of the physical universe, and declares that while it is not eternal, His words are, that they are more enduring than it. It was a calm, great utterance, and the wonder of it is only truly seen when we think of what Jesus was, not as He is now, not as our faith apprehends

Him, but as He was when He appeared among His contemporaries and spoke these words. Here was one—only think of it; it needs some power of imagination to make it real to us all—here was one who had come from a peasant's home in one of the most obscure villages of Galilee, one who had lived in obscurity for the first thirty years of His life, who had received no education in schools, a man utterly unknown to the thinkers, philosophers, rabbis of His time, of no account at all among Greeks and Romans, who, if they ever heard His name, knew of Him only as the despised leader of a fanatical Jewish sect, one whom the leaders of His own people were rejecting, and who within a day or two of this very utterance they were to put to death upon a shameful cross; it is this man, without wealth, without renown, without friends, without prestige of any kind, often not knowing at nights where to lay His head, who amidst these buildings of Herod's temple, with Jerusalem's mountains that stand alway round about Him, dares to say, "Heaven and earth shall pass away, but my words shall not pass away."

Such an utterance as that on the lips of any ordinary man in Christ's worldly position would be judged by us all to be the height of madness, and so I have no doubt it would have been regarded had it been overheard by the Herods and Caiaphases of the time; but, as you know, brethren, history has verified this saying of Jesus. His words do endure; they have lasted on through these centuries; they have struck their roots ever deeper and deeper into human consciences and hearts, and into human history; they are extending their empire with every year that passes, and probably there never was a time when the words of Jesus had more influence on men's thoughts and men's actions than they have at the present day.

This saying of Jesus, like so many other sayings of His, teaches us to recast our first impressions as to the comparative enduringness of the material and the spiritual. That is a thing we are constantly under the necessity of doing. We are constantly being deceived, every one of us, the best of us, by the outward shows and conventions of things. We have to learn the art of getting behind these. A great part of the wisdom of life just lies in getting behind this outward show of things, and learning to judge reality by other than material standards. And when we do this, we learn that mind is greater than matter, thought more enduring than the material order, truth and the words that embody it more lasting than even heaven or earth.

Jesus says, "Heaven and earth shall pass away." Now this, as we all know to-day, notwithstanding their apparent enduringness, is simple and literal scientific fact. Christ is not teaching science here, is not thinking of what we call science or anything of the sort, and yet what Christ declares here is, as we know to-day, simple and literal scientific fact. Stable as this great material universe seems to be, it is really in constant process of change. It had its beginning and it will have its end. Science makes it perfectly clear to us that the existing condition of things is not and can not be a permanent one, that the world, to use a favorite illustration of its own, is in the position of a clock running down, and that it is just as impossible for the existing system of things to go on forever as it would be for a clock to go on forever without renewed winding up. Science has even invented a term to denote this certain dissolution of things in the universe—the word "entropy," which it uses to distinguish it. You look, perhaps, at that glorious sun blazing in the heavens, and it may not strike you as at all wonderful that it should have gone on burning there all these millions and millions of years; you do not see any reason why it should not go on blazing there for all eternity to come; and yet the slightest reflection will convince you, I think, that that mighty sun can not be dispensing these vast treasures of light and heat to the universe with such lavish, such inconceivable munificence, day by day, year by year, century by century, without waste and exhaustion, without gradually using up what is in it, so that there must come a time when the process shall cease. It is just as impossible for this system of things to go on forever as it would be for your own coal fire to go on burning forever without renewed supply of fuel. And I may add there is almost as little hesitation on the part of science as there is on the part of Scripture in saying in general terms what the end shall be. The end, in the view of the man of science, may be postponed to an indefinitely distant period, but he no less than the believer in revelation looks forward and hastens

unto a day—he may not call it a day of the Lord—when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up. No truth, therefore, is more certain than that uttered long ago by the prophet: "Lift up your eyes to the heavens; look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." But the prophet is able gloriously to add—and it is but the Old-Testament expression of this New-Testament saying of Jesus—"But my salvation shall be forever, and my righteousness shall not be abolished."

Now look at words. It may be true that most words are mere breath and nothing else; but this, as you very well know, is not true of all words. There are words which the world reckons among its choicest treasures, and which it will not willingly let die; words of wisdom so imperishable, of truth so rare, of thought so deep, of counsel so wise, they can never pass away. The Bible is a book of very old words, yet what freshness and vitality belongs to this hour to some of the very oldest of them! Take these old Hebrew psalms, for example, which are to this day so marvelous an expression of the faith, and hope, and aspiration of the soul seeking after God. These words retain all their old power, perhaps an increasing power through all the associations that have gathered around them in the course of these centuries; and I think when we want to express the deepest truths of our spiritual life, much as we love our beautiful hymns, we are very willing to lay them aside and go back to those old deep strains of the psalms of Israel.

Well, it is after all, then, not the material, but the immaterial in which resides the greatest vitality and permanence, and what I want now, taking a step further, to show is that this quality of permanence resides peculiarly and preeminently, resides in a way in which it can do in no others, in the words of our Lord Jesus Christ. Now to realize this, look for a moment at what kind of words they are which do endure and what kind of words they are which do not endure. If some words endure and some words do not endure, there is, you may be sure, a reason for that fact.

First of all, I think we may say that there are three classes of words which can not endure:

The first is false words. Falsehoods, I know, have often surprizing vitality. They are hard to kill; they live long, and in the interval they do an infinite amount of mischief. Nay, I dare say when we look and see sometimes the hold error has on the minds of men, how hard it is to displace it, how easily men listen to the voice that would lead them astray, how readily they are carried away by any plausible teacher who appeals to their passions or prejudices or interest, and how hard it is for the still small voice of wisdom to get a hearing, perhaps we are disposed to think that it is error after all that rules the day, and that truth is a stranger in her own world. But we have only to take a wider view of the subject to see how false that is. There is one thing we may be absolutely sure of, and that is that under the government of a God of truth the ultimate fate of everything false is to be found out, exposed, and condemned. Error and superstition may have a reign of centuries, but by and by, as thought widens and discovery advances, it is sure to be exploded. The whole track of the centuries is strewn with the wrecks of exploded errors. And the reason for that is very plain, because truth, and truth only, is that which is in accord with reality, with the nature of things. Falsity and error are not in accordance with the reality and the nature of things, so you have only to work them out to their results, and they destroy themselves; they work themselves out to suicidal consequences. But truth fits into the nature of things, and establishes and increases its empire; truth fits into truth, and so the empire of truth is bit by bit built up.

Another class of words that can not endure are trivial words. Jesus has something to say about idle words, about trivial words, and I think a vast portion of our talk and conversation in this world is just made up of these very trivial words. How many words of those spoken every day have even the remotest right to continued existence? You know what they are: just the common talk of the hour; how So-and-so thought, what he felt, what he did, our passing impressions about this and that, where we were, what we saw, whom we met; so the stream of irresponsible talk flows on. Words of this

kind are not meant to live. They are like the gnats that circle around our heads in the warmth of a summer evening, to which nature allots but a brief hour or day of existence.

The last class of words that can not endure are words that relate to subjects of only temporary interest and importance. These need not be trivial words; the subjects to which they relate may be of great importance for the immediate present, but then their interest is not an enduring one; there comes a time when they are things of the past and are remembered no more. Of what interest to us, for example, except for historical purposes, are the questions of life and law and government that agitated the minds of men in the Middle Ages, in the time of the Crusades, for example? These were the great burning questions of that day that hurled nations in Europe against each other, but all have passed away. We on both sides of the Atlantic to-day have our own questions of political and social life, our burning questions as we call them, but these, too, will cease to interest our successors; they will pass away, and we will think of them no more.

Well, if those are the kind of words that can not endure, you can easily discover by contrast what the qualities must be of the words that do endure. They must be true words; they must be weighty words; they must be words that relate to subjects of infinite and everlasting moment. Now what we say about the words of Jesus is that this is preeminently the character of His words. His words take rank as no other words do in just these respects. It is on the fact that His words are true, that His words are weighty, that His words relate to subjects of infinite and everlasting moment, that Christ bases His claim that heaven and earth shall pass away, but His words shall not pass away. And can we refuse that claim?

Christ's words are true. He came from the bosom of the Father to reveal the truth to a world which had in large measure lost the knowledge of the true God and of the way of life. He stood in the midst of the ages there, and could say of Himself what none other has ever been able to say, "I am the Truth." Not simply, "I am a bringer of truths to men," but "I am the Truth"; not simply another prophet that has arisen bringing a verbal message from God to men, but Himself the embodied revelation of God, the Word made flesh. There He stood, unequalled by all that came before Him, unequalled by all that have come after Him. And that claim of Christ is being increasingly acknowledged. View Christ from whatever side you like; view Him from the lower side of His humanity, or the higher side of His divinity, it comes to the same thing: the light of the knowledge of the Father shone in His soul as it has shone in no other; His nature responded in delicate sympathy to impulses from above, vibrated in every movement of it in harmony with holiness; He had the clearest insight into the principles and laws of the spiritual world; and that the ages have come to acknowledge. What says even a skeptic of Christ—and I quote the words not because they are from a skeptic, but because they are so true—"In reading His words," he says, "we feel we are holding converse with the wisest, purest, noblest being that ever clothed thought in the poor language of humanity. In studying His life we are following in the footsteps of the highest ideal yet presented to us on earth." Christ spake as no other man spake, His enemies being judges, and in that way as well as by all else about Him, He vindicated His claim to be not the Son of Man alone, but the Son of God Most High.

And if Christ's words are true, have they not those other qualities of permanence? They are surely weighty words. No light, trivial utterances are those of Jesus. You have the Gospels in your hands; read them over. You fail to discover one light, trivial utterance that ever fell from the lips of the Son of Man. They embody great master truths; they enunciate great principles; they move in a region as high above the ordinary thinking of men as heaven is high above earth. When one day a man asked Jesus to bid his brother divide his inheritance with him, Jesus said: "Man, who made me a judge and a divider over you?" It was not His mission to occupy Himself with these petty controversies, and it is this which gives Christ's words weight. Each age as it comes around finds them fruitful in applications to itself. Christ commits Himself to no one side in party politics, to no one party or denomination in the church, to no one form or mode of church organization exclusively, to no one solution of the questions of capital and labor, rulers and subjects, rich and poor;

and why? Because the solution of these questions proper to one age and one stage of society would not be the solution of them proper to another age and another stage of society; and Christ is not the Teacher of one age only, else His words like those of other teachers would long ere this have become obsolete, but He is the Teacher of all times and of all ages, and so His words last.

I was much struck in reading the "Thoughts on Religion" by the late Mr. Romanes, that eminent scientific man who, during the greater part of his life, was under an absolute eclipse of his faith, who lost his faith even in God and wrote against belief in God, but who the last year or two of his life came back to the full Christian confession, and he tells us in these "Thoughts on Religion" that one thing that most profoundly influenced him was the discovery that Christ's words did not become obsolete as the words of other great teachers did; that while the words of Plato and others had passed away so far as actual living influence was concerned, the words of Jesus endured, and it was just this truth, that His words did not and do not pass away, that produced so remarkable an effect upon his mind.

But even this is not the deepest thing about the words of Jesus. It is not after all the kingdom of earth, but the kingdom of heaven concerning which Jesus came especially to enlighten us, and it is to this higher and eternal region that most of His teachings belong. And here most of all we see the truth of the declaration of Christ, that heaven and earth shall pass away, but His words shall not pass away. For what are the great themes to which Christ's teaching relates?

Christ's teaching was, first of all, of God His Father; and truth about God, about eternal God, is from the very nature of the case, if only it be truth, truth that can not pass away. Truth about all other things, truth about natural science, about political economy, about everything else relating to this natural order must pass away if heaven and earth shall pass away, but truth about eternal God, about His love, about His fatherhood, about His will of love and grace to men, if only it be truth, is truth that can not pass away, and Christ came to give us the changeless truth about God, the truth about God which is verified as the years go on increasingly in the hearts and in the lives and the experiences of men.

Next Christ came to teach us, and did teach us, about man. Yes, but about man under what aspects, about man from what point of view, in what relations? Not from the point of view of any of his natural characteristics, of rank, or age, or sex, or social position, or nationality, not about man as Greek, or Jew, or Barbarian, or Scythian, or bond, or free, or male or female, or any of those things; but about man as a spiritual and immortal being, man in his enduring aspect, man in his relations to God and to eternity. Christ looked at man always and altogether in that one light, set man before Him in that light as He went through the world, taught about man in that light, legislated for man in that light, never looked at man in any other light than that. It might be the poorest beggar on the street; it might be the greatest sinner in the city; Christ always looked on that man or that woman in the light of their relation to God and to eternity, and therefore Christ's teaching about man endures. It can not become obsolete; it goes down deeper than all these distinctions that divide us. Oceans divide nations, interest divides nations, but Christ's teaching about man, about the soul, goes deeper than all these things, so that in Christ Jesus there is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but Christ is all and in all. His teachings are fitted for every race—experience proves that—for every age, for every civilization. The little child begins to lisp "Our Father" and takes in these teachings of Jesus, and the sage in the heights of his loftiest speculations feels that he can never get beyond them, and so Christ's words about man endure.

And then again Christ teaches us about spiritual truth and duty, and that in its very nature is truth that can not pass away. Christ teaches us about the kingdom of God and His righteousness, and that righteousness is an enduring thing. His righteousness shall not be abolished; it is a thing that endures. Even God Himself—we may say with reverence—could not make that which is essentially wrong right, or that which is essentially right wrong. God could not take, for example, treachery or falsehood, or deceit, or hate, and set them up on the throne of the universe, and say these are to be the virtues for the future, these are the things that are to be honored and loved and worshiped; and God could not set up love and purity and truth, and say these are to

be the vices of the future, these are the things that are to be execrated and hated and condemned. If any being told us that, we would not say, Yes, these are to be our vices for the future; we would say the being that declared that was not God, because God in His very nature is one with goodness, and goodness is enduring as Himself.

And, last of all, Christ came to teach us about salvation. I might have put that at the beginning, for that after all sums up the whole nature of Christ's mission to the world. He came to seek and to save the lost. He came that He might redeem and save us and bring us back to God, and what is Christ's own great name, or one of His great names for this salvation He came to bring? Is it not just this eternal life: "I give unto my sheep eternal life," he says. He came that we might have life, that we might have it more abundantly. In the very nature of the case truth about eternal life is truth that can not pass away. Truth about earthly, temporal things may pass away; truth about eternal life can not pass away. All that Christ came into this world to do had for its end the bestowing upon us of that life which is everlasting. His coming, His living, His dying, His rising again, the gift of His Spirit, everything else, all has this for its end, that we poor, perishing sinners may be lifted up into participation with that pure, holy, incorruptible, blest life of God Himself, which is just the other name for eternal life; and truth about this eternal life, as I say, is truth that can never pass away.

THE DEMANDS OF THE CHRISTIAN IDEAL ON THE NATION*

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THE demand that the Christian ideal makes upon our nation is that man shall have faith in Christ and in what He stood for, and it means purity, righteousness, and service. This means not a law, but a life from within; the giving unto the nation life is what is demanded of all who have the highest interests of the nation at heart. Life abounds with moral ideas and moral themes, and the things in which we as a nation are most interested are the things that make for purity, righteousness, and service. The American people must work first of all for the making of righteousness, and for the making of American character that shall have righteousness for its distinguishing mark. America at home, America at play, America at work—whatever it may be doing, it needs this ideal, and it must have it if it would take its proper place among the nations of the earth.

How well I remember, in the old days in college, with what joyous anticipation we looked forward to the coming of the box of "good things" from home; and when the box would come, with what eagerness we would open it! Everything that love could suggest from the old home was there. I recall at this time one of those festive occasions when, after a merry evening spent in feasting, jest, and song, just two of us were left. We let the fire go out, and we two sat in that unexplainable silence which sometimes follows an evening's merriment. It is but a short step from the smile to the tear, and I was not surprized when my friend turned, and said: "Old fellow! I don't know how it is, but I would give anything in the world if my mother could come into that door just now!" It seemed cruel, but I said: "Charlie, would you like your mother to see that picture hanging there?" He looked at me for a moment, tore the picture down from the wall, flung it into the fire, and together we watched it burn. He said: "Thanks, old fellow! hereafter my mother can come into my room!" The pictures that hang on the walls of my soul must be of a character that even the angels in Heaven shall approve.

The ideals of a nation: Jesus Christ in the home, in the workshop, in the life, everywhere. The Christian ideal makes a demand upon the nations not only of pure, clean living and lofty, unselfish service, but the Christian ideal demands also that America shall realize her national stewardship. One of the most impressive things that the Apostle Paul ever said was this: "We have the mind of Christ." Then, if we have the mind of Christ and wish to give that to the world, we must live the life of Christ, and "walk worthy of our high calling." A nation that does not know how to treat a black man has no message for the Dark Continent that is worth hearing. A nation that disregards its own laws and is

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reckless of the rights of others has no mission to the men in the islands of the alien seas. It would better not impertinently intrude itself upon other nations with their peculiar philosophies until it first becomes imbued with the spirit of its divine Master. The command is that we walk worthy of the ideal which itself is the goal of life.

The Christian ideal is essentially imperial. It has always been. Light is imperial; truth is imperial; purity is imperial. When men claimed that we had no right to go to the help of the opprest Cubans, or to lead the childish Filipinos up to manhood, I was reminded of the time when the child Jesus was in the temple, when Mary, sweet Mary, the Mother, came and said, "My Son!" There came a new note into His language. He said: "Wist ye not that I must be about my Father's business?" And there came a time, when, engaged with His work, that He pushed her gently but firmly aside, and said: "Woman, what have I to do with thee?" He had outgrown the leading-strings of Nazareth. They would come to us and ask us to wear the national small clothes of our infant beginnings.

The demand of our Christian ideal is that we shall realize ourselves as a country, and wherever men live and grow there we shall go with a message of the love and friendship and purity of Jesus Christ. The kingdom of God is at hand; the kingdom of beauty, the kingdom of love, the kingdom of abiding friendship, the kingdom of righteousness.

THE BREAD OF LIFE

The Rev. Paul Tyner, Chicago, Ill.

I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—John vi. 35.

Men eat bread that they may live. Food is sought and swallowed that the life dear to all may be sustained. Going back to this simplest common need and its satisfaction, we go to the beginning of all the vast and varied manifestations of human activity in every field. Agriculture is the mother of all the industries. Production in all its phases has developed from the primitive production of corn and wheat and their distribution through all the channels of commerce over land and sea. Not merely commerce and industry, but also the arts and sciences, philosophy and religion—the most glorious reaches of the mind and the divinest uplift of the heart—rest ultimately on those relations of man to man, and of all men to the world we live in, that take rise in man's getting a living from the soil.

Jesus, in all His teaching, sought to establish clearly in men's minds and hearts this close connection of spiritual realities with the common and familiar. Religion had come to be largely a matter of mere outer observance, that is, of creed and ceremonial. People had lost sight of the roots of the universal manifestation of life and its processes all around them. To bring close home the verity and the power of the Infinite—the Father—in all things, Jesus pointed the striking analogy between the nutrition of the body and that of the soul. Men think to sustain and enjoy life by securing and partaking of material substances; by piling up store of goods, by taking anxious thought for the morrow, as to what they shall eat and wherewithal they shall be clothed.

"This is all very well," said Jesus, "if you will only remember that there is bread and bread. Not by material bread alone shall man live. Whatever life-sustaining power there may be in the loaves of wheat or barley you eat is, after all, derived from the one Life, the life of God. Don't mistake the shadow for the substance. I am bread—bread that shall truly satisfy your hunger and fill you with vitality abundantly—in that I symbolize, show forth, and so convey to your hearts and understandings, divine truth, the unfailing love of God, the endless life and its power. This vitality is found in God alone, but becomes man's very own as he absorbs and assimilates the words of truth that transform him from Son of Man to Son of God!

"Come to me; eat me and drink me," is the Master's invitation. "Make my very life your own—the life that is always more than the body, as distinctly as the body is more than the raiment you put on and off. So this life I offer to you is more than my body and blood, more than my outward bearing, more than my attitude toward the world and my treatment of my fellows. Yet all these are in and of the life; the life manifests itself through them, and they will

serve to convey it surely to all that cometh to me—as bread made from grain conveys a lesser energy."

Jesus's teaching, illuminated and proved by His life, is the bread that He offers. The analogy between material and spiritual food suggests also a striking contrast. Turning to account the merely animal motives of those who came seeking the loaves and fishes, as He did those of the Samaritan woman at the well, Jesus tells them that He has a better bread for them than that which they are so anxiously seeking—a bread that really came down from heaven.

The spirit is more important than the letter. Let us be Christian enough not to be afraid to bring the old conceptions of truth into fuller light. That which is really of God will stand testing, and we should welcome rather than avoid it. Whatever good our grandfathers brought us will only be developed and unfolded—fulfilled—by our willingness to better our inheritance as they bettered theirs. Vitality means growth. Let us go on!

This teaching of Jesus and its assurance seems to be as greatly needed to-day as it was nineteen hundred years ago. And it is needed by those of us who have not learned that revelation did not cease with the fathers.

The bread of the fathers was good as far as it went; but the fathers that ate it are dead. "Here is bread," says Jesus, "that shall satisfy a man, so that he need not hunger any more; bread that if a man eat he shall live forever, and not just over night; bread that shall not merely sustain strength of brain and body through a few fleeting years of strain and struggle, but which shall lift his whole being now into the eternal glory and bliss and into the power and beauty of the life everlasting, of the Christ risen in him!"

Many of the disciples found this a hard saying. They could not get hold of it. So they parted from Jesus and the ways of Jesus and went on in their own old ways—not really living, unless it were living at a poor dying rate—anxiously stretching out a vegetative existence with narrowed heart and mind; the vision splendid and the power of the endless life shut out.

These deserting disciples have their lineal descendants among us here to-day. In Europe and America, among rich and poor, right here in our own city and in our own church, as in all the churches; hardly less among profest Christians than among the deniers of Christ—there are those who find difficulty in grasping these sayings of Jesus and difficulty in applying them in their lives. You remember that so eminent an intellectual luminary and molder of public opinion as the late Charles A. Dana declared that the precepts of Jesus were not only impractical, but impossible of application in our modern civilization. Certain it is that for the most part we do not attempt to carry them into practise. And so the question comes up: Is it not the attempt to live a sane and normal life with the teaching of Jesus left out that has proven impractical and impossible? If we fail to experience the exhaustless love and the transcendent joy of the more abundant life—that life which Christ comes to us that we might have now, as in Galilee of old—is it not because we find these sayings of Jesus about the bread of life "hard sayings"? Is it not because we, in our blindness or hardness of heart, refuse the gift beyond price that might be ours for the taking?

In our literalness, like the Pharisees of old, we are apt to suppose that we have complied with the conditions. "All these things have we done from our youth up." Well, maybe we have tried to, at least. There is good in the worst of us, and the best of us certainly mean well.

What is the condition of our eating this essential bread? Simply "coming to Christ and believing on him." Have we not joined the church and profest our belief in Christ Jesus as our Lord and Savior? Having gone through this form in all sincerity, may we not sit back and expect to be fed with the bread of life—the bread that shall sustain and strengthen us in all need, that shall so perfectly satisfy us that we shall not know hunger and thirst again, the bread that if we eat we shall never die, never know the death of sin, "the weakness of despair"? How is it that having "accepted Jesus," as the current cant phrase has it, we continue to be grieved and wounded sore, to be laden with heavy burdens, to be tortured by restlessness of heart and mind, to be filled with worries and anxious cares?

Is it not because we have, in too many instances, taken the form for the substance, the letter for the spirit?

To come to Jesus and believe on Him surely means much more than any external

acceptance of form or belief. He that cometh to Christ, thus eating the bread of life, makes his very own the Christ character; the Christ attitude toward God of sonship in all the splendor of full realization of oneness with the Perfect Whole; the Christ attitude toward mankind, in which the neighbor is loved as the self. In this attitude we do to others as we would be done by; resentment is swallowed up in the return of good for evil. We judge not, condemn not, gossip not. We make another's need our own, joying in the privilege of going out to others and giving freely, not merely of our means, but of ourselves, in unstinted sharing.

He that cometh to Christ cometh to truth out of falsehood, to light out of darkness, to love out of hate, and so out of death to life in the eternal now. Perfect trust takes the place of suspicion. Confidence in oneself and in the Power everywhere and in all things making for righteousness casts out all fear; unselfish generosity takes the place of selfish greed. Praise and appreciation become the normal habit. We are governed by our admirations rather than our disgusts, and leave off complaining against the bad to "chant the praises of the good."

When we are come to Christ in truth, we shall be willing and eager to seek fullest knowledge of truth's manifestations and to grow in wisdom and in grace, so becoming as little children. If we are to come to Christ in light, we shall shun the hidden ways of darkness, nor be afraid to speak our thought and live our life. We shall have the courage of our convictions. We shall be glad of every new and larger light that may come to us. We shall recognize the new duties brought to us by new occasions and not be strenuous to retain the old letter at the expense of the ever-living spirit that is constantly making all things new. Coming to Christ in love, we will be kindly affectioned one to another, in honor preferring one another. We shall be unwilling to seek or to accept advantage at the cost of loss or injury to another. We shall find no enjoyment in any good that may not be shared, and the more it may be shared the greater the good. We will make the welfare of all the interest of each, helping the weak, lifting the fallen, and cheering the faint—not jumping on them and jeering them, which seem to be the only ways the worldly wise have of showing their superior sagacity. We shall visit those in prison and minister unto them. If we were all better acquainted with our prisons and the deeds that there are done, there would soon be fewer prisons and prisoners.

What was it that Christ said about the prediction of Isaiah being fulfilled in Him? The coming of one who should declare the acceptable year of the Lord, and with it deliverance to the captives and the setting free of those in bonds? We shall feed the hungry. Think of the inconsistency of imagining that some few of us may eat of the bread of life and have the life abundant, while content that man's other souls should starve for lack of bread! We shall clothe the naked. Some think we fulfil this gospel by giving the naked our cast-off garments. Many take pride in being better drest than our needy neighbors, instead of being ashamed. We shall bind up the brokenhearted. Surely that means something more than sending flowers to the funeral, something more than contemptuous pity or conventional condolences. The great heart of humanity is broken over and over again; it is crying out in agony for the meed of human sympathy, understanding, ministration, cheering, steadying, comforting, that shall bandage its wounds with balm of Gilead in loving gentleness and bind it up with assurance of healing faith.

Being mindful of Jesus's gentle tolerance and forbearance, the man who truly cometh to Christ and believeth on Him, is willing to let other people think their own thoughts, live their own lives, and follow their own fashions in voting and praying, as in the clothes they wear. The man or woman who has really exchanged the shadow for the substance and come to Christ will find no relish in hearing or repeating gossip and scandal; will not soil the royal ermine of king's daughters and king's sons by uttering malicious or unkind words, will guard the heart and the tongue from giving way to envy, jealousy, anger, or any uncharitableness.

In all relations of life, and not less in those of business than in the more intimate associations of the home, we will, as Christians, keep our hands clean and our honor sacred. Having eaten of the bread of life, we shall know the blessedness of perfect love in perfect trust—and this is life eternal.

ILLUMINATION FROM CHRIST*

Prof. Olin Alfred Curtis, D.D., Drew Seminary, Madison, N. J.

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Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.—Ephes. v. 14.

John Bright was asked this question: "If you were allowed to choose out of all time a period to live in, what would be your choice?" The great English Liberal answered: "I would be born now." This answer is not surprizing, for there is something exceedingly attractive in our age, with its gigantic commercial ventures, with its swiftly changing political conditions, with its daring experiments in social reform. At every turn there is a suggestion of bigness, and busyness, and eager forward movement. And the modern church is like the modern age—big, and busy, and progressive. What wide-sweeping horizons she has! What intense activity in her multifarious charities! What adaptive statesmanship in her missionary measures! Yes, the modern Christian Church is entitled to a glowing tribute; nevertheless, she is, I am sure, in a situation quick with danger. This danger lies in several things, but most of all in one thing, namely: there is no fundamental agreement in the Church. Rapidly the Church is becoming, not only complacent over heresy, but actually incapable of heresy. A few more years, and there will not be enough agreement in the church to form a standard against heresy. We shall need to change the madman's famous remark into this: "Some said I was mad; and others said I was not mad; but there was no majority." Take the positions of greatest influence—take the bishops, the popular pastors, the authors, the editors, the college presidents and professors, and the theological teachers—and you will find their views in conflict as to the most fundamental points of Christian belief. No longer is it the Protestant against the Romanist, or the Evangelical against the Liberal, every struggle showing a plain line of cleavage; no, everywhere there is a bewildering crisscross of opinion. Two men are ordained, side by side, answering precisely the same questions, and yet their meanings are not the same. And this strange situation is not peculiar to Methodism, or even to Protestantism. The present pope has found his own church to be in very much the same condition. His alarm over what he terms "modernism" is what we might expect of a man who is not gifted in the arts of ecclesiastical politics.

That you may fully understand me, I will speak of a few of the most significant cases of antagonism in Christian belief:

The first case is concerning the authority of the Bible. I will make no reference to the "higher critics"; for their contentions are not sufficiently fundamental and do not necessarily involve the question of the authority of the Bible. I have in mind two living theologians teaching in seminaries which were founded, and are supported, by two evangelical denominations of the Protestant Church. But the teaching of these theologians is most profoundly different as to the authority of the Bible. One teaches that the Christian man himself is really the final authority; that this Christian man may select from the entire Bible whatever satisfies his own intuition and judgment, and may reject the remainder as obnoxious. The other theologian teaches that the Bible itself is the ultimate authority; and that the Christian man, however mature, must submit whenever a Biblical meaning, uncorrected by the Biblical total, becomes plain to him. Could any two views be more unyielding in conflict?

The second case is concerning the central teaching of the New Testament. Often it has been said that systematic theology is a place of difference; while Biblical theology is a place of agreement. But the fact to-day is that the teachers in Biblical theology also differ as to the most fundamental things. For example, there are two books now on the market, written by two competent Biblical scholars, one in Scotland, the other in the United States; these books representing not only years of critical study, but also years

* Preached before the Senior Class, Feb. 26, 1908.

of actual teaching. In one book we are told that the central thing in the New Testament is the unique and tremendous redemptional emphasis placed upon the death of Christ. In the other book we are as confidently told that the death of Christ is only an "incident in the vast work of Christ's mediation." The difference in the bearing of these two views upon the content and quality of the preacher's message I have neither the time nor the heart to discuss.

The third case is concerning our Lord Himself. I confess that I do not know how to make the average busy preacher realize the precise peculiarity and the significance of our present Christological situation. It is not at all the old situation of orthodoxy against outspoken humanitarianism. Such a conflict would not be bewildering. No, into the very center of orthodoxy itself there has come a sincere thinker who believes that he, and he alone, can save for the church "the Christian worth of the divine Christ." For my immediate purpose I will call his view "the doctrine of the hidden Christ." Our Savior is divided into the apparent Christ and the hidden Christ. This apparent Christ we can and do understand. He is a man, a transcendent man, filled with God; and so He manifests God, has for the religious and moral life the value of God, is God revealed in manhood, just as the flame of an electric lamp is electricity revealed in the lamp. But the hidden Christ—what He is, the ultimate fact of His nature, His preexistent condition, whether a preexistent ideal in the mind of God or a preexistent self-conscious person; whether the incarnation resulted in a modified eternal and divine person or in a mere impersonal deposit of Deity in a man—this hidden Christ we do not understand, never can understand, and do not need to understand.

There are indications that this agnostic view, originally coming to us from Germany, reenforced by French and English popularity, variously restated and practically applied, is gaining ground, not only in our theological seminaries, but also in religious journalism and in the potent pulpits of the land. Thus, in the very nerve-centers of Christian influence we are finding again and again two irreconcilable beliefs as to our Lord Himself; one belief that He is God, become man, without ceasing to be absolutely God; the other belief that He is man and an indefinable remainder—"an interrogation point against an inscrutable mystery."

The fourth case has to do with the moral judgment of the Church. At this point there appears a curious spectacle. Naturally one would think that, after all the Christian centuries, there would be among Christian men perfect moral agreement as to what constitutes business honesty and equity in trade. But there is no such agreement to-day. In the United States there is, probably, the most successful business concern of the entire world. Guided by a powerful mind, this huge business has well-nigh mastered the earth, using certain methods which I do not need to describe. These methods, indeed, are well known, for a reliable history of the business has been published; and this history has been sold all over the land. Not only so, but ethical publicists have again and again called attention to these methods as methods of inequitable spoliation. Not only so, but these methods have been adjudged illegal in a United States district court; and the business concern itself has suffered fines (on 1,462 counts) reaching the enormous sum of $29,240,000. Rendering his opinion the judge said: "The men who thus deliberately violate the law wound society more deeply than does he who counterfeits the coin or steals letters from the mail."

What is the attitude of the Christian Church toward the men who have used such methods in building up their huge business? Here, again, we find no Christian agreement. By some leaders in the Church these business men are treated precisely as Wendell Phillips treated the proslavery politicians, with burning moral indignation; the methods used are condemned outright, and the money gained by these methods is branded as unfit for Christian purposes. By other Church leaders (and leaders of equally commanding character and position) these men are lauded with high acclaim, their methods are praised or condoned, and their money is eagerly received and publicly used, to found and equip Christian schools, to enlarge and support eleemosynary institutions, and even to send missionaries to preach the Gospel of Christ to "the unethical Orient."

These cases, brethren, are but a few selected out of many; but surely they are enough to bring clearly before us the confusion of clashing opinion concerning the most vital things which pertain to Christian

belief and practise. This situation of clashing opinion, in the very heart of the Church, is dangerous, and especially dangerous, I think, for those young preachers who are not yet thoroughly grounded in their Christian convictions. Many times, in recent years, I have said to myself: "Why is it that so many of our young preachers find it extremely difficult to keep the keen edge of any positive Christian belief? Why is it that, often before they are thirty-five years of age, there begins to creep into their sermons a note which is less urgent, less authoritative, and less convincing? Why is it that they, sometimes, after a few years in the actual work, change all their ministerial ideals, seeming to lose entirely 'the pattern which was shewed them in the mount'?" It has been seriously said that the theological seminaries are responsible for this disintegration of our young preachers. But the seminaries are no more to blame than our thermometers are to blame for zero weather. With a notable exception here and there, these seminaries exactly express the condition of the Church itself, and there are educators who say that such expression is just what the seminaries are for. No, to answer my questions I need to say this: "Our young preachers often enter the actual work of the Church undeveloped and untested; they are placed in a situation where there is no consensus of fundamental Christian opinion; in this situation they are soon bewildered; in this bewilderment they are subtly tempted and enervated by the time-spirit."

Let us now squarely face the question of our need. One suggestion here is that the Christian Church should have a new creed. But how, I ask, can we make an adequate creed when we have no fundamental agreement? Recently one of the most famous orthodox preachers in America said, it is reported, that Christ is not God, but only the organ of the Logos. Imagine sitting down in some Jerusalem chamber with that man, and trying to make a new creed! And if a new creed were obtained by compromise, it would be nothing but a series of adroit phrases, used to avoid every fundamental point, and the results would satisfy no serious believer. Another suggestion, given by W. J. Dawson, in his popular book called "A Prophet in Babylon," is "to throw all the church machinery to the scrap-heap," and then, without either creed or sacrament, to begin all over again with a league for social service which shall unite "all who love in service for all who suffer." Certainly this is a glorious conception and has in it a real touch of the Master's spirit—but it is not obedience. Christ Himself ordained the sacraments and commanded His disciples to keep them. More than that, our Lord did not leave the glory of His Father, and become man, and die upon the cross, to unite all well-meaning and loving souls in the service of those who suffer. He came definitely to make atonement for man's sin, and then definitely to unite those who believe in Him as a personal Savior, and are determined to confess Him as a personal Savior and to make the whole world accept Him as a personal Savior. No, no, brethren, what we need, what we extremely need in the Christian Church is illumination. We need to have Christ Himself give us light. To make use of Saint John's sublime symbolism, we need "in the midst of the seven candlesticks" "the Son of God, who hath his eyes like unto a flame of fire," and "in his right hand seven stars."

But to use this divine illumination we must have Christian eyes. Light, even a blaze of it, is of no worth to blind eyes. We need to have our eyes opened so that we can see. To speak in more exact terms, the Christian Church needs that realization of Christian values which is often called "Christian consciousness." It is by means of this "Christian consciousness" that Christ can enlighten the Church. But the very possibility of Christian consciousness depends upon Christian experience. Thus we reach our primary need, namely, a living Christian experience in the Church. As Christian men we must be alive in Christ. But allow me briefly to open the meaning of this phrase, "alive in Christ." We can state the matter in this way: for any profound understanding and agreement in Christian doctrine there must be in the Church universally at least three features of Christian experience:

First, a sharp sorrow over sin. Do you realize that this sorrow is almost entirely lost out of the modern Christian life? We have great and continued distress over vice and crime, but little distress over sin. We do not appreciate the fact that a man may be entirely given to sin, may violate the highest moral demand within him, and yet may have no vice and commit no crime. Sin, personal sin, is an intended violation of moral demand.

Second, a definite faith in Christ as our personal Savior who has made atonement for our sin. This is not one quick act which may be dropt out of Christian thought and feeling and volition. Not one day of our life is a truly Christian day unless we utterly cling to Christ as our personal Savior. Brethren, we are not saved by membership in the Church, we are not saved by our charities, we are not saved even by our character. These things may manifest salvation, but they are not salvation. We are saved by Christ, by clinging to Him who died for our redemption and rose again for our justification.

Third, conscious fellowship with our crucified and risen Lord. The promise is: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And Saint Paul had the complete realization of this promise when he said: "I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

When our theologians and preachers and laymen all have a sharp sorrow over the sin of the world, and a definite faith in Christ as a personal Savior, and a conscious, daily fellowship with our crucified and risen Lord, then illumination shall come from Christ; and then there shall be Christian agreement on all fundamental Christian matters. The plain fact is that we need, not only a revival, but even a peculiar kind of a revival—a revival of moribund Christians, a revitalization of torpid Christian powers, an awakening of all the slumbering Christian possibilities within us. Well may we pray as the aged negro saint prayed: "O Lord, roll up the curtains of thy majesty, and come this way on the clouds of thy glory, and raise thine own dear people from the dead, just one time more, just one time more!"

The assertion will surprize you, but my message this morning is charged with optimism—not that false, deceptive optimism which tells a dangerously sick man that he is in exceedingly good health, but that real, profound optimism which has discovered the one possible way of recovery, and eagerly points out that one way. Recently I made a more searching study of Abraham Lincoln and the Civil War; as a result of this study I plainly see how Lincoln saved the country. In the dreadful confusion of clashing opinions he carefully looked about him until he found one big, reliable, hopeful fact. This fact was Northern loyalty to the Union. Our people did not agree as to slavery or as to anything else, excepting loyalty to the flag. So President Lincoln (and this is the very kernel of his wise statesmanship) took that one big, hopeful fact and worked from the standpoint of that one fact. This method of Lincoln has given me an optimistic hint. I have asked myself this question: "In all the confusion of clashing Christian opinion, in all the meagerness of Christian experience to-day, is there one big, reliable, hopeful Christian fact?" My answer is: "Yes, there is just one, namely, absolute loyalty to the historic person Jesus Christ." The whole heart of the modern Church (if I understand it) is sound in this definite regard that it is loyal unto Christ in innermost intention.

If there were in this chapel a company of men, Christian men, representing all the different beliefs in the Church as to the authority of the Bible, as to the main teaching of the New Testament, as to the nature of Christ, as to the question of "tainted money," and as to all other points of Christian difference, and if to this company of differing men (and deeply differing men) our Lord Himself should convincingly appear, as He appeared unto His disciples after His resurrection, and should tell them to give away everything, to change this or that opinion or practise, to endure any sort of obloquy or pain, and to follow Him even unto the most awful kind of death, they would all obey. In instances this loyalty may be vague, or inconsistently held, or even moribund; but it is there in some reality. And precisely because of this loyalty there is sufficient motive to explain the tremendous activities of the modern Church.

Because of this loyalty to Christ—because it is there at all—the Holy Ghost has a point of initial purchase, a point of divine occupancy, a point of strategic advantage, a point of Christian departure whence he can urge the Church on and on and on to a full experience in Christ Jesus. The modern Church is in dire doctrinal confusion, but she is not renegade, she is not intentionally even a disobedient Church; and this one fact colors for me the entire situation with hope.

A wise attitude for Christian preachers is now plainly in view. We are not to be complacent over this bewildering conflict in Christian opinion; rather are we to suffer over it—yes, suffer over it, as Charles Spurgeon suffered over it, until there come dreadful nights for our hearts when we are able to see hardly one star in our sky. Nor are we to think of this conflict as "the price we must pay for progress," as a "necessary result of the new and real independence of mind in our scientific age." We are to explain the conflict, steadily, everlastingly to explain it, as it ought to be explained, by attributing it to the poverty and crudeness and fragmentariness of the Christian experience in the modern Church. And yet we are never to be in utter despair; always are we to remember that loyalty to Christ—one element at least of the Christian life in its integrity—has not been lost. The Church of our Lord is not a traitor wide-awake, but a loyal spirit sound asleep. The task, therefore, is not one of demolition, but only one of shock and resurrection.

The Church must be startled out of her Christian deadness. She must be aroused, she must be awakened to the fact that she is not thoroughly alive in Jesus her own Lord, and so she does not see His truth or understand His will. We—every man of us—must pray for the revival of the Church, beginning with our own needy souls; we must beseech the Holy Ghost Himself to cry unto the Church, appealing to the very deeps of her loyalty: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

UNCONSCIOUS SPIRITUAL DECLINE

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Gray hairs are upon him, yet he knoweth not. —Hosea vii. 9.

There is a certain pathos, even in the physical life, when gray hairs begin to be seen upon the head. This is witnessed to, and increased, by the effort sometimes made to conceal them. For these are recognized to be "the first flakes of the coming snows of age." They mean that you are no longer so young as once you were—that you have reached the half-way house of life—that in about as short a time as it seems since you were certainly young you will be (forgive the expression) old.

Not to recognize the facts will not remove the pathos. To say: "Oh! these hairs are not really white; it is only the light in which you look at them which makes them seem so"; or, "These two or three white-looking hairs came there by accident: even children sometimes have them: they are not the forerunners of any more"; or, "It is natural for our family to turn white early; why, my brother was gray in his teens; it does not really mean anything,"—such excuses will not mend matters in the least. No, no, it will not do, my friend; there the hoary intruders are. You may ignore them, if you like, but you can not explain them away.

Well, what matters it, after all? These gray hairs—and I too have some, I am told, and may therefore be trusted to speak feelingly about them—are in the first place inevitable, and in the second place they may be beautiful. Let us who are in middle life make up our minds to grow old gracefully, accepting each succeeding phase of life's experience as bringing with it its own opportunities of worthy influence, and looking always ahead to the life that is coming, which shall know no waning and no winter—the perpetual summer-life of immortal youth with God. The aged gallant or the antique coquet vainly seeking, as the chief end of life, to defy the ravages of time is indeed a pathetic sight. But pathos melts into charm in the case of others who have learned the secret of how to grow old gracefully. It is possible for the hoary head to be indeed a crown of honor, and they who are in heart prepared to wear it as a beauteous distinction will not fret at its approach. That was a fine use which old Dr. Rees, a well-known preacher in his day in Wales, made one wintry morning of the casual remark of a friend, "You are whitening fast, doctor!" The old gentleman, we are told, said nothing at the time, but when he got to the pulpit he made this reference:

"There is a wee white flower that comes up through the earth at this season of the year—sometimes it comes up through the snow and frost; but we are all glad to see the snowdrop, because it proclaims that the winter is over, and that the summer is at hand. A friend reminded me last night that I was

whitening fast. But heed not that, brother; it is to me a proof that my winter will soon be over, that I shall have done presently with the cold east winds and the frosts of earth, and that my summer—my eternal summer—is at hand."

There is a far more sorrowful pathos suggested by "gray hairs," as pictured in our text, than any which associates itself with the mere literal whitening of your head or mine. What the prophet is pointing to is not tokens of the departure of Ephraim's physical youth, but signs of Ephraim's spiritual decay. And if there be indications of this kind about any of us to the view of God, the matter is serious and sorrowful indeed. Whatever may be said of gray streaks upon the head, gray hairs in the spiritual sense betoken a low spiritual vitality, whose seriousness is certainly not lessened because the subject of them may be unaware that the gray hairs exist.

You have this kind of sorrowful decline illustrated in other Scripture characters who are better known to us than Ephraim. You have it in Job, when self-righteousness and rebellion in his heart broke out in impatience toward God; and when, while sighing, "Oh, that it were with me as in months past, when the candle of the Lord shone round about my head," he knew not or ignored the true explanation of his inward dispeace. You have it notably in Samson, when he had given himself over to Delilah's power and became a party to the shattering of the Nazaritic vow by giving away the secret of his strength. "And he awoke out of his sleep and said, 'I will go out as at other times before and shake myself.' And he wist not that the Lord was departed from him." You have it—to take but one other instance—in Simon Peter, immediately before the betrayal of the Master. Even while he was boasting about his courage in view of possible trial and disaster—"Tho all should betray thee, yet will not I"—the tincture of cowardice was already working in his heart, and the discerning eye of Christ saw the gray hairs upon him which portended spiritual decline and fall.

Such gray hairs appear on the heads of true disciples still. I wonder if there are any upon yours? There may be, tho you have not known it. Just as the streaks of age in ordinary life, so long as they are only "here and there," may escape our personal observation for a time, so it is with men often in the spiritual life. Preoccupation, "I have no time to attend to personal appearance"; self-flattery, "Others I see are growing old, but I am not"; insensibility, the change being so gradual and the sense of discernment, the eyes, being affected as well as the locks; all these causes may operate in the one sphere just as in the other to bring about this twofold result—"Yea, gray hairs are here and there upon him, yet he knoweth not."

But there is this difference, that in the spiritual life the gray hairs might have been prevented, and are therefore to be blamed. They can never be there a crown of glory, but only a circlet of decay and shame. And, thank God, there is this further difference, that whereas gray hairs upon the head, I am afraid, after all is said and done, when they come, come to stay; the gray hairs which are their spiritual counterpart can be effectually treated and actually cured. Since they might have been prevented, there is blame for you and shame in their presence upon you, even "here and there." The tendency with them, moreover, will be to increase and spread if steps are not taken for their arrest. But there is encouragement for you, too, while blame with respect to these. They do not point to inevitable decline and decrepitude. For they may be successfully dealt with—not by any quackery which merely seems to provide a cure, but by a sovereign and efficacious remedy.

This brings us to notice their pathology or proper treatment. Now, in dealing with a case of low vitality—for this is the nature of the spiritual condition we are now considering—the first thing a physician has to do is to take careful note of the symptoms. This was what Hosea did in the case of Ephraim. He submitted him, in God's name, to a careful examination, and then, having fully diagnosed the case, he proceeded to suggest and to apply the cure. "Gray hairs here and there" were just one among several symptoms of a past life of foolish, reckless, spiritual prodigalism, which needed drastic measures for its proper treatment. But however many and sorrowful the symptoms were, Hosea never for a moment felt himself baffled as to a remedy.

The first thing for us then is to have a proper diagnosis taken of our own spiritual case. If there are any gray hairs upon us without our knowing it, do not let us shrink from making the discovery, however unpleasant it may be, since to know the symptoms is the first step toward the cure. These gray hairs upon your spiritual life may be only so

incipient as yet to be seen by no other eye but God's. That diminished sensitiveness of the evil of sin within the heart; that lessening regard to the attractiveness of Christ, and for the claims of charity among men; that cooling of the heart toward the operations and interests of the Christian Church; that neglect of secret prayer; that growing disuse of the Bible in your hours and places of retirement —these are "gray hairs" which only God and you may know about. But if you are not careful, this thing will spread, till it will be only too apparent to all that you are no longer the Christian man or woman you once were. We may see your place at the prayer-meeting gradually deserted, till it is hardly ever filled; we may cease to expect you—tho you are as strong physically as before, and have no new claim on your time—to come up for a second time on the Lord's Day to His house to worship Him. We may find you even giving up some bit of Christian work which formerly gave you genuine delight—your class, your collecting, your help with the choir, your visiting among the forlorn and poor. You may be seen shrinking, in short, into the limitations of a life that is spiritually declining, decrepit, old, instead of expanding into the energies and joys of a life whose path is that of the shining light, which goes on, and progresses, and mounts the sky, and never sinks from its meridian glory.

Now, what is the remedy for these "gray hairs"? Is it merely to pull this one and that one out? No, for perhaps for every one you deal with so there may be several coming to its funeral. Is it merely to gloss them over with a religious hair-wash that will bring a semblance of vitality? No, as a painted lath is a poor thing for strength, a paint-and-powder youth is a poor substitute for young vitality. What you need is a renewal of the principle of life within, such a strengthening of the vital forces at their fount as shall make itself felt throughout all your being, from your heart to your finger-tips, and to the very extremity even of those enfeebled whitening capillary tubes, which are the slight but significant symptoms of a more general decay. What you need, in short, is what a poor, dying man once grimly asked of his doctor, but asked in vain: "Bring me back my youth—my youth!"

And where will you seek this boon? At whose hands will you obtain it? From the world? No; its specialists, whatever may be said of their "restorers," can not furnish the elixir of a rejuvenated life. From the devil then? No; Mephistopheles is said to have given back youth to Faust when he agreed to put his soul in pawn for a brief spell of passion, but that is but a tale—no doubt with a useful moral.

There is One, and One only, who can give us back our youth, and that is He who gave it to us at the first: Christ. "Lord, to whom can we go but unto thee? Thou hast the words of eternal life."

Your earthly youth may never be recalled, and you need not wish for it. As concerns that, you are, possibly enough, ready to say with the poet: "Wouldst thou be young again? So would not I." Like Job, you "would not live alway" on earth, and a perpetual renewal of youth, and of the experiences of your early days, would not satisfy now the deepest yearnings of your heart. But the youthful vigor of the soul may be renewed if you have lost it, and improved upon if in measure you have retained it. For your help is in God, with whom is "the fountain of life." Return, languishing soul, to that fountain and freely partake, that you may have life and have it more abundantly.

This was the remedy that Hosea brought to Ephraim: "Return unto the Lord thy God!" And not in vain. For God said: "I will heal their backsliding; I will love them freely, for mine anger is turned away." And when God became as the dew unto Israel, he blossomed again as the lily and cast forth his roots like Lebanon.

This was the remedy, too, that Job, and Samson, and Simon Peter found. When Job returned in humility of heart to God and saw himself in the light of His pure presence and sought His grace, the Lord accepted him and "blest the latter end of Job more than his beginning." When Samson, chastened under the mighty hand of God, in penitence found pardon and through affliction was purged of pride, he found in his weakness the true strength. His hair began to grow again. The Nazarite rose to the full meaning of his vow at last. The blind slave grinding in a prison-house became the hero, and Samson, given over utterly to God, triumphed even in death by the power of prayer. Simon Peter, too, whom Satan had sifted as wheat, hoping to find in him nothing but chaff, gained renewal of his strength when, to his personal discomfiture and humiliation, his own utter

weariness and cowardice had been made manifest to all. See him skulking among the trees of the garden, lest he should be compromised in the capture of his Master, and hear him denying Christ with oaths and curses in the judgment-hall. But, further, see him out in the darkness on his knees before God, in an agony of penitential sorrow! And see him again, after Pentecost had brought him a vigor of spiritual life and a stature of spiritual character he had known nothing like before. What a change! The craven has become a hero. How? Do you not see? He has been with Jesus.

This is what, if we are threatened with decline, and weariness, and spiritual senility, and decay, we need—a return to God; to Him who forgives, and heals, and redeems, and crowns, and satisfies His people, and renews their youth like the eagle's.

SUMMER SERVICES AND PASTORAL VACATIONS

BISHOP HENRY C. POTTER, D.D., NEW YORK.

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In those days came John the Baptist preaching in the wilderness of Judea.—Matt. iii. 1.

I WONDER if you have noticed the recrudescence every year about this time [summer months] in the current newspapers of the kind of criticism which emanates from very discontented sources in regard to the absent parson. I wonder if you have been amused, as I have been, with the contrast which is drawn between the parson who goes away for two months, more or less, for his summer vacation and the man in the street who is tied to his desk or to his task day in and day out the whole year round. There is this one difference in the two cases, that the man in the street is careful to forget: The parson is the only man in New York who works seven days in the week, and whose work on the first day of the week is the hardest of all.

I was a rector in the city of New York for some fifteen years, and I know what I am talking about. On Monday morning, when the inevitable reaction comes which nobody who has not experienced it can understand, when the parson feels like a squeezed orange or an empty vessel, having given, the day before, his best to the people, the doorbell does not cease to ring, the mail does not become smaller, the demands to visit the sick and the dying are not intermitted. In other words, the great and multiform life and duties of a great parish of a great city does not suspend itself for twenty-four hours, but recurs with inexorable demands. Now do you want me to state what will come to pass unless such a man under such a strain takes himself out from the demands of it for at least three or four, or five or six, or seven or eight weeks? He will go mad; he must go mad, or he will deteriorate into that which we call in our generation a mere machine. He may have the physical and mental organization that can reiterate and repeat the same phrases day after day, and month after month, and year after year, but one of two things will come to pass: either he will break down in doing so, or else he will become mechanicalized· and therefore it is that I want to say, that the summer vacation of the city parson is an equitable demand. Are the great pulpits to be dumb during the summer time? It is because, at any rate, some of us believe that they ought not, that we have initiated these summer services, and because we have initiated them we ask you, men and brothers, and especially those of you who love New York, to see to it that the stranger of the city shall find his way to the services; of which he shall venture to anticipate that there shall be some word of comfort and counsel for himself. I am not unmindful—no one who lives in America can be—of the fact that in the great reaction from the excessive devotion to worship and to the characteristic ornamentations of worship which were distinctive of the times which preceded the Reformation, our forefathers, yours and mine (mine were Quakers and yours were a great many of them of

New-England breed), swung away from the historic conception of worship as a part of religion unto an extreme of austerity and poverty of expression to which a great deal of the debility of a great many religious bodies is owing; but when we have said that we can't leave out of sight the fact that when the religion of Jesus Christ comes into the world it comes heralded by the prophetic note. What do you suppose was the situation that John the Baptist found when as a young man he came to the thoughtful or serious-minded or ritualistically disposed leaders of his time? He found in them what exists in New York to-day—a profound faith in ordinances as if you were going to get integrity, or decency, or good drainage, or safe police, or an equitable administration of great trusts by making a law, and that the construction of the law was considered to be the sum and substance of man's religion. But John the Baptist points out the monstrous and melancholy inconsistencies and unbrotherliness and selfishness of these men who profess to represent religion, and he determines under the inspiration that moves him to speak an entirely different kind of word.

Has it never occurred to you how close that word comes to what we call conduct? At one point the people asked him, saying, What shall we do then? How surprizing it is that John did not say, Do? How often have you been deficient in the sacrifices you have offered in the Temple or in the ceremonies of the synagogs and the rest? No. When the people asked him, What shall we do then? he said to them, He that hath two coats let him impart to him that hath none; and he that hath meat let him do likewise. While the publicans, who were the tax-gatherers, not the tavern-keepers, with their curiosity aroused, came and said, Master, what shall we do? He said, Exact no more than that which is appointed you. You have been put by an alien Roman in power and you can squeeze these people if you choose. Do not do it. Collect just taxes. And the soldiers likewise demanded of him saying, And what shall we do? And he said unto them, Do violence to no man. Do not use your club because you wear it. Neither accuse any falsely—ah! what a tragic light is flashed into the modern courts of justice—and be content with your wages. How homely it all sounds! Yes, but it is at the foundation of conduct that simple rules like that forever lie. And it is out of reverence for these rules that the fruit which we call Christian character is matured. Remember, I beseech you, that in order to serve God and to hasten the coming of His Kingdom among men you are first of all to imitate John the Baptist by going into the wilderness.

I have often wondered whether we realize the relation of all this to the summer time. The family goes away. You are living, my brother, on half-rations, and the house at home does not interest; you lurch very readily into habits and into companionships which you are very careful not to tell your family when you go to the seaside or mountainside to see them at the week-end, and you get to live a sort of vagrant life, and the excuse is that you are living a good deal alone and that to be alone is to be very ill off. Yes, that is true, but did it ever occur to you that according to such a conception of life your whole moral standard of conduct is simply an environment? A physician here in New York, remarking to me some years ago upon the mischief wrought on women by the use of cosmetics, told me of some one he and I knew who complained of a physical deficiency which made it necessary for him to examine her spine and when she took off the usual supports of her sex, she fell into a heap on the floor. Her whole nervous energy had been eaten away by the subtle poison that had given her a complexion. What is the bearing of the analogy on what is true of human life? There are men and women whose whole conception of conduct, loyalty, love, and service consists in being held together by a series of bands which are wholly external to themselves, and which once removed leave them to fall into utter ruin. Suppose we use such solitude as John the Baptist used. He who will lift his face to the skies, and wait for God to come to him will not wait in vain. Whether your solitude is in your own chamber or on the hillside, He will come to you.

THE STORY OF MY LIFE—BY A PENNY

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I was born in Michigan thousands of years ago and many hundred feet below the ground. My home was very dark, for above it was a great mass of stone and gravel and soil. For years and years wild Indians roamed above our house. After a while they were driven away, and white men came and tilled the land. Finally these white men began digging down into the earth and they went deeper and deeper every day. I could hear them drilling and blasting, hammering and talking and digging, and all the time they were getting nearer and nearer to me. I was sure they must be trying to get at me, and I began to wonder why they wanted me. I had often wondered why I was made anyway, for I was of no use way down there in the dark. Now, I thought, I must be worth something for men to dig down so far just to get me. Since then I have heard men say (for I have often been to church) that God must see a great deal in a man for him to dig down so far through hard, stony, deep soil after him.

At last these men got to me, dug me out, put me in a car with lots of my brothers and sisters, lifted us in an elevator, up, up to the light of day. We were run into a big building they called a smelter and put through different processes, and afterward sent off hundreds of miles to another and larger building which I learned was the mint. Here they added a little tin and zinc. I suppose that was a sort of nerve tonic for us. By and by we were all put into a big machine and before I knew it down came a big, sharp, round thing and cut me off from all my brothers and sisters. Things were moving fast now, and the next I remember a big hammer came up from below and one down from above and squeezed me so hard that I lost all consciousness. When I came to I was lying in a basket, with a lot of shiny companions. I felt a great deal different; and when I looked at myself I saw that I had on me a new name, "One Cent." On the other side it said "United States of America, 1903." Then I knew I had been born again. I have since heard of One who said that a man must be born from above if he would have life. I was surely born from above, and I began to think how useless I had been back there in the mine, thinking only of myself. It had hurt terribly to be cut out with drill and pick and shovel; the heat of the smelter had been awful, and the agony of being cut and prest at the mint was beyond telling; but now I had the stamp of the United States on me.

Then I began to ask why I was born again? Surely all this trouble could not have been without some purpose. But I was so very small and common-looking! There were ten thousand others just like me in that big basket. I certainly can not be of much account, I said to myself. But then, I thought, I have the stamp of the United States on me, so I must be good for something. Just then two men came along. One of them picked me up, looked me over, and tossed me back into the pile. As I dropt back among the others I heard him say to his friend, "When God puts His stamp on a man it must be He can use him."

From this time I began to really live. First I was wrapt up with many others in little packages and sent to a bank.

I didn't stay there many days, for a storekeeper came in soon and wanted some pennies for change, and I was given to him.

I had hardly got to his store before a man came in and bought a package of breakfast-food. I was given him in change, and when he saw me he said: "Ah, there's a bright one; guess I'll put that to one side." He looked like a good man, and his ways seemed kind. When we got to his home he put me on the mantel. Now, I thought, I'm going to have an easy, happy time, in this beautiful home, and I was very jubilant.

Pretty soon his little boy came running in from play, and Mr. Papa says to him: "Here, Willie, here's a penny I saved for you. Isn't it a beauty?" Little Willie was happy as a bird over his good fortune, and out he ran to spend me at the nearest candy-store. But I was mad, because I wanted to stay there in the beautiful room in the bright, joyous home. I hadn't yet learned that I must be active if I would be useful and happy.

So my little heart rebelled, and when the little fellow stubbed his toe and almost fell, I jumped out of his hand and rolled into the grass. He looked for me a long while, and then I saw him go home crying as tho his heart would break, because he couldn't get

his candy. And there I lay, useless, unseen, and unloved. I lay there two whole days thinking how naughty I had been to spoil Willie's happiness. And I hadn't made myself happy either. I made up my mind that if I ever got another chance I would not rebel when I could help somebody.

After I had lain there in the grass two days alone in the dark and rain, a rough-looking man came along and spied me. He picked me up, stuck me in his pocket and in a little while dropt me into one of the tills in his cash-drawer. Every now and then he would put his hand into the drawer and take out the money that was on top. I thought then that if I ever got a chance I'd tell the boys and girls that it is the one that is ready, on top, that gets used in this world. By and by I was on top, and when I got there I had to hold my nose, the smells were so horrible, and stuff my ears because of the vile language I heard. I found I was in a saloon. Just see where my rebellion and idleness had brought me!

After a little, that big rough hand reached down again and I was taken out and given to a poor man for change. He jammed me down in his pocket, which had a big hole in it, and I had all I could do to keep from falling onto the floor. While I was there his little girl came in wearing a ragged dress and begged her father to come home and bring something to eat from the grocery, they were so hungry. But he didn't go and I wondered what kind of stuff they were selling that smelled so and made men talk so bad and made holes in men's pockets and made little children hungry. I made up my mind I wouldn't buy any of that stuff.

But I had hardly resolved this when the poor man took me out with the others and started to buy a drink. He didn't hold his hand very steady and I jumped out onto the floor. I was so excited I couldn't run far and before I got to the door I rolled over on my side. I was awfully afraid I would be seen, but I guess the man didn't know how much he had anyway, so he didn't even look for me. Liquor must affect a man's brain, too, I suspect.

Next morning the saloon-keeper swept me out with the dirt, broken glass, and cigar-stubs onto the sidewalk. Well, I thought, I am glad to get into good fresh air again; I'd rather lie in dirt on the sidewalk than to buy beer and be in that company.

About an hour afterward a man came along and happened to see me lying there. He picked me up and inside of two minutes another little fellow and I had bought a postage-stamp. I found that if I were not big enough to do everything myself, I could join with somebody else and do a good deal.

This was on Monday—I must have been in a saloon that was open on Sunday. On Tuesday I was paid to a boy who shoveled the snow off the sidewalk for the druggist who sold the stamp. The boy took me home and put me in a tin box. There I lay for several days wondering where I would go next.

Sunday came and I went to church for the first time. Everything seemed beautiful and quiet and I thought what a grand place I was in. Pretty soon a man said, "Freely ye have received, freely give," and some men started down the aisle with some plates. When they came to the boy I was with, he put me and nine others right in. I think that's the nearest I ever came to being a widow's mite, and I was very proud, because he had kept us nearly a week to give us to the Lord.

Monday came and I was given to a poor widow who took me and a lot of other money and bought a half-ton of coal. I thought it was great pleasure to do church work, too, for the poor woman seemed so happy over it. Well, I stayed in the coal-dealer's cash-drawer till Saturday, when he took me home with him to a beautiful, large house.

Sunday came and I went to church again. But somehow I felt different, and when the man said, "Freely ye have received, freely give," and the plate came along and I was dropt into it "kind of sneaking like," I felt terribly ashamed. Don't you know I was dropt right on top of a dollar bill that a poor man put in. Perhaps it was so I wouldn't rattle, but I was so chagrined that when the plate was tipped a little I gave a leap and landed on the soft carpet where no one heard me. There I lay most of the week till the sexton saw me hiding away. He picked me up and put me on the plate after church the next Sunday. There I found lots of company. And I've been in a good many collections since then. Sometimes I am very proud and sometimes very much ashamed.

I know a good many church treasurers pretty well now, and we have good conversations together. I tell them where I came

from. Sometimes a two-dollar glove puts me in and I look up at a ten-dollar hat, and then I hang my head in shame. Then again a bare and hard-skinned hand drops me in and I look up at a hat that isn't just the latest style, and I know that I am all that can be given out of the little money my giver has that day.

I have met a great many strange companions in church collections too. "I could a tale unfold" of battered pennies, plugged quarters, punched dimes, buttons, and lozenges, but I won't tell on them. Sometimes, tho, I have felt as tho I was in a rescue mission to be lying in the plate with all those hobo contributions.

One place I have never been yet, that is, the theater. If my owner had a fifty-cent piece and me, the half-dollar always went to the theater, and I went to church. Now I like to go to church, but I often wonder whether the fifty-cent piece wouldn't like to go too.

Well, I've had a good many strange experiences in my short new life, and I often compare what I have been able to do in the three years of my new life with my uselessness before I was born again. Some people ask me how it is that one penny can be so useful, and as I figure it out it is like this: I have the government stamp on me, I am good metal, I do what I am required to do, and I do not despise buying small things.

Yes, the polish is rubbed off and I look dingy, but then "he that loseth his life shall find it."

OUTLINES

Nicodemus

There was a man of the Pharisees named Nicodemus.—John iii. 1.

I. Three explanations of his conduct. 1. He was a Pharisee. 2. He was a ruler of the Jews. 3. He was a teacher.

II. Three elements of his character. 1. Honest. 2. Prudent. 3. Unregenerated.

III. Three events of his career. 1. The night-pupil of Jesus, iii. 1–21. (1) His coming to Jesus. Why he came. Why he came by night. (2) His conversation with Jesus. 2. The defender of Jesus (vii. 45–52). 3. The undertaker of Jesus (xix. 38–42).

The Mirage of Sin

Wells without water.—2 Pet. ii. 17.

Sin may be compared to a mirage because:

I. It promises much and gives nothing.

II. The wisest and most experienced are deceived by it. The phenomenon of the mirage is apt to lead even experienced travelers astray.

III. The farther we follow it the harder it is to return. Men have followed the mirage until they have lost sight of the road and become bewildered as to direction. They have followed until strength exhausted.

IV. The only rescue possible is by turning the eyes, heart, affections away from the mirage, and seeking the Water of Life.—John iv. 14.

Recuperation in Summer's Days

They shall dwell safely in the wilderness and sleep in the woods.—Ezek. xxxiv. 25.

Symbols of quiet and rest.

I. Security. To mind and body. Away from harassing cares, monotonous routine, noise and contention. Time to think, meditate, commune.

II. Season of refreshing. 1. Sleep under guard—God our Keeper never slumbers nor sleeps. 2. The divine presence providing daily manna, and the bright light in the cloud. 3. Satisfied thirst. Jesus the fountain.

III. Results. 1. Lost vigor restored. 2. Recovery of spiritual joy. 3. Health regained and strength renewed. 4. Fitted with buoyant hope and aspiration.

Courtesy

Be courteous.—1 Pet. iii. 8.

I. What is courtesy? Something more than veneer, surface polish, familiarity with social requirements, ease of manner, and bearing in public assemblages. Courtesy is the efflorescence of the soul, the fruit of spirituality, the result of purity of heart and nobility of life. Opposed to sham and hypocrisy.

II. Christian courtesy is founded on: 1. Thoughtfulness for others. 2. Effacement of self. 3. Love for man as the child of God.

Jeopardized Foundations

If the foundations be destroyed, what can the righteous do?—Ps. xi. 3.

CONSIDER the text in relation to the essential verities of the Christian faith.

I. Primary foundations of the Christian religion. 1. The loving Fatherhood of God. 2. The divine incarnation of the Son of God for propitiatory and reconciliatory purposes. 3. The resurrection of our Lord. 4. The judgment of the soul after death.

II. Presumable consequences if the foundations were destroyed. 1. Destroys the hopes of Christian people. 2. Where faith dies the motive for morality lessens. 3. Paralyzing to work. We should leave the heathen to perish. Philanthropy would close its purse-strings. Men would cease to cry, "Here am I, send me."

The Value of a Man

How much then is a man better than a sheep?—Matt. xii. 12.

I. A MAN'S value in economics: Cost to parents—watchfulness, anxiety, labor, self-sacrifice. Cost to state—education, protection, sustenance. A man's working value to society estimated to be about twelve hundred dollars per annum. This value largely increased by specialization.

II. As a product of the past. Evolution has shown us the enormous value of the individual—considered even as nothing more than a physical being. Man is the sum and product of countless ages of toil and development. He is the representative of the generations of life.

III. In the light of the cross. Human soul of infinite value to God. Bethlehem, Gethsemane, Calvary are indications of the value in the eyes of God.

Christ's Unappreciated Beauty

And when we shall see him, there is no beauty that we should desire him.—Isa. liii. 2.

I. THE elements of that beauty which the nation of Israel failed to discern. 1. The beauty of the intellectual Christ. Not weak sentimentalism, but virile, robust, strong. 2. The beauty of the sympathetic Christ. Strong men often weep. "Jesus wept" in view of friend or foe. 3. The beauty of the language of Christ. Ever hopeful, encouraging, reasonable, magnetic. 4. The beauty of the conduct of Christ. He was no doctrinaire, preaching and not doing. 5. The beauty of His filial obedience to His Father's will (see Heb. v. 9). 6. The beauty of His complete self-sacrifice. Gethsemane and Calvary will never cease to appeal to the deepest and noblest in us.

II. Explanation of the failure to appreciate Christ's beauty. 1. The lack of certain qualities in the beholders. "It needs wit to know wit." Every man has his limitations, self-created, inherited, social, educational, frequently fatal. 2. Because of the false light in which they viewed Him. In the prophecies are certainly two Messiahs—one suffering, sympathetic, self-surrendering —the other royal, noble, conquering, world-renowned. They chose the latter, disdained the former. 3. Unworthy motives and prejudices precluded a fair estimate of His character. Look at the contrast: "We hid as it were our faces from him." We did not want to find any beauty or grandeur in Him. Reason and right, goodness and grace fail to convince a prejudiced mind.

Higher Longings Met in Jesus

We have found him of whom Moses in the law and the prophets did write.—John i. 45.

A SAYING between near friends, based upon the sympathy of a near common hope. Philip could have spoken so only to one of a close brotherhood. Some men discuss Jesus as a Savior before asking whether they really want His salvation. Do we want it?

I. What were these friends longing for? 1. The way of right: "Moses in the law." The first question of real salvation is the question of conscience. 2. The way of hope: "the prophets." Jeremiah (xxxi. 33) said that God would write His law in men's hearts. Here is hope.

II. Jesus meets this longing. 1. Law and prophets meet in Him; Moses and Elijah at His transfiguration. 2. He commands allegiance. To whom can one go from Him? "Never man spake like this man." "I find no fault in him." 3. Near personal acquaintance shows (1) No consciousness of sin, tho He is "the friend of sinners." (2) No personal ambitions, but the source and inspiration of our best ambitions. (3) No doubts, tho He can help one who cries, "Lord, I believe; help thou mine unbelief."

Guardian Angels

And Jehoash did that which was right in the sight of the Lord all his days wherein Jehoida the priest instructed him.—2 Kings xii. 2; 2 Chron. xxiv. 2.

I. Many require the control, guidance, and inspiration of a mind stronger than their own. They are born without equipoise of faculties which enables one instinctively to perceive and do the right. They are therefore dependent on those who will suggest a plan or policy in life, who will coach, stimulate, restrain, compel. Many weaker minds are thus assisted, and become respectable and useful citizens, even Christians. It is a misfortune to such when they are thrown upon their own resources, as they become a prey to designing men, as did Jehoash when Jehoida died.

II. There are those qualified to become guardian angels. Among religious men, some ministers and pastors may be found who discern the right path, and are by nature and grace designed to influence the destiny of others.

III. All men require the control and inspiration of the Spirit of God. Man without God invariably goes astray. To lapse into idolatry, as did Jehoash—mental, moral, or material—seems to be the besetting sin of man. How great the need therefore of that prayerful self-guardedness which alone will preserve intact our own minds, and qualify us to shield others.

A Convincing Message

Our gospel came not unto you in word only, but also in power, and in the Holy Spirit and in much assurance. . . .—1 Thess. i. 5.

I. The way in which the message came. 1. The Word, or vehicle of that which has borne the message down through the ages seems miraculous. "How We Got Our Bible" is a marvelous fulfilment of our Lord's promise "Greater things than these." 2. Paul's "foolishness of preaching," whose effects he witnessed day by day, is further assurance. 3. The accompanying power of the Holy Spirit completed the work and gave fulness of assurance.

II. What the message has done. 1. It enlightened; not only in Paul's time, but also to-day; witness W. J. Bryan's eloquent testimony on foreign missions. 2. Unified into a brotherhood. Under no other pressure would this strict Pharisee have written "Beloved brethren" (vs. 4). 3. It selects unto eternity (vs. 10).

III. What the message implies. 1. Thoughtful consideration; in patience (vs. 3). 2. Imitation of the Lord (vs. 6, 7). 3. Sacrificing exemplification. Note the apostle's experience—"Much affliction" (vs. 6), "Suffered," "Shamefully treated" (chap. ii. 3). Samuel Rutherford's testimony: "I never knew after nine years' preaching so much of Christ's love as He hath taught me in six months' imprisonment at Aberdeen."

THEMES AND TEXTS

An Imperishable Record. "My words shall not pass away."—Matt. xxiv. 35.

Sufferings without Shame. "If any man suffer as a Christian, let him not be ashamed."—1 Pet. iv. 16.

Good-hearted Giving. "Freely ye have received, freely give."—Matt. x. 8.

A World-gospel. "The isles shall wait for his law."—Isa. xlii. 4.

Tested and ——? "But let every man prove his own work."—Gal. vi. 4.

A Noble Resolve. "I will maintain mine own ways before him."—Job xiii. 15.

Wisdom's Beginnings. "The fear of the Lord is the beginning of wisdom."—Ps. cxi. 10.

Follow-my-leader. "For I have given you an example."—John xiii. 15.

To the Work, to the Work. "Why stand ye here all the day idle?"—Matt. xx. 6.

Is It Worth While? "What shall we say then? Shall we continue in sin?"—Rom. vi. 1.

The Prisoner of a Day. "Tarry here to-day also, and to-morrow I will let thee depart."—2 Sam. xi. 12.

Godly Worldliness. "For God so loved the world."—John iii. 16.

A New-Testament "Florence Nightingale." "She hath been a succorer of many."—Rom. xvi. 2.

The Buoyancy of Hope. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope."—Rom. xv. 13.

The Age of Miracles. "Through mighty signs and wonders."—Rom. xv. 19.

Limitless Wealth. "Their land also is full of silver and gold, neither is there any end of their treasures."—Isa. ii. 7.

Innocence Reigning. "Babes shall rule over them." Isa. iii. 4.

The Royal Law. "Fulfil the royal law. . . . Thou shalt love thy neighbor as thyself."—James ii. 8

A Prophet Without Honor. "Now there was found in the city a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."—Eccl. ix. 15.

Have Ye Life? "A living dog is better than a dead lion."—Eccl. ix. 4.

Hold Fast—It Is Safe. "Lay hold upon the hope set before."—Heb. vi. 18.

The Cry of the Repentant. "Oh, that I knew where I might find him."—Job xxiii. 3.

ILLUSTRATIONS

Charm.—How true it is that some of the very best gifts can be had by all for the seeking and the striving. This exquisite poem by Meredith Nicholson should help to make us covet the gift of charm:

It is a presence sweet and rare,
A something oft attained by art,
Yet oft possessed, all unaware,
By simple folk of mind and heart.

And he that has it can not pass
The secret on with gold or name;
It vanishes like dew on grass,
Or heat that hovers over flame.

In books that man but little seeks,
Neglected or forgotten long,
This living essence dwells and speaks
In happy rimes of deathless song.

The subtlest of all mystic things,
'Tis strange indeed that it should be,
When worn by poets, beggars, kings,
The garment of simplicity.

And you that seek it never find,
And you that have it never tell;
And all that strive to catch and bind,
Can only startle and dispel.

Keep Sweet!—This little poem by Elmer Allen Bess conveys its own lesson.

When the day is dragging, dragging,
And your heart is sorely tried,
When your work is sadly lagging,
And ambition's end denied,
Keep sweet!
Hold your faith to constant hoping,
Never doubt amid your groping,
Keep sweet!

When your enemies assail you,
And your character impugn,
When your courage seems to fail you,
And your voice is out of tune,
Keep sweet!
Hold your hope to constant winging,
Never let your soul cease singing,
Keep sweet!

When you lose your friends' approval,
And the world is growing dark,
When you see the sure removal
Of your morning's only lark,
Keep sweet!
Hold your heart to constant cheering,
You can conquer naught by fearing,
Keep sweet!

If the sum of all creation
Shine through those of hopeful heart,
You will take a lofty station,
And, performing well your part,
Keep sweet!
You will make a dark world brighter,
You will make its burdens lighter.
Keep sweet!

Perfect Seeing.—Scientists tell us that in the process of seeing all the rays of light must converge to a certain point on the retina of the eye. In imperfect sight, the rays will fall either before or behind this point, "long" or "short" sight thus resulting. But more than this is needed for perfect vision. There is a substance called the "humors of the eye," without whose clarifying agency dimness would inevitably prevail. In one of Christ's miracles of restoring sight to the blind, a second application of the healing power was made, after the man had replied to the question if he saw aught, "I see men as trees walking." Only then did he see clearly—a somewhat striking analogy to what we are informed takes place in nature.

Whatever may be the real philosophy of natural view, one thing is certainly true, that in the realm of spirit something more than mere intellectual penetration is necessary in order to the understanding of God and the things of eternal moment to the soul. "The letter killeth, but the spirit giveth life." "When he, the Spirit of truth, is come . . . he will talk of mine and show it unto you" (John xvi. 13, 15).

Profession Without Practise.—I was being shown over a large battle-ship, and the kind friend who did so took me into the engine-room. There was the huge monster, in all its beauty and burnished perfection—wheels, cranks, pistons, cylinders—everything as it should be. You might pull the levers, but there was no movement of a single wheel—no throb of life. Everything remained motionless, and destitute of power, tho apparently possest of so much. And why? There was no steam on. How many Christians are like that huge perfect engine! Everything about them seems right. They seem to know the whole theory of redemption, and the duty of man. The latest view on any disputed point of Biblical doctrine is at their fingers' end. When they talk to you, as they can do by the yard, you can't find a flaw in their reasoning. And yet, with it all, they show no real power in daily life; they exert no influence over others; they seem to do no good in the world. What the church and the world suffer from is the large amount of theory never turned into

practise, for the lack of the real spirit of the Lord.

Miracles.—You notice a switch on a railway track. It is set in a certain way, so as to make a train run in a desired direction. You say that train can by no ordinary law of mechanics go in any other direction, with that special setting of the switch; indeed, you declare nothing is clearer, and besides, you have actually seen a train going in said direction hundreds of times. Up comes the train, and takes that special set of rails. Presently another train comes up. You keep your eye on it alone, and declare it must, and ought, and is certain to go as the former did. Instead, however, it goes off in an entirely different direction. Unobserved by you, a man in yonder signal cabin has turned the switch. No law is violated, but a higher law is introduced, *viz.*, the will and design of a railway company, acting through its official. Some tell us miracles can not be, because they violate the laws of nature. When it is said the prophet made iron to swim, there must be some mistake. Does it never occur to such objectors that in some way they don't understand. God, who made the iron, could so arrange that it should swim, in obedience to some law even higher than gravitation? No man dare deny many a conclusion of science because he can not explain the reason. Exactly so it is with the still more important assertions of the Word of God.

Appreciation.—This is the degree that counts for time and eternity. Many men and women have already won it, and the way is always open for more to lay hold of it. Note from the following interesting item what enthusiasm this degree provoked:

"Mrs. Donald McLean was made an LL.D. yesterday afternoon. It is the first time the Daughters of the American Revolution have conferred the title or one of its members received it. It was done at a luncheon to Mrs. McLean. The enthusiasm for the recently elected President General of the society and Past Honorary Regent of the New York City Chapter reached a more than usually high pitch.

"It was when almost all the adjectives in the language had been exhausted that the title was conferred. The first speaker, Mrs. Charles H. Terry, Vice-President General, was so enthusiastic in her praise of the President General that the other speakers were at a loss for words. Here are a few of the expressions which Mrs. Terry used in her toast:

" 'Let us pledge ourselves anew,' she said, 'as we think of the fitting qualities our President General possesses. She has ability, courage, and decision; enthusiasm and generosity; she is honest, industrious, just, kind, loyal, magnanimous, and noble, an observant patriot, qualified, reasonable, sympathetic, thorough, but vigilant, womanly, exact, but capable, of yielding disposition, but zealous to a degree.'

"The women speakers who were to follow breathed hard at the close of the toast.

" 'Well, I can still bring Love,' said one of them, rising.

" 'And I can bring Love and Loyalty,' said another.

" 'And I will make her an LL.D. with Love, Loyalty, and Devotion,' said a third."

Inconsistency.—Says a recent journal:

"A burglar was recently captured in Philadelphia, who was found to have a well-worn Bible tied up with his burglar tools. His favorite passages were marked with pawn tickets, and when asked what he did with the book he replied, 'I like to read it.' The reason why he liked to read it was not explained, neither did he attempt to make plain how he reconciled his work with his Bible. The incident has been heralded far and wide as something unique in the annals of crime. It is not so unique, after all. Its oddness is only a matter of degree. Why should the burglar be any less conscientious in finding excuse for his burglarious acts than the masters of high finance who have seemed to see nothing in their carnival of graft that was inconsistent with their pose as Christians and philanthropists? The human mind is a strange thing in its workings, and it is, sometimes, just such an incident as this that brings clearly into the light the real character of an inconsistency.

"A tree is known by its fruits"—not by leaves or mere profession.

Sacrifice.—Mr. W. J. Bryan, speaking of the temple of Kyoto in Japan, says: "Some estimate can be found of the ardor of those who worship here when it is known that the immense timbers used in the construction of the building were dragged through the streets and lifted into place by cables made of human hair, contributed by Japanese women for that purpose. One of these cables, nearly three inches in diameter and several hundred feet long, is still kept in a room adjacent to the temple, the others having been destroyed by fire." We are told that Japanese women are very proud of their hair, and bestow great care upon it. If worshipers of gods made with hands show this devotion to their religion, surely many sacrifices should be made by those who worship the only true and living God."

Unreal Consecration.—"When I was a boy in village school," says James A. Crosby, "a schoolmate gave me a counterfeit three-dollar bill. It was bright, clean, and attractive to me, tho in itself without value. The gift appeared to be made in good faith and was appreciated.

"But in two or three days the fellow came to me and asked me to return the bill to him, saying, "I did not give it to you to keep." I gave it back; and it was only a little thing, but I never had the same opinion of that schoolmate as before. More than thirty years have passed and the incident is still fresh in memory.

"Are there not Young Christian Endeavorers who treat Jesus Christ in the same manner? They rise in some consecration meeting and go through the form of dedicating themselves wholly and alway to the Master, but after a little they take back something. That schoolmate of whom I write got a chance to trade that bill to some other boy for a penknife, and it was then he discovered that he did not really mean to give the bill to me. Do we consecrate ourselves, our all to Christ and then take back part when it becomes of worldly advantage? Consecration that is real must be irrevocable."

Retribution.—Much has been said of the "Revenge of history" as an excuse for eliminating the thought of divine personality. "Nature" is a good word to conjure with, like the expressions "natural laws," "evolution," "natural selection," etc. The Spanish Armada simply met a tempest and strewed the sea with freight and crew. God, they will tell you, had nothing to do with it, altho thousands of Englishmen were praying for divine protection.

The doctrine of retribution is exceedingly distasteful to skepticism, nevertheless its laws are as relentless as the tides. The recent victory of Dreyfus, after twelve years' sufferings and his five years' exile on Devil's Island, shows that God rules this universe. In consequence of this persecution and gross injustice, a French official was forced to resign his portfolio and step down from the cabinet. Another committed suicide and France almost came to war with Germany, besides nearly being torn by civil commotion. To-day France honors herself by pronouncing him innocent and ordering him to be decorated with the Legion of Honor, and more, deciding that the dust of his heroic defender, Emile Zola, shall lie at rest in the Pantheon. Truly God reigns, and "makes the wrath of man to praise him and the remainder of wrath to restrain."

Heart to Heart.—One day a nurseryman sent his little girl out in search of a bud. He promised to show her how to plant it in a tree so that in due process of time it would bear fruit.

After a long and careful search had been made, she returned and triumphantly produced the bud. Taking the undeveloped branch in one hand, her father picked up a long sharp knife with the other and began to cut away the outer husks.

"Papa," cried the child, in a tone of disappointment, "you will spoil my nice pretty bud."

But the knife continued to prune away vigorously, as the nurseryman explained, "Daughter, we must cut all the outside bark away or there will be no growth."

Then he made a sharp incision in the tree-trunk and prest what remained of the bud into the opening. "Heart must touch heart," he said, "or there will be no fruit."

Christ said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

The Master looks upon those who come seeking Him. He sees them, as the bud, wrapt in the husks of worldliness. The Husbandman takes an instrument, sharper than a two-edged sword, and begins to cut away the outer bark. Why should any one resist the all-wise love that would prune away the refuse until the human heart shall be immersed in the divine heart, and bring forth fruit in abundance?

Heredity.—A father said to his little boy: "Johnnie, you are a pig." And then to test his knowledge he added: "Now, Johnnie, do you know what a pig is?" "Oh, yes," said the boy, "a pig is a hog's little boy." Whether taken literally or metaphorically, a pig is very apt to be a hog's little boy. We can not escape the inevitable law of heredity. If we would not have our children to be pigs, let us not be hogs.

PREACHERS EXCHANGING VIEWS

"There never were two opinions in the world alike . . . the most universal quality is diversity

An Objection to Taft

Editor of THE HOMILETIC REVIEW:

Let me call your attention to a few passages taken from the Book of Books, and to ask you to take a stand on the side of right, on the side of duty, on the side of the Master, walking in His steps, and a stand on the side of our profession, and then from the peculiar position you hold to work for the glorification of our Lord and Savior.

You are in a position to wield a powerful influence for the Master, and my earnest and sincere prayer is that the Spirit will help you to prove true to your duty and let no influence turn you from your duty to the Lord Jesus Christ.

See 2 Timothy ii. 12 and 19; Colossians ii. 1–18, iii. 1 and 2 and 17; 1 Corinthians xvi. 22; Matthew v. 16, vi. 24, x. 32, and xxiv. 12; 1 John i. 7, ii. 4 and 23; Acts iv. 12, viii. 37, and xiii. 47; Romans x. 9 and 10, chap. xii., and xiv. 12; Ephesians vi.; Joshua xxiv. 15; John xii. 26; Hebrews xii. 24 and 25; 2 Corinthians vi. 14 to 18; and Rev. vii. 15.

I might add many more, perhaps some more appropriate, but these are sufficient to convey my thought, which is that those of us who are in the service of the Lord are to be faithful in all things even until death, and that we are to be separate from the unbelievers.

If we stand in the way of sinners or sit in the seat of the scornful we are not giving our Lord the service He demands; and if we take a stand on the side of those who deny our Lord and thus fail to confess Him before men, will He not also deny us before our Father in heaven?

It also shows that we are to be satisfied with nothing less than a consecrated life, and that we be not found lukewarm as in Rev. iii. 16.

Under these conditions how can a follower of Jesus Christ take sides with those who deny Him? How can they vote for William H. Taft (a Unitarian) for President of our country and be true to their profession?

Now I ask you as a fellow soldier of Jesus Christ to take up the battle-cry and line up Christ's people on His side, not for any political reasons, but because it is our duty not to favor any candidate, but to defeat one who is against our Lord.

And may the Lord bless you and keep you and sanctify yourself and your publication to His service.

Yours for Christ and His service,

HARRISON D. BOYER.

P.S.—The eyes of the world are upon us to see if we are true to our profession.

WASHINGTON, D. C.

[The editors invite comment on the foregoing letter.]

The "Open Door" in Thinking

Editor of THE HOMILETIC REVIEW:

I noticed recently that the degree of LL.D. was conferred on Baron Takahira, the Japanese Ambassador, by Princeton University. In accepting the degree the Baron said: "The principle of the open door and equal opportunity, which is the best means to prosper our neighboring countries (Korea and China), is at once what is required for our own prosperity."

What occurred to me when I read this sentence was this: Is it not true that the open-door policy is the only kind of policy that is likely to succeed in commerce, politics, or religion? In fact, it is the only policy that the New Testament acknowledges. Jesus said, "I am the door." The main use of the door is to lead somewhere. The closed door leads nowhere. The application of this principle of the open door in the intellectual and spiritual world would do much to banish prejudice and a lot of foolish thinking.

For example, if it was applied to many institutions of learning—institutions that are preparing young men and women for Christian service—it would mean the breaking down of the barriers of restriction. It would take away the hampering feature that surrounds many students in their investigations of truth. Of course, every student will want to be guided in his researches; but this whole idea of being somewhat fearful of the student undermining his faith, because he is allowed to ransack all the literature on the subject, is the policy of the closed door, rather than the open door. Whether I am right or wrong,

Mr. Editor, this is the feeling of a young man who has had the privilege of the open door without having his faith undermined.

A Modern Student.

Why Have We a New Theology?

Editor of The Homiletic Review:

Four facts or groups of facts should be observed and understood in seeking to account for the "new theology." The first is the rise of a new cosmical philosophy, the theory of evolution; the second is a new psychology; the third is a new sociology, partly for interpreting, and partly arising out of, a new set of social facts, of which the chief is the modern industrial organism; the fourth is known as the historical criticism. These, of course, are designated as "new" merely to suggest the changes of thought that have resulted from modern research.

Evolution has been the method followed in developing certain phases of the "New Theology," and has largely determined its fundamentals. By its insistence upon the unbroken continuity of the world-order it has probably had more to do with the shaping of the new theology of miracles, and the interpretation of the cosmical statements in Genesis, than criticism itself. Evolution, moreover, furnished the clue to the idea of a progressive revelation. Historical criticism as involved in the "new theology" begins with the conviction that all literature is a growth, and all human events an inevitable unfolding of prior causes.

Modern psychology is an evolutionary science. It necessitates a view of man's origin, nature, and sinfulness radically different from that of the old theology. It provides no place for the former statements of the doctrine of the Fall of Man. Its doctrine of redemption is stated as social and cosmical. The emphasis of salvation in the "new theology" is upon what goes on *in* man, rather than on what is done *for* man. Culture, rather than rescue is declared to fit the need of the kind of man described by our present-day psychology.

Sociology, as largely taught to-day, also uses evolution as its formative and energizing idea. Any doctrine of salvation must in this program first be social, regarding man as a member of the race; teaching him not to attend chiefly to saving his soul, but to attend to saving the world, and this by the gradual uplift of moral and spiritual forces. To this method the old theology, especially the use of it in personal evangelism, is not considered applicable.

Those who have supposed that modern criticism of the Bible is a movement to be considered by itself have not probed deeply enough. The critical process gets its most powerful incentive from the necessity that every critic is under to interpret Scripture in harmony with evolution, psychology, and man's present social life. This is not to accuse the critics of dishonesty; it is pointed out rather to show how much broader the base of the "new theology" is than some have supposed. The "new theology" is part of a world-process which has its strength in all four of these great movements named.

I do not imagine, however, that any one has as yet made any final statement of the "new theology." For one thing, every one of these great movements out of which it grows is unfinished. Evolution is constantly modifying under modern research into facts of personality. In psychology there is, just now, a distinct reaction toward conceptions of ethical freedom. Sociologists are slowly learning that their earlier views did not sufficiently account, nor allow for the individual factor, nor for the wilful factor in human sin. The historical criticism is increasingly modest, and, at most, is only in its beginnings. The reasonable attitude, meanwhile, for those of us who must pursue our tasks according to our light is to go on without fear. Panic over the safety of the ark has little value and each man's task for the day that now is is usually plain before him. The best theology for most of us will shape itself from an honest experience in holy living.

Clericus.

Recruiting the Ministry

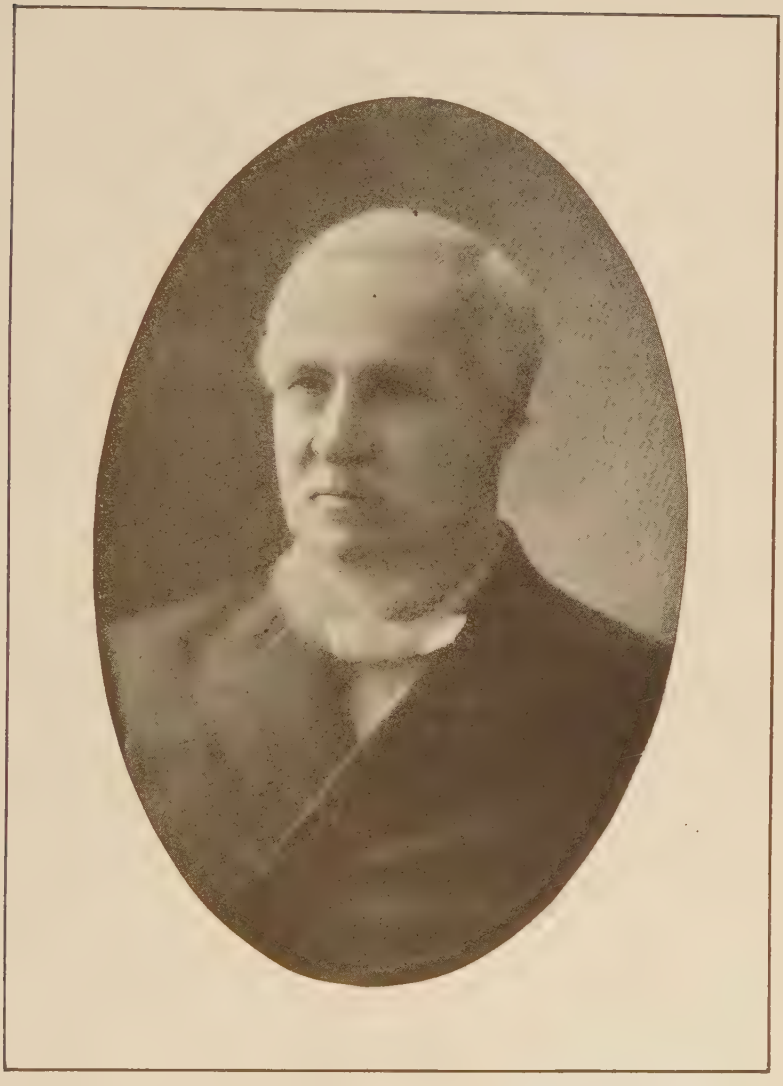
Editor of The Homiletic Review:

Let pastors try to turn their own sons into the ministry. A father who doesn't want his boy to be a minister isn't sincere in asking other men's sons.

Draw the boys to the services and to church work. Have a place and part for the children in the services.

Let the pastor talk to his boys on the street, and tell them he expects some of them to be ministers. The man who shows that he believes the ministry to be worth while will lead young men into it. Sidney Strong.

Oak Park, Ill.



WILLIAM MacLAREN, D.D., LL.D.,
EMERITUS PRESIDENT OF KNOX COLLEGE, TORONTO, CANADA.

[By an error we gave in the frontispiece of our July number the wrong portrait of Dr. MacLaren. The one we gave was a member of the same clan, and the name was nearly identical with that of the ex-president of Knox College.]

RECENT BOOKS

"A good book is the precious life-blood of a master-spirit embalmed and treasured up on purpose to a life beyond life."

PERSONALISM. By Borden Parker Bowne. Cloth, 12mo, ix+326 pp. Houghton, Mifflin & Co. $1.50, *net.*

The main value of this treatise, negatively, is the demonstration of the philosophical impossibility of impersonal causation; and, positively, the exposition of personality as the only intelligible cause. It is an answer to Positivism that refuses to recognize causation. Frederick Harrison insists that our experience is to be included among the facts, but Professor Bowne rightly insists that in experience the fundamental fact of personality is the causative sense. It is also an answer to all the materialistic philosophies, affirming that they can not even begin without the use of those causative conceptions that arise nowhere else save in the personal consciousness. So long as science is simply a statement of relations, successions, orderly arrangement, it is competent and useful, but whoever begins to explain or account for those relations, by assigning an origin, or positing an energy, either smuggles in terms and conceptions yielded only by the personal consciousness as causative, or uses a mere vocabulary that has no intelligible content, or becomes involved in such contradictions as are self-destructive.

Thus far Professor Bowne has added to the service he rendered to philosophy in his masterly work on Theism. There is no doubt that the intelligent energy focalized in the human volition is the only clue the human mind has to cause of any kind; and to make this one fundamental fact clear, over against the muddy speculations that grope elsewhere for a philosophy of causation, is to render a splendid service.

It will be regretted, however, that Professor Bowne has found it desirable to tie this philosophy of causation to a speculative idealism which does not belong to it by any necessity of clear thought. The idealism itself is uncertain, and wavers constantly between the affirmation and the denial of the reality of the cosmos. There is a doubt in the mind to the end of the book whether the author means to assert or deny that the universe we call "objective" has a true *objective* existence. At times he tells us it exists "only for our intelligence," which, if it means anything, means that it would not exist, and never would have existed, if there were no intelligence to construe it. In other passages he implies that there may be a true objective universe, but it may be very different to, say, an ant or an angel. As to yet other places in this book, one would fairly be justified in saying that the author denies the objective existence of anything, and reduces the universe to a process of personal consciousness.

Now, all this is no aid to the exposition of personalism, nor to the vindication of personal causation. A personal cause is a cause at all only because it causes some effect that is impersonal. Persons have the causative sense only in that they instantly distinguish cause from effect. It is more than probable that a person knows his effects just as instantly as he knows cause and causes. All effects produced by persons are objective, and their reality and existence stand exactly in the same case with cause and causes. We know that one *is*, just as well and on the same testimony as the other. When professor Bowne shows us that persons are invisible, that personality is unchanging at its center, he should also tell us that our only way of knowing this is by the dualistic process of knowing things visible and invisible and in the same knowing act; and things changeless and in flux by the same knowing process. It is very true that "apart from intelligence" there would be nothing known, but it is just as fundamental to say that apart from something to be known there would be no intelligence. Professor Bowne's uncertain attempt is part and parcel of the age-long and always futile effort to separate things that God originally joined together. It is possible to say that God alone exists, or that He once existed or some time will exist alone. But the affirmation is utterly barren. It has no meaning for our intelligence. For our intelligence, to act at all, there must be material not contained in it for it to act upon. If God can act in some other way, we have no possible clue to that other method. It is fruitless speculation. Nor is there any ground from which we can rationally deny the existence of a true objective universe that does not at the same time destroy every conception of a real intelligence that is supposed to know it. If the world must be interpreted in the mind, the mind can only act in a true objective sphere. Apart from such a sphere, it would be no more than a static point, without function, without true reality. Professor Bowne has not succeeded any better than his many predecessors in his vindication of pure idealism. If this part of his philosophy were accepted, moreover, his whole doctrine of personalism would fall to pieces. He is wise enough to acknowledge that we must be guided here by practical experience, and act and think *as if* there were a true objective universe, and he is unable to expound causation without showing that effects must be objective to the person causing them. His only refuge is, then, to repeat that this objectivity is "only for our intelligence," or intelligences like ours. The phrase is wholly insignificant. The question is, whether these things objectively exist, as we, in common sense, believe. If they change and lose identity, is there still objective existence *while they remain?* Must a thing be eternal and unchanging in order to exist? Professor Bowne reasons to that effect, but, in our judgment, the case is not made out. He raises acute difficultics with realism, and propounds hard problems, but those who can not solve them will yet continue to believe that they know the world cognized by the mind, as truly objective to the mind cognizing them. As theists, they will hold to God the Cause, and just as firmly to a universe truly objective to Him as effect. This philosophy will always be too stubborn for pure idealism to dislodge, merely because it is grounded in our fundamental consciousness.

THE AXIOMS OF RELIGION. By E. Y. Mullins, D.D., LL.D. Cloth, 12mo, 316 pp. American Baptist Pub. Society, Phila. $1.00, *net.*

What is the new test of denominationalism? This is the first question propounded by the author. The answer is not simply what has been done by the various Christian bodies, but rather their fitness for performing the service required of them by the needs of the present hour. The key to the book may be found in what Baptists are doing in this connection, and the reader soon finds in Dr. Mullins an able exponent of their tenets.

He commences by looking at denominationalism, first of all, in terms of the Kingdom of God, which, by the way, is the only conceivable test for members of the Church and for the Church at large.

That the personal relations between God and man makes the Kingdom a personal affair; that this relation of father and son is of an intimate and loving character; that the Father seeks to reveal himself to his children; and that Christ is the medium of that revelation, these ideas form the groundwork for the thought the author develops in succeeding chapters.

In his chapter on the "Historical Significance of the Baptists," the important truth which he emphasizes as the expression of one of the universal elements in Christianity, is the competency of the soul under God in religion, and that this competency is derived from the indwelling Christ and his Word; and also that this relationship is incompatible with ecclesiastical authority of any sort. The latter would not be conceded by many denominations. When the author seeks to elucidate this cardinal truth of Scripture and of life by affirming that in infant baptism and sponsorial or parental obedience the competency of the soul is thereby denied, and that there is an irrepressible conflict between the principle of justification by faith and infant baptism, we think he is traveling on debatable ground. Christianity is a religion that is spiritual in essence, and the test of life is not conformity to a certain form, or ceremony, or ordinance, or Church creed, but to the spiritual laws that hold sway and govern the members of Christ's Kingdom. Dr. Mullins informs us "that character in God is all we need to vindicate His sovereignty," to which all will subscribe; and, equally, does not character vindicate His subjects? We surely can stand a few more men like Edwards, Wesley, Brooks, Beecher, Robertson, Finney, and Moody, all of whom we are inclined to believe, received baptism as an act of consecration in infancy. In buttressing his argument for baptism by immersion, he says that: "The practical energies of Christianity can not be fruitfully guided without some external means of giving them distinctiveness and character" . . . and then adds that those who adhere to that do not take into account that the assumptions of Scripture are the most binding and fundamental of its contents. But on the ground of the soul's competency in religion, why may not the soul assume that one form as against some other symbolizes the essentials of vital and saving faith, and meets the requirements and spirit of the New Testament teaching.

The six axioms treated by the author are an outgrowth of the principle—the competency of the soul in religion under God, treated in a previous chapter. They are as follows:

The theological axiom: The holy and loving God has a right to be sovereign. The religious axiom: All souls have an equal right to direct access to God. The ecclesiastical axiom: All believers have a right to equal privileges in the Church. The moral axiom: To be responsible, man must be free. The religio-civic axiom: A free Church in a free State. The social axiom: Love your neighbor as yourself.

No reader can close this book without feeling under obligation to the author for producing a work that deservedly merits the attention of all seekers after truth.

THE NEW HOROSCOPE OF MISSIONS. By JAMES S. DENNIS, D.D. 8vo., 248 pp. Fleming H. Revell Company. $1.00, *net*.

Missions to non-Christian peoples are creating an enormous literature of their own, and this literature is already multitudinous in its categories. Realism, romance, travel, adventure, enterprise, heroism, biography geography, economics, apologetics, and industrialism are only a few of the factors of this vast missionary bibliography. This fresh contribution is noteworthy, not only as coming from the pen of an expert writer, but as constituting the first course of lectures on missions delivered at McCormick Theological Seminary on the John H. Converse foundation. The lectures are on (1) "A New World-Consciousness"; (2) "Strategic Aspects of the Missionary Outlook"; (3) "A New Cloud of Witnesses"; (4) "Fresh Annals of the Kingdom." "The Message of Christianity to Other Religions" is the topic of an appendix. The book belongs to the realistic category. It deals with achievements and with potentialities.

Were there any real need at this stage of history for an apology for foreign missions, this treatise might justly be appreciated as supplying it; but the purpose of the writer is more than apologetic. He aims at portraying an enlarged missionary outlook, manifested in the awakening world-consciousness of the Christian Churches, and the providential significance of the opportunity abroad. Dr. Dennis maintains that the moral uplift which missons are bringing to the nations, their value as a racial asset in the progress of mankind, their efficacy in hastening that reign of righteousness—individual, social, and national—for which the good of all ages have prayed and toiled, and the significant impulse to unity which they are giving, may all be included as clearly written in the scroll of destiny which the missionary progress of the twentieth century is swiftly unfolding before the vision of Christian faith and hope.

Dr. Dennis is both a thoughtful preterist and a reasonable optimist. He places the missionary outlook in the right perspective, because he comprehends the principles on which the Apostles proceeded initially to propagate the religion of Jesus. As was said at the Shanghai Centenary Missionary Conference, "We are to seek first the Kingdom of God; all organizations, even including the Church, are put secondary." Dr. Dennis perceives and insists that while the Church will be the center for influences which reach out and permeate all life, the Church will eventuate in something more substantial than itself, namely, the Kingdom of God. We are reminded that in recent times the idea of the Kingdom is displacing, in part at least, that of the Church. The great movements of reform, such as the abolition of slavery, while having their roots in the teaching of the Church, are largely conducted on extra-Church lines. Thus, in Japan and China, the Young Men's Christian Associations win a confidence and support that are not given to denominations.

PASSING PROTESTANTISM AND COMING CATHOLICISM. By NEWMAN SMYTH. Cloth, 12mo. 209 pp. Charles Scribner's Sons.

The sympathy of right-thinking men will be with Dr. Smyth's main plea in this book for a reunited Christendom. Few, moreover, will differ from him in the belief that such reunion will come to pass sooner or later. But this book will itself confirm to many the common conviction that any visible unity hoped for is to be expected only in some future, far-off day. Dr. Smyth himself is not far enough along in his vision to discern any program. He hopes much from the Modernist movement in the Roman Church; he approves the signs of a more fraternal attitude among the Protestant sects; and he thinks the key to the situation among Protestants may be in the hands of the Episcopal Church as best fitted to make the overtures. The uncertain note in the book concerns the meaning of this word "visible." Visible unity can not well mean less than a universal organization. If it is to be Episcopal, that must mean some kind of human au-

thority in government. Dr. Smyth seems inclined to some such idea, for he declares that spiritual unity already exists, and that we have only to make it "visible." If that means a better manifestation of Christian love engaged in common service for the world in Christ's name, then visible unity is a very simple matter. It exists and is at work already everywhere. But Dr. Smyth means more than this. He means a common central ecclesiastical authority, through which the whole Church on earth can act and speak. Probably it will be here that his book will be controverted. Still more will it be questioned whether episcopacy, or any other existing model, can offer a possible program for even beginning the realization of such a unity. Is the Christian world very near to being convinced of the value or utility of such a unity? Do many Protestants, for example, accept the statement approved by Dr. Smyth that the early Catholicism was the best program for preserving and propagating Christianity?

The book does no more than state the problem of a reunited Christendom, portray the obstacles in the way, and hint at some possible steps toward solution. Its most valuable portion is a very clear and luminous account of the Modernist movement in the Roman Church, including interesting sketches of the personalities and teachings of Father Tyrrell in England, Abbé Loisy in France, and Senator Fogazzaro in Italy. In general Dr. Smyth defines Modernism as "an endeavor of loyal Catholics to adapt the Roman Church to the thought and life of the modern world."

THE RELIGION OF A DEMOCRAT. By CHARLES ZUEBLIN. Cloth, 8vo, 192 pp. B. W. Huebsch. $1.00, *net*.

The author belongs to the left literary wing of religionists. Accordingly, he writes throughout his treatise in the accent of an insurgent against whatever seems to him to be in affinity with orthodoxy of any school. The dedication of the volume to Dr. Stanton Coit constitutes a sufficient imprimatur, identifying it at once with neology on the one hand, but with ethical heterodoxy on the other. Mr. Zueblin will attract many by his diction whom he will repel by the sentiment of which it is the vehicle. The book is constructed on the watertight compartment system, for the author gives us a series of monographs on those topics which he attempts to treat, and each of these might, with scarcely any modification, be published as an independent pamphlet. The subjects are great; and little chapters on great topics, however smartly written, are apt to create a sense of insufficiency. Mr. Zueblin begins his opening chapter with the observation that "the great paradox of modern thought is its limitless scope and the insignificance of the thinker." A thinker so fully conscious of this contrast shows courage indeed in undertaking, within the scope of a slight treatise, to formulate a scheme of religion. The chapters look significant, and thus the work answers aptly to the last words of the sentence quoted.

In the chapter on "Temperament and Personality," forming the initial section of the volume, the writer seems anxious to reduce the idea of religion to the lowest terms, but his expression of these terms is so nebulous that the reader is quickly lost in a haze of absolute uncertainty. And that haze is not luminous, like the morning mist of a Corot landscape; it simply damps all belief under clouds of doubt. And throughout his pages we can never locate the author at any definite standpoint. He maintains that "each personality is to have a religion of his own, stamped with the hall-mark of his individual temperament." This is certainly wild philosophy. It allows nothing for that "conservatism of values" which has been, of late years, so emphatically voiced by Hoffding and other able modern writers on the philosophy of religion. Mr. Zueblin's dictum would imply that in the whole heritage of religious thought there is nothing to which any individual should ascribe worth or value if his temperament dictates universal rejection of what others have thought or believed. This "Religion of a Democrat" would lay a very heavy burden on us all. It would not only compel us to build our own temple, but to make all the bricks with which to construct it, to dig our own clay, and to find our own straw. Unbelief is a tyrant task-master.

CORPUS SCHWENCKFELDIANORUM. Vol I. A Study of the Earliest Letters of Caspar Schwenckfeld von Ossig. Editor: CHESTER DAVID HARTRANFT, Hartford Theological Seminary. Associate Editors: OTTO BERNHARD SCHLUTTER, ELMER ELLSWORTH SCHULTZ JOHNSON, Hartford Theological Seminary. The Board of Publication of the Schwenckfelder Church, Norristown, Penna. Leipzig, Breitkopf & Hærtel, 1907.

To those acquainted with the enterprise of publishing the works of Schwenckfeld during the many years which have elapsed between its inception in 1884 and the present day, there is peculiar satisfaction in seeing this volume. Many of the friends of Dr. Hartranft and of the little body of American followers of Schwenckfeld have died without seeing it, and it did seem as if only the descendants of those who were the first subscribers would see the published results of Dr. Hartranft's work. It is an additional satisfaction that the start has been made with the correspondence, for it is in the letters of leaders that the best source of their opinions will be found.

Schwenckfeld is a name which awakens no memories like that of Luther. But among those who stood in close connection with the Reformation and contributed to ensure that movement, he has a first place. In these days much attention is paid to sources, and writers in all fields of history appeal to them. All serious students of the Reformation period will give this handsome edition of Schwenckfeld a warm welcome, and thank the generous American followers of Schwenckfeld for having made it possible financially, and Dr. Hartranft, for his remarkable devotion to it through so many years, giving up his position as president of Hartford Theological Seminary to collect and edit these works.

Within the limits of this notice no mention can be made of the works themselves, nor any critical remarks. Here just the contents of this volume are stated. We have first the "Advertisement," which details the steps which led to the publication, and surely, if ever a publication was divinely guided, this was; then comes Dr. Hartranft's "Introduction," which is only slightly biographical, but largely doctrinal. We are thus prepared for the perusal of the works. The general "Bibliography" which follows is only an outline, but full enough for its purpose. Thus we get to the works themselves. Judging from this volume, these are to be most elaborately set forth. The letters of this volume are called "documents," and each has its special bibliography, text, translation, study of its language, history, and theology. Seven such documents are here given. The volume closes with indexes of persons and places, texts, and patristic references. Surely this *Corpus* will be a monumental work, reflecting the greatest credit on all concerned.

NEW WORLDS FOR OLD. By H. G. WELLS. 333 pp. The Macmillan Company, New York. $1.50.

This is the latest of socialistic essays by the well-known writer of romances. He enters into the theory and eventual practise of socialistic, political, economic,

and moral ideals from every point of view. The underlying principle of the book is what the author calls "The Good-will in Man"—meaning by that phrase, the general and growing tendency of men to look upon each other as brothers, to be helped and befriended. This conception combats the theory of the individualists, according to which men will do their best only for the sake of gain—financial, political, or social. He contends that the present order of things is chaotic and unscientific; that socialism, with a well-ordered society, is scientific, and therefore eminently beneficial. The first main generalization of socialism, according to the author, is: "That the community as a whole should be responsible, and every individual in the community, married or single, parent or childless, should be responsible for the welfare and upbringing of every child born into that community." The second main generalization of socialism is: "That the community as a whole should be inalienably the owner and administrator of the land, of all raw material, of all values and resources accumulated from the past, and that all private property must be of a terminable nature, reverting to the community, and subject to the general welfare." On the basis of these two principles, the author assails and arraigns the present order of society as selfish and inefficient.

After having laid a basis for his air-castle, Mr. Wells answers a number of supposed objections to socialism, *e. g.*: "Would socialism destroy the home? Would it abolish all private property?" And then follow refutations of real objections, *e. g.*, that socialism is pure materialism, that it advocates free love, destroys parental authority, leads to vast public corruption, destroys incentive, efficiency, and freedom. This part of the book closes with a brief history of the development of socialistic theory and a description of the transition stages, from the individualistic to the socialistic system. The increased administrative duties will require men of larger ability along that line; the demand is to be supplied by the "building up of a great scientifically organized administrative machinery." And then follows a description of life in that new order of things, an order truly entrancing—according to the author.

A CRITICAL EXAMINATION OF SOCIALISM. By W. H. Mallock. 300 pp. Harper & Brothers. $2.00.

Socialism has ceased to be the dream of a few romancers and idealists; it has become the philosophical, economic, political, and even religious creed of millions. What is the reason for the spread of this doctrine? Is it the inherent merit of the theory? Is it the inability of the multitude to think clearly? Or is it the innate tendency of human nature to strive toward an ideal, altho unattainable, condition?

Mr. Mallock is not concerned with the last two questions, except by implication. He directs his examination of socialism solely to its claim as a better economic, political, religious, and moral system than we have at present. But that he does thoroughly, and deserves our gratitude.

The author takes up, seriatim, all of the important points involved in his problem. He shows how socialism came to lay claim to an ostensibly scientific character through the theory of Karl Marx concerning capital and labor, and gives an accurate summary of that view. He points out next the chief error of Marx in the latter's mission of "directive ability" as an important factor in production, and of capital as an implement of ability. He next discusses the repudiation of Marx on the part of modern socialists in the latter's implicit or explicit acknowledgment of directive ability as the principal cause of progress and of the increase in production. This admission produces a new difficulty for socialists. Under the present system, an able man strives to prove his ability because of the financial reward attached to superiority in the industrial world. Under the socialistic scheme, with its abolition of private property, such a reward would be out of the question. The result would be that there would be no motive for the able man to exert his ability and develop his talents. Society, however, could not make any progress without those special gifts, and would become stagnant. Mr. Mallock discusses the various attempts of socialists to remove that difficulty, but finds them insufficient.

As a piece of clear reasoning, brilliant exposition, and forceful representation, the book will be enjoyed both by friends and foes of socialism.

WANTED—A THEOLOGY. By Samuel T. Carter, D.D. 8vo, 144 pp. Funk & Wagnalls Company. 75 cents.

The majority of present-day persons would probably aver that we have already too many theologies and could willingly do with one less instead of one more. The author, however, does not claim to be an inventor, but a reconstructionist. He tells us how he has appealed to his Presbytery, to the Synod of New York, and to the General Assembly against the further acceptance of the scholastic theology. The appeal has had a wide publication, but there has been no ecclesiastical action upon it. Therefore, it seems right, says Dr. Carter, that he should take this further step, which he defines as a suggestion of "what is now believed by very many, and what might, with modifications, be substituted for an old and outworn creed, that does not commend itself to the convictions of a large number, and is repellent to a great many of the most thoughtful and earnest people." Dr. Carter does not present us with a new theology in definitions and in propositions. He simply seeks to show that "a new theology is wanted by the world more than anything else today," and he observes that the new theology wanted is the oldest theology of all, the theology of the mind and heart of God; the theology that fell so brightly and beautifully from the lips of the Lord Jesus; the theology of all the saints and sages of the world. The author's outlook is wide, for it leaves abundant scope for latitude of opinion. Thus, he says that the new theology would make room for a full discussion of two varieties of opinion on future punishment—an intermediate state and conditional immortality. The book is simply suggestive, not dogmatic.

THE CHURCH OF TO-DAY. By Joseph Henry Crooker. Cloth, 12mo, 176 pp. The Pilgrim Press, Boston. 75 cents, *net*.

This is practically a new note on an old theme. Not much attention has been paid, in late years, to the Church as an institution. This book will go far to convince its readers that it is time the subject were revived and the problems considered. The outstanding fact noted by the author is that while, in a way, religion grows in quantity and grows in quality, the Church as an Institution declines in both aspects. He insists that in the end religion can prosper only as a corporate life, and that the decline of the Church is a calamity that means the loss of effective religion also. None of the religious and quasi-religious organizations have shown themselves capable to supply the main things for which the Church specifically stands. The Church contributes the main, essential, and balancing power for life in all its departments, and as the needs and possibilities of life increase, the Church is all the more needed to interpret the more

complex and varied life and supply it with spiritual vitality. It is the only institution that has for its prime purpose the conserving and spreading of the influence of Jesus. It is the only institution that professes to deal with man's most fundamental needs.

The author is almost an alarmist in his concern about the decline of the Church. The features of this decline he sets forth with great clearness, and points out the inevitable consequences to the individual and to society. He calls upon men who believe in religion to support the Church, as great numbers of them are no longer doing, and he enforces the plea powerfully by showing the debt these men owe to the Church they have abandoned, and the results that must fall upon their children of the coming generation if the Church continues to lose its prestige.

There is less written here, perhaps, than should have been, about the inside defects that have alienated men from the Church, possibly because the author's intention was to appeal chiefly to the outsider, or because he desired to defend rather than to criticize the Church, and perhaps there has been too much criticism already.

Nevertheless, it may be doubted if such an appeal can have large results until the Church itself is considerably regenerated, and comes back to a simpler faith and a more spiritual life. The author has not wholly omitted this side of the problem, however, tho he holds that the outside man should stand by the Church and help to improve it.

The book is one that should be read by pastors and then handed to the outside man; the man who likes to have a church in the town, but never does anything for it himself.

INTERPRETATION OF THE BIBLE: A SHORT HISTORY. By George Holley Gilbert, Ph.D., D.D. 309 pp. The Macmillan Company. $1.25.

The interpretation of the Bible, like the Bible itself, has had a long and checkered history, and this volume deals in an interesting and lucid fashion with the salient features of that history. Beginning with the Jewish interpretation of the Old Testament, much of which is very properly described as a "monument of pathetic misinterpretation," the author passes on through Philo and the New Testament interpretation of the Old to the Fathers, and then in succession to the interpretation of the Middle Ages, of the Reformers, of the seventeenth and eighteenth centuries, and finally of our own day. It is pointed out how supreme Jesus is as an interpreter of the Old Testament, and how, quite in the spirit of Jesus, the best modern interpretation goes behind ecclesiastical and theological tradition direct to the facts of the revelation itself. The epoch-making work of Calvin is accorded its due meed of praise. Dr. Gilbert has a broad historical sympathy, which enables him to do justice to systems which do not commend themselves to modern scientific methods, but he leaves the reader in no doubt as to where his own sympathies lie. "The doctrine of infallibility," he says (p. 271), "has injured the Bible more than all the assaults of its profest enemies," and he characterizes the statement that Scripture is an *infallible* rule for the interpretation of Scripture as "an extreme and unwarrantable overstatement of an important exegetical principle" (p. 233). One can not read the book without a feeling of gratitude that the church is now being delivered from the barren exegetical methods which, for ages, hampered the interpretation of Jewish and Christian scholars, and is now entering upon an era of really vital and fruitful study.

STUDIES IN RELIGIOUS NURTURE. By A. B. Bunn Van Ormer. Cloth, 16mo, 291 pp. Lutheran Publication Society, Phila. $1.00.

The idea that all the phenomena of the child-world depend upon fixt laws and that those laws are the channels through which the Holy Spirit works, is the attitude the author holds every Christian worker should assume. That those laws are so little understood by the majority of Christian workers is one of the lamentable facts connected with Bible School work. Happily, the situation is not as bad as it used to be.

While the direct aim of the public schools is different from the Sunday-schools, yet there are some things which the Sunday-school can learn from the public school. The author points out two—namely, putting more stress upon the intellectual part of the work and the desire "to study its own problems." The weakness in the Sunday-school, he says, may be accounted for in part by the divorcement of Church activities from many of the interests of life; the absence of adults from the school; and failure to act out the truths that are taught. His plea for the doctrine of interest as a determinator of the curriculum is in line with the best pedagogical authorities, as is also the idea that there are some parts of the Bible that are more suitable for certain stages of the child-life than others. His utterance on the necessity of early religious instruction is a note that needs to be sounded far and wide.

The practise of giving honors as incentives to effort or good behavior is frowned upon by the author. While the practise is not one that commends itself generally to educators, there are circumstances, we believe, in which honors may be used without harm to the child.

The book plows a field over which many of recent years have made many furrows. To those who are not familiar with the steadily growing literature of which this book is a type, it will be welcomed for the light it throws upon the vital subject of religious nurture.

SERMONS IN SYNTAX; OR, STUDIES IN THE HEBREW TEXT. By Rev. John Adams, B.D. 228 pp. T. & T. Clark, Edinburgh. 4s. 6d., *net*.

A great deal has been done to bring the original text of the New Testament in direct contact with modern thought, literature, and homiletics. Such books as Trenili's "Synonyms of the New Testament," his "Parables" and "Miracles" opened a new era, fifty years ago, in popular and pulpit exposition of the gospels. Trenili was a scholar, but a literary scholar. His touch was light and his style graceful, and he had a fancy and imagination also. It strikes us that Mr. Adams has opened up a similar new field in Hebrew philology. He has made the Hebrew text attractive, full of life, interest, and meaning. Even those who have not kept up their Hebrew as they may have kept up their Greek and Latin, and have no more than the power to consult a Hebrew Grammar and a Hebrew lexicon, will derive aid and inspiration from this clever little work, which is full of suggestive scholarship, ingenious, sometimes brilliant, exegesis, and condensed learning. No better work could be found in the hands of a young preacher on his entrance from the theological seminary into the practical life of a preacher. Not the least valuable feature of the work is its summarized history of Hebrew scholarship, Jewish and Christian. This is followed by a brief but quite practical bibliography which represents a literature quite within reach of ordinary Hebraists.

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THE REV. F. B. MEYER, B.A., LONDON

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EDITORIAL COMMENT

"Every idea is a force, and therefore a commencement of an action."

The Pulpit in Politics

IN a strictly political fight it is well for the pulpit to be neutral, but when a moral question becomes the dominating issue it would not be true to its mission if it did not cause its influence to be felt. The fight now on in the Republican party in the State of New York is a case in point. There the party machine in the full blaze of day has allied itself with the race-track gamblers. On the other side, within the party stands Governor Hughes. The Governor in his campaign against race-track gambling has stirred the conscience of the entire nation. It should be a sad day for the Republican party of that State were it to proceed to put the political machine in opposition to this aroused sentiment; and the people will believe that it is doing this should it "turn down" Governor Hughes in the convention for renomination, for the people would believe that it "turned him down" because he fought the machine "down and out" in the race-track conflict.

In a conflict after this sort it is the duty of a clergyman to take part. A moral sentiment should never be trifled with. The sense of right and wrong grows visibly when the voter, in the whirl of politics, is compelled to discuss and choose sides on a moral question. It has grown many a cubit in a single campaign, as in the one that elected Lincoln. Then the clergy most bravely struck effective blows.

We trust that every preacher throughout the length and breadth of the State of New York will help to create public sentiment in favor of the renomination of Governor Hughes. He can do this by letting his views be known through the press of his town, and in his conversation; and when there is a question up for settlement, as is that now of gambling, he should not hesitate to speak his views courageously from the pulpit. Letters written by him to the members of the Legislature, and to the members of the nominating convention from his neighborhood, and to President Roosevelt, and the Presidential nominee of the nominating party would, it is likely, have much influence on the side of right.

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The Coming Election

The average American will go on his way through this political campaign without any grave fears for American institutions, whoever may win the election. Those who think that moral and social reforms have been moving rather too fast, and who fear the spirit of upheaval represented by Mr. Bryan, will find relief in the conservatism of the Republican candidate and of the elements that are gathering to support him. Those, on the other hand, who would continue and accelerate the great moral discontent, and who demand that the reforms shall be more rapidly completed, will doubtless find in Mr. Bryan a nearer embodiment of their ideas. But there is no question that the tides and currents representing, as we think they do, the unswerving providence of God, will be stronger than any President will be able to turn back. Mr. Roosevelt has in a fashion

been guiding these currents in our country, but Mr. Roosevelt did not create them. If Mr. Taft should be elected he will not be able, if he desired, to retard very much the march of the moral ideas that have grown in force and strenuousness so rapidly in the last few years. The one thing that many politicians and many business men alike have failed adequately to understand is that moral revolutions do not go backward. Even four years ago no party would have ventured to adopt the platforms of 1908, and no one believes they will be less progressive when four more have rolled by. We are never again likely to adjust ourselves to old conditions. It is for all of us to recognize that the world has changed, and to go on into the new light. The coming election may turn on the question as to which party and candidate best represents the new order that God is instituting in society. But, no matter how it issues, we are on the new path, and we shall not turn back. Great industrial combinations will more and more come under the control of the people, and they will be moralized by the applied conscience of this new day. Constitutions and courts will less and less be preferred to living men and the plain rights of the people. We shall go on to the time when a free people shall fully learn that they themselves are greater than constitutions, greater than precedents, greater than mere property. Some fundamental truths of democracy like these are penetrating the minds of millions.

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Criticism of the Courts

The newspapers have on various occasions, particularly in the recent Standard-Oil case, criticized the President for criticizing the courts. They do it themselves. It is rather humorous to see them denying him the right they freely use. As our First Citizen, he retains the rights of every citizen. In such criticisms, viewed collectively, two points are salient: (1) That the President indulges in intemperate or undignified criticism. As to this, we reserve our opinion. (2) That he has no right to criticize a coordinate branch of the Government. As to this, his critics have tript into a fallacy. Not every Federal court is coordinate with the Federal Executive. The lower Federal courts are subject to review by the Supreme Court. This alone, the head of the judicial powers, is coordinate with the Presidency, the head of the executive powers. Were the Supreme Court to censure a United States marshal, it would not be censuring a coordinate authority. On the same principle, the President is within his bounds in censuring a decision by an inferior Federal court. Whenever the President disputes a decision of the Supreme Court, and not till then, it will be time to reprove him for censuring a coordinate authority. In the present case his reprovers are not all disinterested. Had he criticized the court which imposed that fine of twenty-nine millions, many who now profess to be scandalized by his criticizing the court which reversed that judgment would have found no fault. It must not be forgotten that the absurdly low salaries allowed to Federal judges in the lower courts—lower than those of police magistrates in New York—do not always secure the highest legal talent. Occasions for deserved criticism are possible. Another fact demands emphasis here. So conservative a thinker as President Hadley, of Yale, in a recent lecture remarked on what he regarded as a sign of evil omen for the stability of our social system that the old-time popular confidence in our courts had become seriously weakened, especially in the interior States. Many thoughtful observers will agree with him. There is no danger of the courts getting too much criticism at present. The criticisms they have received from eminent members

of the bar and occupants of the bench justify the remark that nothing more urgently needs speedy reform than the present system of judicial procedure, so frequently operating for the defeat of justice.

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Moral Revival in Georgia

Signs of a moral crisis, which a few years ago were awakening the thoughtful to grave forebodings, are not altogether past, but are being rapidly superseded by increasing evidences of a moral revival. The rising tide which has swept away the drinking-saloon from large areas of the country is one of these. Another is the aroused determination in Georgia to abolish its inhuman and iniquitous system of leasing convicts to employers of labor for whatever selfish task-masters can get out of them. This system now nets the State $120 per man, with added profit from unjustly long sentences sometimes imposed, especially on negroes. This keeps the tax-rate down—a strong argument with sordid minds. But the rank abuses endured by the wretched "chain-gang" in turpentine camps and other places remote from the public eye have brought upon Georgia a wide reproach, to the gravity of which it is at length aroused. The present Democratic platform declares for a reformed prison-policy—the education and reformation of convicts, instead of money-making out of them. This happy change of front suggests two comments. The problem now before Georgia, whether her convicts are to be treated as an asset or as a liability, is simply one particular of the general problem which the moral revival is putting before the nation—whether the production of manhood or of money, of men or of things, of good or of goods, of humanity or of wealth, is the first concern of real democracy. All our social problems, as The Homiletic Review recently said, run back to this crucial question as the test of a rising or a falling State.

"Ill fares the land, to every ill a prey,
Where wealth accumulates, and men decay."

The other significant fact is that the moral awakening in Georgia issued from the pulpit. A sermon by Dr. John E. White, of Atlanta, on "The Cross and the Convict," raised a wave which roused the press, and roused pulpits throughout the State. Responsibility for the inhuman system, so contradictory to the spirit of the Cross, rests ultimately, said he, upon the pulpit and the pew. The same is true wherever evils and wrongs are flourishing amidst the apathy or cowardice of Christian people. The pulpits of Georgia have set an example of efficiency. "That is what the pulpit is for," says Pastor White. To press forward the moral revival throughout the land is the plain duty of the hour.

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Three Theological Periods

Among the greatest of the religious gatherings this summer was the recent General Methodist Conference at Baltimore. An address which created a deep impression was that delivered by the Rev. Dr. James Henderson, of Canada, concerning the type of preaching that prevails in the Canadian pulpit. Dr. Henderson maintains that there are four different types of preaching, corresponding to the four periods through which Methodism has passed in its evolution. They are also of general application. The birth-period of Methodism coincided with the age of a mighty revival which modified the spiritual and social conditions of Britain and America, a revival which swept like a conflagration over these countries, producing effects which had not been equaled since the days of primitive Christianity. Revivalism forms the distinctive feature of that age, and happily this type of preaching is still extant. Then

Methodism theologically passed into its formative period, when it was necessary to systematize teaching and to reduce spiritual experience to terms of the intellect. Many distinguished theologians arose, and many are still to be found in Methodism as it is. Afterward Methodism glided into the rhetorical period, and produced a galaxy of pulpit orators as bright as ever shone in the firmament of the Church. People were drawn as if by magnetism, from country and city, cabin and castle, field and forge, to listen spellbound to the preaching of such men as Newton, Beaumont, Arthur, Simpson, and Punshon. Here and there the rhetorical preacher is still to be heard. And now Methodism has passed into a new phase in its evolution. The tendency now is to move the emphasis from the emotional to the practical, and somewhat from the theological to the sociological. Says Dr. Henderson:

> We are now aiming at saving society as well as the individual, and to prepare our people for the known duties of the life that now is, as well as for the unknown destinies of that which is to come.

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Theology of the Gap

A KEEN Anglican writer on some present-day religious phenomena pertinently points out that much is being lost in the average teaching administered to children at home and in school in reference to the highest subjects. He considers that this is the resultant of continuity in the educational policy of half a century ago. This acute critic tells how he himself was told as a child many very serious and alarming things about God. Thus when a river rose and swept away stacks and sheep the disaster was ascribed to divine judgment upon sin in the village. It was taught that good crops were a reward to good men, but that a bad harvest was a retribution upon iniquity. In many quarters God is still, for many minds, what Aubrey Moore calls an "occasional visitor." Most reasonably is it complained that this theology of the gap and of the missing link in natural process is still in vogue, and that it constitutes part of the stock of even some highly placed theological authorities. For instance, a speaker in one of the sections of the Pan-Anglican meetings asserted that in order to overcome agnosticism the preacher must emphasize the fact that twice in the history of the world God had definitely intervened, the two interpolations of divine action being the delivery of the Decalog and the Incarnation. Such a statement as this is naturally causing animated controversy, since it eliminates the providence of God almost entirely from mundane experience. Preachers generally will be more careful concerning their treatment of so abstruse a topic as that involved in the doctrines of omnipresence and immanence, seeing that we are face to face with a universe far more complex than the human mind can even approximately realize.

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The Pan-Anglican Congress

As the fifth of such historical conferences, the recent Pan-Anglican Congress will be remembered as the most important of them all, if only for one of its characteristics. Its unique feature was the bold expression by some of the ablest prelates of their aspiration after reunion—not, as emphasized on former occasions, reunion with the Roman and Greek communions, but with the great Free Churches of divided Protestantism. The Conference, in which over 900 delegates from all parts of the earth took part, and which lasted from June 15th to June 24th, was followed by a more exclusive gathering. Until August 8th Anglican prelates assembled day after day to the number of 250 at Lambeth Palace. The proceedings being strictly private, the discus-

sions were not reported, but it is known that this same topic of Protestant Reunion was dealt with in a scheme brought forward by the Archbishop of Melbourne. Speaking generally, the great Pan-Anglican Congress was distinguished by the larger clerical outlook which it betokened. The great program included a truly bewildering variety of subjects indicated for debate, and many of these occasioned really animated discussion. Ecclesiology was formerly in the front. In this Congress it was absolutely superseded by sociology. Sweated industry, Christianity applied to economics, the liquor trade, gambling, speculation, humanity to native races, the status of women, housing and family life, and settlements among the masses were taken up with unprecedented eagerness. Ritual and ceremonial, once so absorbing, were ignored, revolutionary as the omission was in such an assembly. The talented widow of the learned late Bishop of London, Dr. Creighton, has asked in the press, "What is to come after the Pan-Anglican Congress?" Many others are echoing the query. The Congress was justly styled "a living thing," and plans are being considered by which in some way to keep alive the zeal which has been aroused. Never has a Pan-Anglican assembly been either so harmonious or so enthusiastic.

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American Institute Studies

In our August number we give a tentative outline of a new course of lessons on current topics prepared by the American Institute of Social Service, under the direct supervision of Dr. Josiah Strong. This study course has been planned to meet the needs of men's and women's clubs, adult Bible classes, and other Church organizations. An exposition of the lesson will appear each month in The Homiletic Review and also in a monthly publication of the Institute called *The Gospel of the Kingdom*, price five cents per copy, or fifty cents per year. These lessons are not intended to supersede any existing system, but rather to meet the constantly growing need—a need which it is imperative upon the Church to meet—of giving to the religious life of the community first-hand knowledge of questions that directly relate to the individual and the community. The conditions that confront us to-day can not be understood, nor its problems solved until the individual becomes acquainted with the facts. These lessons will be based on Bible truth and will supply the data necessary to a right understanding of the various topics presented. The life and teachings of Jesus will furnish the end and aim.

The fact that the course has met with such gratifying results thus far may be attributed in part at least to the fact that the studies deal with questions not remote, but near to the life of the people.

A writer in the New York *Times Saturday Review* says she has found in an ancient Sanskrit proverb a saying which is rightly rendered in these words, "All we hold in our cold, dead hand is what we have given away." These are the words of Joaquin Miller in that choice little poem of his on Peter Cooper. But, after all, who is original? The same thought is distantly suggested in the familiar epitaph of Earl Edwards, "What we gave we have; what we spent we had; what we left, we lost." So it is. Even Wyclif antedates Lincoln's immortal speech at Gettysburg, "This Bible is for the government of the people, by the people, and for the people"; and did not Goethe tell us that, "If everything he had got from others was stricken out of his works not a dozen pages would remain"? The ability of great men to remember in advance often surprizes us.

The practise of mesmerism has been forbidden among the followers of Mrs. Eddy by a rule providing for discipline or for expulsion of any member who "mentally malpractises." Between papal encyclicals and oracles from Boston there seems to be nothing left to us but ordinary Christianity.

JOHN HENRY NEWMAN AND THE OXFORD MOVEMENT

Samuel McComb, D.D., Boston.

In order to understand the forces, religious and ecclesiastical, at present operative in the English-speaking world, we must know the history of a movement that has profoundly influenced the spiritual life of England and America during the past seventy years. It is variously called: the Oxford movement, from the place of its origin; the Anglo-Catholic, from the principles which it represented; the Tractarian, from the humble agencies by which it made a noise in the world; and it has been nicknamed Puseyism from its most consistent and unflagging champion. Since the Reformation no more striking and powerful phenomenon has appeared in the history of English Christianity. For good and for evil, it has shaped to a large extent Anglican religion, and even where most repudiated it has left the marks of its presence; and with whatever modification, it still lives and claims to be the most adequate exponent of the Christian faith.

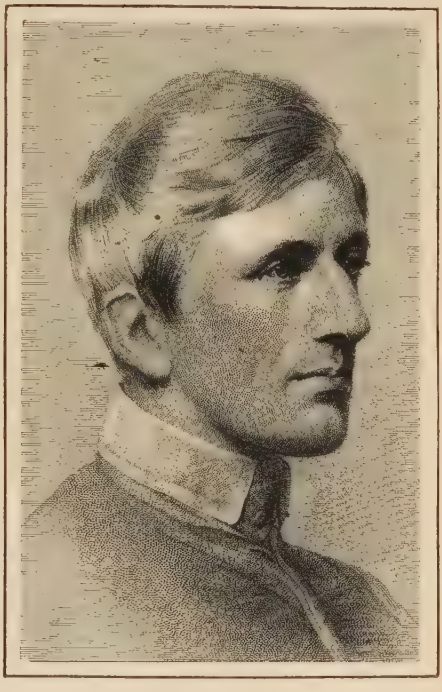
I propose, then, to sketch the various stages of its evolution, to make clear the significance of its great protagonist, John Henry Newman, and to estimate its contribution to religious thought and life.

We have seen the path taken by Coleridge in his reaction against the doctrinaire formalism of the eighteenth century. He appealed, not to authority, but to man's spiritual nature, and on that basis sought to build a religious philosophy. We have now to trace the history of a movement which was a kind of secondary offshoot of that larger European spiritual revival associated with such names as Coleridge, Wilberforce, Chateaubriand, Schleiermacher, and Arnold. The French Revolution had brought about this shaking of the dry bones of religious and intellectual life. That England needed some goad to stir it out of its torpor may be inferred from the fact that Oxford in those days spent its time in discussing whether Napoleon or Rome was Antichrist. On the political side, the French Revolution roused among the various peoples the sense of nationality. England shared in this feeling, and under its inspiration determined to do away with ancient abuses in Church and State. Parliament was reformed in 1829. Up to that time it had been the monopoly of the Church-of-England laity; from that time it has been national and secular. The cry of the hour was for reform. The first Reform Bill was thrown out by the House of Lords, with the result that the bishops became an object of popular detestation, and the cry went up for their expulsion from Parliament. The country seemed within measurable distance of revolution, and the Church was in great danger of going down before the storm. Ten Irish bishoprics had been suppressed with serious detriment, it was believed, to the doctrine of apostolic succession. The blood of every ecclesiastical Tory was stirred in spite of the fact that the Irish episcopal establishment was a scandal of appalling magnitude. "There is no abuse like it," said Sydney Smith, "in all Europe, in all Asia, in all the discovered parts of Africa, and in all we have ever heard of Timbuctoo." It was proposed to nationalize the Church as well as the Parliament. Men thought that she must either be nationalized or perish. Inside the Church, the high and dry men—"the three-bottle orthodox," as they were called, looked on in helpless anger. They regarded "the Church as part of the British constitution, Methodism a crime, the Prayer-book as an act of Parliament which only folly or disloyalty could quarrel with." The Evangelicals had passed the zenith of

their glory, were wedded to their shibboleths, and on their platform no defense could be made. It is at this point the first beginnings of the Oxford School appear. A few earnest, high-minded men, thrown together in academic work, felt that if the Church was to be saved, there was need of a second Reformation. They proposed not a new doctrine, but the reaffirmation of an old—the theology of the seventeenth-century divines, Hooker, Laud, and Jeremy Taylor. The formal commencement of the movement is marked by the famous sermon of John Keble on "National Apostasy," delivered in the University Church from the text 1 Sam. xii. 23, "As for me, God forbid that I should sin against the Lord in ceasing to pray for you." The apostasy of which Israel was guilty in the time of Samuel was their demand for a king, like other nations about them; the apostasy of England lay in the reformed Parliament with its Jews, Turks, infidels, and Methodists. To attempt to reform the Church by the abolition of unnecessary bishoprics was to touch the Ark of God, and meant sacrilege. But Keble, while formally inaugurating the movement by his sermon and helping it strongly by his "Christian Year," published in 1827, could never have played the part of real leader. His sympathies were too narrow; his mind too prejudiced. He regarded liberalism as the early Fathers regarded heresy, not merely as an aberration from the truth, but as the fruit of a wicked spirit. It has been well said: "For some men the Church of England is too small; for others it is too large; it exactly fitted John Keble."

Keble's intimate friend, the short-lived genius Hurrell Froude, brought Keble and Newman together in 1828. Newman says: "He (Froude) taught me to look with admiration toward the Church of Rome, and in the same degree to dislike the Reformation. He fixt deep in me the idea of devotion to the Blessed Virgin, and he led me gradually to believe in the Real Presence."

In 1835 Pusey joined the movement. His history was a curious one. Destined to be the great champion of reaction and ecclesiasticism, he appears first on the theologic stage as the advocate of rational inquiry and the rights



JOHN HENRY NEWMAN,
Born 1801, Died 1890.

of Biblical science. Hugh James Rose had published an attack on "German Theology," lumping together all German theologians and branding them with the name "infidel." Pusey replied to Rose, defending to some extent German theology, and pointing out the good it had achieved while lamenting the rationalistic or antisupernatural bias it had displayed. Of course, Pusey was denounced as a theological liberal. But about 1835 his liberalism, such as it was, disappeared; the Germans became heretics in his eyes, without divine grace because without the divine order of bishops. In 1841 L.

published a retractation of his views on inspiration. Much that he had said was explained away in a letter to Mr. Rose. Nevertheless, his biographer admits that Germany had influenced Pusey's youthful mind; but apologizes for him on the ground that he did not fully realize the meaning of certain ideas which he afterward outgrew.

Powerful as was the impetus given the movement by Froude, Keble, and Pusey, its real hero was John Henry Newman. In him the whole interest of the drama centers, and when he leaves the stage the glamour dies away, and our attention flags. Of all the great men of religion in the nineteenth century he is not the greatest, but he is the most fascinating. His charm once felt can never be wholly thrown off. What is the secret which seems to put Newman by himself and make him something of a spiritual enigma? He was the subtlest of dialecticians, and an intellectual conjurer, but, as has been remarked, "the man of judicial temper knows that the platform on which he stands, and the apparently simple, tho really complex, paraphernalia which he brought with him at the beginning of the performance are genuinely significant features of it all. The whole thing is implicit in them." But if it is not his dialectic skill that is the source of the fascination he exerted over the English mind, what is it? Doubtless the utter unselfishness, high spirituality, and pathetic tenderness that marked his life go far to explain his power. Another element in his influence was the spiritual romance of his career. Beginning life as a Calvinist, he completes the circle and closes his history as a cardinal of the Roman Church. We are held spellbound as we read the story of his inner life disclosed in the "Apologia," a book which will take its place with Augustine's "Confessions" as a masterpiece of spiritual delineation. His career bears the stamp of unity and consistency created by the pursuit of a high ideal. From first to last his one craving is for a final authority in religion to tell him what he ought to believe about God and the other world. We catch an echo of his deepest desire in a sentence which he puts into the mouth of the hero of his story "Loss and Gain": "What a comfort it would be to know beyond doubt what to believe about God and how to worship Him." He began his theological reflection with the evangelical tradition of the Bible as the source of authority; but his penetrating intellect soon saw that the Bible was not a book, but a literature, presenting truth in life, not in formal dogma. Who, then, was to interpret the Bible? At first he conceived antiquity to be the true judge of Scripture, and antiquity was reflected in the Anglican divines of the seventeenth century. Then he saw that what he was really resting on was a consensus of dead authorities, whereas what he needed was a living voice, a present guide. And Rome turned out to be the only claimant to such high functions; and to Rome he was compelled to go.

Newman was elected fellow of Oriel in 1823, and in 1826 he was made vicar of St. Mary's—a combined parish and University church. In 1832 he went on a foreign tour, during which he was haunted with thoughts of the church at home. Like Napoleon, he felt himself a man of destiny, called of Heaven to confront the lusts of darkness, namely, the Liberals. The Sunday following his return was the day of Keble's sermon. Newman and his friends felt that some concerted action ought to be taken. The Church had been corrupted by popular Protestantism with its appeal to the Bible only; she must be freed from these errors, purged of the liberal views, and restored after the primitive model. The Anglican Church was Christ's true and only Church in England, just as Rome was in Europe, and the Greek Church in Russia. All had erred and all ought to get back to

the fourth and fifth centuries as the true standard of life and thought. The idea of embodying these thoughts in a series of "Tracts for the Times" came to Newman. Some one has said that they ought to have been called "Tracts Against the Times." They were addrest, not to the humbler classes, as was the custom among the Methodists, but to the clergy, calling on them to realize the glory of their commission, the mysterious powers conferred on them in ordination. The great need of the age was to proclaim the doctrine of apostolic succession, the doctrine, namely, that Christ gave His Spirit to the apostles, they in turn laid their hands on those who should succeed them, and these again on others, and so grace has been transmitted from age to age to the present bishops. The relation of the Anglican Church to Romanists, Scotch Presbyterians, and Nonconformists was set forth. The Presbyterians were compared to the apostate kingdom, which revolted under Jeroboam; they were the Samaritans. The Church were the Jews, the loyal people of God. As for Methodists, they were simply sinners, for dissent is sin. The Church is the way to eternal life; to break its unity is sin and schism.

The "Tracts" are hard and dull reading to-day. As we try to follow their argumentation we wonder how they could have stirred as deeply as they did the theological waters of England; yet they filled a distinct want. Man needed a theory, popularly intelligible, in which the Church could be defended against the attacks of Dissenters and Indifferentists. Here was one ready-made and apparently in line with the older Anglicanism. It appealed to the deep-seated conservatism of the Englishman. Then, again, men were attracted by the high claims set up for their order. The ministry seemed to take on a new glory, to recall the freshness, the power, the spiritual exaltation of the age of martyrs and apologists. Hence great numbers were swept away with the flowing tide, and they not the least thoughtful and earnest. As the "Tracts" proceeded they gradually lost their anti-Roman tone: the image of a grander and a more imperial Church than the Anglican was looming up before the eyes of the writers. Then came Tract No. 90 written by Newman, and with it the explosion that marked the beginning of the end. With marvelous subtlety he tried to prove that the Thirty-nine Articles were patient of a Roman-Catholic sense, that tho drawn up to establish Protestantism, they do not condemn authoritative Roman teaching, but only certain absurd opinions prevalent at the time and repudiated by the Roman Church. To say that this tract created a sensation is to put it mildly. The Protestantism which, however disguised, lies close to the heart of England, was thoroughly aroused; the bishops were frightened; the University thundered its condemnation, and the then bishop of Oxford, "Dick Bagot," as he was familiarly called, asked Newman to stop the series. Tho Newman obeyed his bishop, the excitement spread. The air was thick with pamphlets, now attacking, now defending No. 90. Much of the opposition was no doubt the sort that panic breeds. Average Englishmen were told that they ought to go back to the Fathers for their religion, but what did they know about the Fathers except that they were connected in some way with popery, and "they protested and screamed and kicked against going back to them for any purpose whatever." The liberal theologians were carried away with indignation at what seemed to them evasion and shuffling. "No Chinese juggler," said Julius Hare, "no Indian tumbler can surpass him. He will whirl around a wheel and then balance himself on his little finger."

Meantime Newman's preaching from the University pulpit was sounding a high spiritual note. It is in his sermons

that the ethical and religious motives of the revival appear. These sermons captivated his contemporaries. One who heard him says that his words were like a message from the other world or like the utterance of a primitive saint permitted to revisit the world of living men. The hearer felt that he was in contact with reality, far away from the common religious morality of the time, with its hollowness and artificiality. Souls were stirred and hearts melted as the preacher sounded the depths of human experience, or uplifted the cross as the measure of the world, or made the invisible world the sublimest of certainties. A movement with which such preaching was identified might well gain the sympathy and toleration of the most hostile.

But the force of logic and circumstance closed Newman's mouth as a preacher. In 1839, as he says, "a ghost had appeared." It was destined to haunt him for five years. Was the Church of England Christ's Church in the sense of Newman's principles? For a time the ghost was laid by invoking the thought that Rome had corrupted primitive doctrine, whereas the Church of England was apostolic. But the ghost returned. The idea of catholicity overbore that of apostolicity; the English Church might be ancient and apostolic, but the Church was one and the question was: How could the Church of England have the true apostolic descent and the Church of Rome have it as well? Apostolic succession is an outward traceable fact, or it is nothing. Now Newman believed that the Anglican Church was in the true succession because it was Catholic. But if Catholic it will speak with a Catholic voice; it will agree with the old Church doctrines. He had tried in Tract 90 to make the Church of England speak with a Catholic voice, and his own bishop told him that he had made the Articles mean "anything or nothing." His theory then had broken down. Yet still there were points of doctrine, such as the honors paid to the Blessed Virgin, that gave him pause when he thought of Rome. These were, however, found to be warranted by the law of development, and nothing now stood in the way. He entered the Church of Rome in 1845, and in 1846 left Oxford, not to see it again for thirty years.

The question has often been asked: Why was it that, with all Newman's power and influence, he failed to carry with him the bulk of his followers? Many reasons might be given. One is that Englishmen have a rooted distrust of men of genius. They will admire them, cheer them, load them with honors, but they will not follow them to the utmost consequences of their doctrines. Englishmen admired Gladstone and Beaconsfield, but they did not trust them. Again, Newman was in earnest with his principles. He scorned compromises and regarded with contempt "the safe men who guide the Church through the channel of No-meaning, between the Scylla and Charybdis of Aye and No."

In appealing to the High-churchmen of the seventeenth century, he forgot that there were other schools of thought in the Church, and that the existing condition of things was a compromise. He forgot, too, that the seventeenth-century men appealed to the Fathers up to a certain point; beyond that they fell back upon the Bible. In other words, while Newman wanted one rule of faith, they had two—the Bible and tradition. And the average Anglican saw no incongruity in striking the balance between the two authorities. Newman's appeal to the necessities of logic was met by an appeal to common sense and the facts of history. If logic contradicted these, then so much the worse for logic.

With the disappearance of the great protagonist from the stage, the movement passed under the leadership of Pusey, assisted by Keble and Isaac

Williams. Pusey maintained to the end of his life that Anglican doctrines were identical with Roman, and that both were identical with primitive Christianity. He embodies all the reactionary, unhistorical, and obscurantist forces of the century, finding rest in beliefs repudiated by the age to which he belonged. He fought "The Essays and Reviews" in company with the hated Evangelicals. The leader of the Evangelicals, the Earl of Shaftesbury, wrote to him: "Time, space, and divergent opinions have separated us for many years. We will fight about these another day; in this we must contend earnestly for the faith once delivered to the saints; and it must be done together now." He fought Colenso's views on the Pentateuch, and defended positions as to the Holy Scriptures long since abandoned even in Oxford itself. In 1865 he published his famous "Eirenicon," which was practically Tract No. 90 over again, as the basis of union with Rome. He condemned, however, "Mary-worship." The Vatican replied by putting Pusey's book on the Index of prohibited works, and—unkindest cut of all—condemned it in company with two books written by liberal theologians, one of these books, "Ecce Homo," being especially detested by Pusey. As a contemporary writer remarks, "the Vatican crucified poor Pusey between two thieves." Accredited Roman-Catholic writers convicted him of the most flagrant Protestantism. He was a man, they said, without faith because he exercised private judgment on decrees of councils and on the early Fathers. When Dean Stanley visited Pope Pius IX. in 1863 he was charged to give Pusey a message. "When you meet him," said the pope, "give him this message from me—that I compare him to a bell which always sounds to invite the faithful to Church, but itself always remains outside."

The Tractarian movement would have utterly broken down but for the rise of a party with which Pusey had little to do—the ritualistic school. The early Tractarians had no taste for ritual. At most, the music was improved and public worship gained in dignity and solemnity; but gradually with the growth of a Romeward tendency, a desire arose for bringing the ritual into closer harmony with Roman usage. A weekly paper was established to propagate ritualistic ideas. Many clergymen came into conflict with their bishops, and were put in prison for refusing to obey them. The result was inevitable: the movement grew and the imprisoned priests became holy martyrs in the sacred cause of religion. At the present moment in England a large party teach energetically non-communicating attendance, fasting communion, and compulsory confession. In many churches the lessons are so read that they can be no more understood than if they were in Latin, two prayers are gabbled as tho they were heathen incantations, and such doctrines as purgatory and the invocation of saints are openly defended. An extreme section of the ritualistic school teaches that the Roman-Catholic Church is the one true authority in religion, while York and Canterbury are simply two provinces temporarily and accidentally severed from the obedience of the Holy See. Hence these clerics are in the anomalous position of professing to follow the dictates of the Catholic Church while refusing to submit to her living authority. On the other hand, the men of intellect among the Tractarians have sought to come to terms with modern knowledge. Newman and his friends believed in the Bible as interpreted by the early Fathers as the basis of religious authority. To them the Bible was infallible. The latest product of the school has abandoned all this and has surrendered to the liberalism which Newman regarded as his lifelong enemy. "Only leave us the doctrine of apostolic succession," say the Neo-Tractarians,

"and you are free to deal with the Old Testament as you will; nay, even the New Testament is open, within limits, to critical inquiry." But criticism and absolutism in any form are incompatible, and "Lux Mundi" is at best only a half-way house, a temporary shelter for a distrest faith. Meantime, as regards the doctrine of apostolic succession, the modern Tractarian is between the devil and the deep sea: on the one hand German scholarship is undermining the traditional foundations on which the doctrine reposes, and on the other, the Church of Rome has by a bill published in September, 1896, declared Anglican orders to have been from the first, and to continue still, altogether invalid and utterly void, and Anglican bishops to be usurpers of the seat of the apostles, cut off from the communion of the Catholic Church, and therefore in sin and schism. And here for the present the history of the Oxford movement ends.

We may now ask what contribution has it made to the religious life and thought of our time?

1. It inspired English religion with a new spirit. The Church was sunk in worldliness and sloth. The average clergyman, while standing for much that was excellent, could hardly be called a religious enthusiast. The age of the Tracts was the age of the fox-hunting parson, the pluralist, the absentee, the diner at rich men's tables, the friend of the aristocrat and the worldling, not the friend of publicans and sinners. It was the age of dreary, lifeless services, of neglected and ruined churches, of sermons that embalmed the deadest of dead divinity. All that has been changed, and to-day, with all her faults, the Church of England lacks neither life nor aggressive energy. In a large measure, tho other causes have been at work which have affected all the churches, the new devotion and consecration must be traced to the Oxford movement.

2. It vindicated the Church as a spiritual, and not merely a civil organization. The doctrine of apostolic succession was no doubt deemed essential, but at bottom the leaders felt that the Church was called to loyalty to Christ in life and service. On behalf of an institution based on such a mechanical formula as apostolic succession one could scarcely die, but for the ideal of a Church consecrated to Christ and pledged to carry out His ideas one would even dare to die.

3. The idea of worship was revived. Every external attraction that beauty and taste can suggest has been used to make public worship solemn and edifying. The baldness and formlessness of Puritanism has been replaced by reverence, dignity, and solemn splendor. Of course, there have been, and there are, abuses which defeat the true end of all worship, but these must not be allowed to obscure the real service to religion which in this regard the movement contributed.

While acknowledging fully the good it has achieved, we must not shut our eyes to the mischief it has wrought and is still working. In the first place, its absolutism is unhistorical and unphilosophical. The modern world can not believe that the great interests of humanity or of the Christian revolution are bound up with the doctrines of episcopal succession and the fortunes of a visible and external institution. Nothing is more evident than the insularity and provincialism that mark the movement, especially in its earlier stages. Dean Stanley has said that the whole course of English religious history would have been changed had Newman known German. Not only did Newman and his party know nothing of German religious thought; they knew nothing of the religious movements in non-episcopal churches; they closed their eyes to the great discoveries of science which have been the glory of the nineteenth century, and they cared

nothing about the trend of philosophical discoveries going on around them. Hence their religion lost touch with reality and fact.

Then, again, its tendency to regard Christianity as a set of incomprehensible dogmas to be received as ecclesiastical authority reveals its retrograde spirit. It is the root-error of Newman's life to regard dogma as final and infallible. On the contrary, we must maintain that theology is the interpretation of experience, and new experiences require new ideas, more and more adequate interpretation.

Finally, by its undue pressure on faith it provoked a skeptical reaction. It has been said with truth that the movement cast its wrecks on every shore. A striking illustration is the case of Mark Pattison, the famous rector of Lincoln College. The devout son of an Evangelical clergyman, he became an ardent follower of Newman. He grew, as he says, into "an ultra-Puseyite." Reflection, reading, the growth of mental power led him to abandon Puseyism. "It dropt off me," he says, "as another husk which I had outgrown." His final position is indistinguishable from agnosticism. This is the nemesis of superstition. Deny in religion the rights of reason, and reason will sooner or later take her revenge.

THE LIGHT AND LAW OF THE CROSS

The Cross and its Interpretation

WILLIAM W. MCLANE, PH.D., D.D., NEW HAVEN, CONN.

THE cross is the symbol of the Christian faith. A material form as a symbol of an important fact is common among men. A ring as the symbol of marriage, a key transferred by one person to another as a symbol of the ownership of a house, a flag as a symbol of a nation, are common signs of great facts. The use of such signs is of ancient date. The first Christians found themselves surrounded by symbols of pagan mythology. Images of gods were painted on the walls of shops, graven on goblets and cups, and embossed on seal rings. The Christians, naturally, substituted for these, images significant of the facts of their faith. A shepherd bearing a lamb on his shoulder as a symbol of the Savior; a dove as the symbol of the Holy Spirit; a lyre as the symbol of spiritual joy; and an anchor as the symbol of the hope of immortality took the place of pagan imagery. Instead of a sword or a bow used as a sign by the followers of the god of war, the Christians who followed the Prince of peace made use of the sign of the cross. "This token was peculiarly common with them. It was the sign of blessing when they rose in the morning and when they retired at night, when they went out and when they came in; employed indeed in all the transactions of daily life. It was a sensible expression of the truly Christian idea, that all the transactions of Christians, as well as their whole life, should be sanctified by the faith in Christ." The cross, once rude—made of two wooden beams—cruel—the instrument by which malefactors were tortured—shameful—suggestive of a life of sin and a death of dishonor—was transformed and became the symbol of love, of holiness suffering for sin, of death which issues in triumphant life. This use of the cross as a symbol has continued until the present day. This cross gleaming in gold from the summit of cathedrals, suspended above the high altar of the church, worn on the rosary of monks and nuns, pendent as an ornament on the necklace of maidens and laid in flowers on the breast of the dead is; in all Christendom, the choicest and

the holiest symbol of the faith. The cross revealed in the Gospel story, recalled in the spectacular elevation of the host in the celebration of the mass, set forth suggestively in the sacramental supper, proclaimed in sermon and praised in song, is continually kept before the minds of men.

This could not continue to be, were it not that the cross is the material suggestion of a spiritual fact. The thought of men must penetrate beneath the symbol to the reality, beneath the physical to the spiritual, and beneath the transient to the permanent, if the truest knowledge and the greatest gain are to come to men through the cross. The cross may be interpreted in so external and superficial manner and in so artificial and unreal form that the spirit of it may remain unknown, and the power of it unfelt. All that was incidental in time, like the mode of Jesus's death, material in form, like the nails and spear, physical in quality, like the pains of the body, belongs to the language of incarnation by which God has revealed Himself to men, and is therefore transient. Of all this it must be said, "Christ once suffered for sins," "he died unto sin once." But all that is essential in its nature, spiritual in fact, moral in quality, belongs to the verities of heaven and of earth which endure. Of all this it must be said, Christ is "the Lamb slain from the foundation of the world," He is "the Lamb in the midst of the throne." The apprehension of the transient without the apprehension of the permanent robs the cross of much of its power.

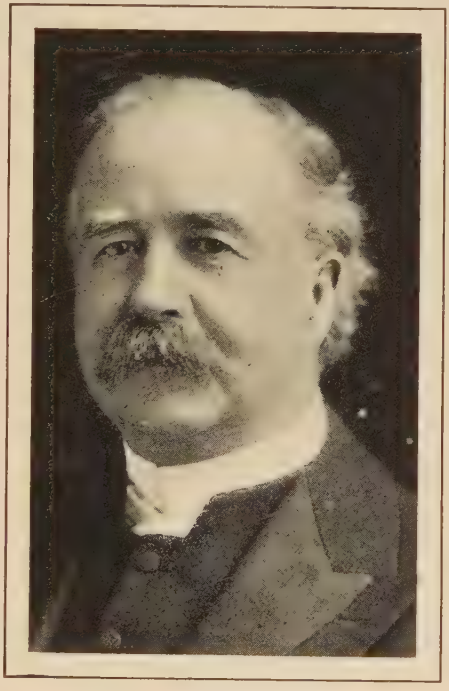
It is true that men are not saved by their intellectual philosophy of the means of salvation, but by their faith in the Savior. Men are not made Christian so much by thought as by trust. But it is equally true that the thought which a man entertains as to the means of his salvation is likely to have great influence in determining the practical results of his faith. There have been men who have believed that Jesus was the gift of God's love who have not themselves loved enough to give. There have been men who have believed that the sufferings of Jesus were a means of their forgiveness who have not themselves become forgiving. There have been men who have believed that Jesus bore their sins and suffered for them who have not been willing to have fellowship with Him in suffering to save others. Undoubtedly, Jesus most plainly taught that as the Father sent Him into the world so He would send His disciples into the world; that as He had loved them so they should love; that as they were forgiven so they should forgive; that as He suffered so they must suffer; that the disciple must be as his Master and the servant must be like his Lord. And yet there have been men who profest themselves disciples of Jesus, believing that His cross was the means of reconciling God and men, whose life has not been reconciled to the life of God as Jesus revealed that life. There have been men who have confest faith in Jesus who saved them by the cross who have not been crucified unto sin and have not grown into the likeness of Jesus. It may be that their theory of the way of salvation—even tho some who held the same theory received the spirit—left them free to hold a form of salvation as a philosophy which left them destitute of the power of the new life. At any rate, the interpretation of the cross must affect a man's use of the cross.

Men at first, very naturally, conceive of things in material and physical form. Physical suffering first gives men their conception of the condition and cause of suffering. Physical suffering overtakes a man—as when a stone falls from a cliff and strikes a passing traveler—because he is limited in knowledge or in power. If he

had known the danger, or if he had possest sufficient power, he could have averted the suffering. Physical suffering arises from disease, and is the result of some imperfection. It seems, therefore, as tho suffering shows limitation or imperfection of being. Therefore, men have said, God who is infinite and perfect can not suffer. They have said that the sufferings of Jesus pertained to His humanity and touched not the divinity in Him save as the divine nature served as an altar upon which the human was offered as a sacrifice. They overlooked the fact that in the sphere of moral life it is not weakness, but strength, which makes suffering possible. The more holy and loving a father is the more inevitable it is that he will suffer for a sinful son.

Men have interpreted and measured God by themselves in an unregenerate state. They have committed the mistake—not to say sin—of thinking He was altogether such a one as themselves. The first feeling of an injured man is anger, and the first impulse a desire for revenge. Men have interpreted God in like manner. They have said that God is angry with the sinner because sin is an offense to Him and that suffering is punishment inflicted to satisfy the anger of God. Its end is for God Himself and not for men or for society. Therefore, they have interpreted the sufferings of Christ in accordance with this idea, and have affirmed that those sufferings were a vicarious punishment endured to satisfy the anger or justice of God.

Men have interpreted the sufferings of Christ by ideas which they first exprest in deeds and then incorporated in words expressing those deeds. An angry man may be placated by a gift. A god may be placated by an offering. A sacrifice is a satisfaction for sin. So it came to pass that when Hebrew terminology was applied to the sufferings of Christ, and when men familiar with pagan ideas began to interpret the cross in terms of philosophical theory, they said Christ was sacrificed to placate the Father and to purchase salvation for sinful men. The habit of interpreting the cross by human conceptions and customs has given rise to several theories of atonement. Some early Christians who attempted to give a philosophical interpretation of the sufferings



WILLIAM W. M'LANE, PH.D., D.D.,
Author of "The Cross in the Light of To-day," etc.

of Christ fixt upon the word ransom—"*lutron*"—"loosing-money"—or the price paid to a captor to redeem a prisoner, as suggesting the object of those sufferings. They believed that man in his disobedience to God had been tempted and taken captive by Satan and, therefore, belonged unto him. As some price was commonly demanded by a king who had taken persons into captivity for their release, so the sufferings of Christ were the price paid to Satan for the release of men from his dominion.

Some later theologians conceiving of

the divine government after the analogy of the imperial government of Rome, wherein the sovereign has absolute power and his will makes right, wherein law is a command and penalty is a punishment inflicted from without which may be transferred to another than the guilty party or remitted, interpreted the sufferings of Christ as the sufferings of a substitute who bore the literal penalty of sin. They taught that Christ took the legal place of man, and became guilty by the actual imputation of the guilt of man's sin and suffered the punishment which was the penalty of man's transgression of the holy law.

Some others, shrinking from such bold assertion of substitution and of such transfer of guilt and punishment, said that the sufferings of Christ were a substituted penalty equivalent in moral and legal value to the punishment of sinners. The atonement was like the payment of a debt, not by the coin originally demanded, but by another coin of equal value—gold instead of silver—the life of Christ instead of the life of man.

Some, with the idea of chivalry in mind, interpreted the sufferings of Christ as a payment in the way of satisfaction to God's honor—as some payment must be rendered to a noble or a king whose honor had been offended. Every man owes obedience to God; this obedience is man's debt of honor to his Sovereign. Sin is failure to pay this debt. Sin, therefore, robs God of His rights. For this act of robbery reparation must be made. Justice demands satisfaction. This satisfaction is obtained by the punishment of the sinner. If punishment is remitted, and the sinner forgiven, some other satisfaction must be made which will be an adequate substitute for the punishment of the sinner. Man is powerless to render such satisfaction for himself and to discharge the debt incurred. The sufferings of Christ accepted in the place of the punishment of men are an adequate satisfaction to the honor of God. God's honor being satisfied, He is free to forgive the sins of men.

In recent years many theologians have laid the emphasis of the atonement upon the incarnation of the divine life and love in the person of Jesus, and the adequate expression in humanity of that conception of the evil of sin and shame of it and sorrow for it, and effort to put it away which corresponds to the holy love and righteous demands of God. This attitude to sin, this suffering for it, this death because of it, meets all the requirements of the divine nature as a condition of forgiving sin while maintaining righteousness, and, at the same time, is potent to persuade men to repentance and to win them to love. All the requirements of salvation, therefore, are fulfilled in Christ, both in His incarnation and in His fellowship with men, both in His obedience and in His passion.

Now, if any Christian disciple can best interpret the sufferings of Christ for himself by any one of these theories, and, if he by any such interpretation finds that his faith is confirmed, his love augmented and his will inspired to righteousness more than by any other interpretation, we should not quarrel with him because of his theory, even tho we may think that we could show him a more excellent way. A man's salvation depends upon his faith in Christ Himself, upon his love for Him, and upon his fellowship with Him, and not upon his intellectual attempt to explain to himself the method of this salvation. However, while this is true, it is equally true that any interpretation which may be foreign to the ideas of morality and justice commonly entertained by men may prevent their acceptance of the great fact itself, and any interpretation which commends the method of Christ's salvation to the common habit of

thought will tend to win men's faith in the salvation itself and their faith in the Savior.

Most of the above theories are unsatisfactory to many minds, and wholly unacceptable to many more because they are not in harmony with modern methods of thought. They conceive of the divine government as the counterpart of human government, and view the work of Christ in a legal, rather than a vital manner. Human governments, in the nature of the case, enact laws which become written statutes; they appoint penalties which are arbitrary punishments; their punishments may be transferred to the innocent, and satisfaction may be made for the guilty; and punishments, at the option of the governing power, may be remitted and the guilty may be pardoned. The divine government, however, differs, in the nature of the case, from human governments in that, strictly speaking, there are no statutes, no arbitrary penalties, no substituted punishments, but everything moves along vital lines. The laws of the divine government are, in reality, laws of life; punishments and rewards follow as vital consequences; penalities are not transferable; they are not remissible save as the sinner is recovered from his sins. The nervous disorder which follows drunkenness, the moral degradation which follows licentiousness, the loss of moral vision which follows falsehood, the spiritual darkness which follows unbelief result as vital consequences and can not be imputed or transferred to another person. There are moral impossibilities with God as well as with men. A righteous father can not transfer the guilt of a disobedient son to an obedient son. A righteous father can not punish the innocent for the guilty. Nor can God. In spiritual law, moving along moral lines, imputed sin and imputed righteousness are as impossible as imputed disease and imputed health. God must see things as they are. He cannot deny Himself.

Moreover, in nature and in life there is no such thing as a law like a human statute. There is no such thing as gravitation apart from bodies. The law of gravitation, so called, is but the method by which bodies act on each other. The law of chemical affinity is but the method or force by which certain substances are attracted to each other. Vital laws, likewise, are but the normal movements of vital forces. And what we call spiritual laws and moral laws are our expression of what the nature of God demands of the nature of man, or of what the nature of man demands of man himself or demands of his fellow man. In the matter also of the withdrawal of personal respect, the disfavor and the anger of man toward another who has sinned against him; or the wrath of God toward the sinner, this also is the natural, moral repulsion from the fellowship of love. Whatever may be the punishment of sin by incurring the displeasure of God, so far as this inheres in God Himself it is as natural a movement as the movement within the sinner himself which issues in moral degradation. In either case, neither the guilt nor the punishment is a transferable element.

Under the laws of life every soul must bear its own sin. Under these laws it is eternally true that the innocent can not bear the blame of the guilty, and the righteous can not suffer the punishment of the wicked. But it is equally true that under the laws of life, in so far as they are laws of love, the innocent bear the burden of shame and sorrow for the guilty, and the righteous suffer for the wicked. But it is one thing to suffer from selfishness and sin, it is another thing to suffer from love and holiness.

More than once I have heard, as a popular illustration, the statement that the cross was made by transverse

beams and that, had the beams been parallel there would have been no cross. And, in like manner, the human cross is made because the human will is contrary to the divine will, and that so soon as the human will coincides with the will of God there is no cross. However pretty this may be as a popular figure, nothing could be more opposed to the truth. Christ did not suffer upon the cross because He was opposed to the divine will, but because He was obedient to that will. Christ did not suffer because He had no faith in the Father, but because He had faith. Christ did not die because He disobeyed the divine law—which is love—but because He became obedient to that law even unto death. The sufferings of Christ, therefore, were the sufferings not of an unholy person, but of a holy person.

Punishment, in a moral universe in which moral beings are being trained in righteousness, is necessary for purposes of restraint and discipline and possible progress and the preservation of society, and, in its relation to the persons punished and the society of which they are a part, punishment is medicinal or surgical. Punishment, in this aspect, shows the effect of sin upon the sinner himself. The suffering of love, however, in which an innocent person suffers with and for a guilty person, shows the effect of sin upon another. Punishment when it lays hold of a man's conscience will restrain. Suffering in love for another, when it lays hold of that other's heart, will renew. Punishment may lead to reformation. Vicarious suffering for another's sin may lead to regeneration. This gives a standpoint from which to interpret the cross. The fundamental mistake which men of past times made lay in the fact that they cast the light of human passions and customs and laws upon the cross, and read its meanings by that light. What men should do is to let the light which shines from the cross fall upon their mind and heart and reveal God to them.

The two greatest facts of the Gospel are that "God so loved the world that he gave his only begotten Son"; and that "God was in Christ reconciling the world unto himself." The God whom no man hath seen the only begotten Son has declared. This declaration belongs as much to the cross as to any other part of the revelation made by Christ. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." Whatever, then, may be the relation of the cross to God Himself or to any ulterior purposes of His, in its relation to us the cross is the revelation of love. The cross must be interpreted accordingly.

THE POWER BEHIND THE THRONE

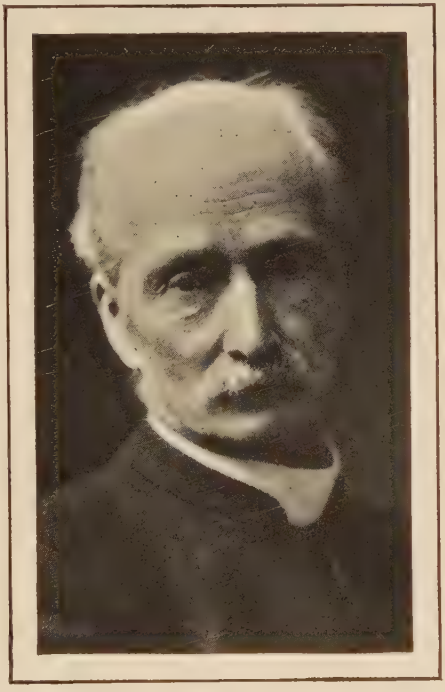
The Rev. F. W. Orde Ward, Eastbourne, England.

Writers seem unable to think out anything to the bitter end. However far they go in their reasonings, even the most hardened speculators stop short of the true end and content themselves with penultimate or only antepenultimate facts. To quote an example from an able author:

> Whatever we investigate, we find that its ultimate cause is Force. Force, in some shape or other, is the cause of all the phenomena of the universe; of everything, therefore, in the world which we inhabit. Such being so, we must admit that Peace, like everything else in the world, is ultimately caused by Force.

Probably most thinkers, without proper consideration, would agree at once. But whatever may be or may not be the ultimate cause of everything, assuredly it is not force. John Bright certainly knew better than this. The assumption constitutes one of those glib superficial sophistries, exprest in sonorous

words, habitually repeated by most people till it has attained the dimensions of a fundamental postulate which admits of no contradiction. The most dangerous fallacies are popular axioms of this kind. For, if it stands alone, force has absolutely no meaning, no message, no value, no might. Without intelligent guidance, unless directed by law and associated with mind, apart from definite thought behind it and beneath it and around it to administer the required leverage or impulse, it could and would do nothing of the very least service. And the explanation of the error lies here. Speculators who begin with force as their starting-point beg the question at the outset by treating it not as blind, brute force, as they ought. They read into it, they imply, they tacitly assume that infinite plus of spirit or intelligence which just makes all the difference in the world. Many writers quietly and solemnly, and perhaps quite unconsciously, invest this useful factor with the proportions of a personality, ascribe to it mental and even moral attributes, while they still hope to retain for it what they fondly imagine to be the grander dignity of mere materialism. It is surely obvious, on the faintest reflection, that force operating without control and without a master possesses no significance, and is utterly inconceivable. It has no place or part in a cosmos. For where order and balance and stress of tendency, in harmonious successions and coexistences, begin, there blind, brute, unregulated force ends. It may possibly find an appropriate province in some sphere of chaos, if such exists anywhere, as lord of misrule, but in the universe known to science and observed and interpreted by science, it can have no footing and no use. The wildest cataclysms and catastrophes of nature, in earthquakes and volcanoes and epidemics and inundations and cyclones, all happen inexorably according to law. And the philosopher who happens to fall a victim to one of these explosive or deadly outbreaks has the satisfaction of knowing that the seeming irregularity is yet awfully regular, and can console his last moments with the thought that science has long ago elucidated all, and he only points a moral and adorns a tale. His death marks no breach in the movement of the cosmos, and simply illustrates an extreme case for which there is ample provision in nature. The reckless rhetoric which asserts that this exquisite synthesis of matter and motion, the solar system, rests upon force alone as the final basis can not be entertained for a moment, and possesses no justification whatever. Take away from force its direction and destiny, and what remains? An unmeaning abstraction without a reference and without a goal. Force as an unconditioned and unrelated and undefined



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power, operating anyhow in the dark, conveys no significance to science. To interpret it we must express it in laws, and then we can not escape the entrance of some sort of utility. And when we once have recognized the presence of utility as a determining element, we admit constructively all that the most exacting idealist requires. Force can never be stated in terms of matter and motion, and nothing else. It demands a great deal more than the label of mere law; it continues undescribed and inexplicable till we introduce the factor of intelligence, and an intelligence with a pronounced ethical bias. Moral indifference does not exist in nature. Force that acts for the best possible in the circumstances which contain it bears an ethical, and not an unethical, character, however incipient or remote.

Again, to contend that society reposes on the rude bedrock of brute force, beyond which we can not go in our analysis of the constituents of society, seems as preposterous as the last misrepresentation which we have just exposed. The altar and the hearth, church and crown, may be buttressed by bayonets and ramparted within walls of steel; they may receive the protection of a thousand iron ships and feel themselves strong, or they may cower and tremble behind an army that for purposes of imperial defense is no better than Falstaff's ragged regiment; but behind the guns and the battalions lie the real bulwarks. These are the moral majesty, the religious reference, the high purpose, belief in the justice of the cause, the might of right, love, and loyalty and patriotism. They are the informing and inspiring energy, the kindling and quickening spirit. Purpose must have a moral sanction. The biggest and best-drilled armies would be absolutely and hopelessly powerless without some ethical or religious faith, however misguided that faith may be. Soldiers and sailors will never fight bravely or victoriously unless they have a conviction, however faint or disguised, that they are fighting the battles of their God. It is the idea, the thought, the belief behind the sword or the rifle that alone will send them on their conquering course. Bad causes, aggressions, encroachments, usurpations, and tyrannies do not prove the contrary. They must be somehow morally justified, tho but by warped consciences, before they can expect to triumph for their little time. Soldiers and sailors, as the Russians demonstrated in the recent war with Japan, will never be successful, and will only fight in half-hearted fashion, when satisfied that their cause is unjust. A falsehood, if it lasts for any length of time, endures merely because it has some admixture of truth which enables it to protract its existence. It lives in so far as it is true, and not because it is false. And thus it is with despotisms that have apparently reposed on brute strength and crushed out the very semblance of all liberty. The final appeal even here, the ultimate sanction, has not been mere force, but something ethical or something religious, however obscured by superstition and bigotry. When this foundation begins to go, when the suffering people perceive that autocracy rests on no intelligible right, and they are the miserable victims of decorated injustice and gilded crime, supported by perjured priestcraft, then we see the beginning of the end. Evolution works itself out in revolution by a bloody purging of the temple. The temporary triumph of injustice entrenched itself behind artificial and erroneous premises, but the sufferers did not perceive the error at first, and paid homage to what they imagined to be truth. They bowed the head and bent the knee, not to the masses of armed myrmidons, but to the religious ideal behind them all. They accepted their yoke, not because they were cowed and crushed by overwhelming pressure from without, but because they felt a far more imperative compulsion from within. Their faith was an illusion, no doubt, but it was an illusion that decked itself out in holy colors and assumed the proportions and the august appearance of morality. By way of conspicuous example, look at poor, bleeding, distracted, agonizing Russia now. To the loyal, patriotic Slav the Czar was not mere autocrat, but his religion, and so he submitted for centuries with a dumb, blind, childlike devotion, until, stript by stupendous failures, unmasked by repeated refusals to grant the most reasonable concessions, the glamour of ages melted in a moment, and the disenchanted Slav awoke to the sad and amazing discovery that his religion (his worship of the Czar) was only a gorgeous sham.

All through both Testaments the revelation is the same, the force of weakness with the moral plus and the weakness of force with the moral minus. God manifested Himself to all, and not only to Elijah, not in the "great and strong wind" which "rent the mountains and brake in pieces the rocks before the Lord," not in the "earthquake," and not in the "fire," but in the "still small voice." He accomplished evidently by deliberate preference His divine purposes and His most astonishing ends by the frail and feeble, clothed in the omnipotence of heavenly ethics. "A Syrian ready to perish was my father, and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty, and populous." It was by the few, the elect and select, the remnant, that God wrought His grandest deliverances. This explains Calvinism and the doctrine of predestination. The chosen vessels must be always and necessarily the reverse of numerous. Celestial selection operates as well as natural by an infallible cos-

mic law. Of all the nations, with their different competitive systems of morality and religion, existing in those early times with the Jews, these exhibited a faith which, in the ethical contest, would give them an advantage. The variations were preeminently favorable to the development in process of time of a world-wide teaching that could adapt itself without difficulty to any age and any place and any people. God, in a sense, has His favorites, just as nature has. They are races and individuals alike, such as the crucified race of the Jews and crucified individuals, the reformers and redeemers of all ages and countries. They are the souls best fitted to proclaim His Will and reflect it in their own character and conduct. And the Hebrews alone possest a perfect genius for spiritual religion. They were not artists, they were not men of science, they were not soldiers, they were not pioneers or conquerors, they were not builders of immortal edifices or makers of aqueducts and bridges and roads almost indestructible, they were not exponents of law that would lay its iron hold on all subsequent civilizations, they were not even at first merchant princes who elevated business to the breadth of statesmanship, whose lightest whisper shook the markets of the earth. No; but they suddenly emerged from their obscurity as something infinitely greater, as prophets who dreamed dreams and saw visions and interpreted the invisible. They announced a new and sublime ethic that right was the real might and God the universal Father. And in the mystery of suffering they recognized a divine element and the eternal shadow of the cross of Christ. Such men were naturally few. But the power of their preaching availed to leaven a whole nation, by instinct and choice and aptitude a nation of priests, with their spiritual cravings, when Church and State were one and the meal and the sacrifice identical. Every feast was a religious service, every act a religious act. The energizing influence of such a belief and such a people can not be calculated; it simply and automatically superseded older superstitions and the most venerable idolatries. The light shone, the fire burned, the Spirit breathed and moved and quickened, and new life arose on the graves of sanctified error and consecrated vice and deified evil. No human merit entered into the victory, and nothing but the irresistible power of impotence owned, directed, crowned by God. "And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight . . . out of Egypt, to drive out nations from before thee, greater and mightier than thou art, to bring thee in to give thee their land for an inheritance." "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you." Separation by its compactness, holiness by the terror with which it inspired wickedness, and, above and beyond all, the immeasurable insignificance of a contemptible minority in the very middle of tremendous empires armed to the teeth and equipped with whatever the uttermost resources of an elaborate culture could provide, prevailed by their infirmity where gigantic force without the fire from heaven would have miserably collapsed. "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all peoples that are upon the face of the earth." Silent, unnoticed, obscure, the spiritual process went on gradually and greatly, undermining the false foundations and artificial security, and moralizing the kingdoms of materialism. In the triumphs of Mohammedanism which was the most important factor—the Koran or the sword? The question answers itself. It was the conviction of divine approval and a divine commission, and not the fanatical courage of frenzied Arabs, that subdued half a world. But in the end, when the fate of Christianity hung in the balance, the greater faith cast out the lesser. The contest lay not between sword and sword, but between perfect and imperfect truth. For, in spite of Mozley and his school, tho the Word was given "by divers portions" or "in many parts," so far as it was unfolded by God it was complete and not in any sense or degree ethically incomplete. "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure . . . the judgments of the Lord are true [truth] and righteous altogether." "Therefore ye shall be perfect as your Father which is in heaven is perfect." "Perfecting holiness in the fear of God." The message, the mandate, the oracle, the idea, the revelation, may be what we term small, like "a grain of mustard-seed," embodied in a burning phrase or a biting thought, a rounded and ready epigram, a ra-

diant line red-hot from the heart of a poet and humanity, a passionate metaphor. But, if it expresses some eternal verity, it carries with it the accumulated weight of all verities and is a cosmic energy. All truth falls into line, so to speak, with every fragment of it, and incorporates with it the momentum and the magnificence of the whole. The sword would have no edge, the bayonet no point, the artillery no thunder and lightning, but for the inspiring idea of the moral sanction or the religious support. It is the saving element that redeems mere material force from brute squalor and barbarous vulgarity and utter incompetence. We see only the glittering array of arms, the imposing pomp and pageantry, the stately institution with its roots resting in hoar antiquity, and we mistake the foliage and flowers for the life itself, and the phenomena or symptoms for the cause. But below the branches that overshadow the earth is the vital sap, and behind the gorgeous majesty of the obvious superstructure beat the wheels of the universe and pulses the breath of God Himself. It is, as of old and ever, the Spirit of God that moves upon the face of the waters.

"They gat not the land in possession by their own sword, neither did their own arm serve them; but thy right hand and thine arm and the light of thy countenance, because thou hadst a favor unto them." This strikes the stirring key-note of the divine economy of grace for all time—the universal and incontrovertible fact of spiritual election and selection. "Jacob have I loved, but Esau have I hated." Mere numbers, bulk, brute force, would often be a hindrance, and not a help, at the initiation of a cosmic cause, a movement to revolutionize and regenerate the world. When a new idea comes to stay, a motive power to shift the very axis of thought and give a new meaning and impulse to old forms till they are transfigured into higher shapes by a higher truth, it must work at the outset in silence and secrecy. The shadow of its own obscurity and insignificance protects it better than a thousand thousand bayonets. But the hosts of the Lord encamp round about it, and the arm of almightiness is its safeguard. Gradual growth, slow and painful transitions invariably mark the first stages of a fresh development, till it has gathered assurance and found a permanent home in the hearts and minds of men. Nothing that lasts long comes quickly. But when the idea or ideal that brings redemption, be it the fatherhood of God, or the brotherhood of man, or liberty of conscience, or equality of opportunity, has firmly taken root and is accepted by all as a revelation, then it does not despise the service of the secular hand and earthly machinery. But without its quickening and driving force no institution would exist a day if it competed as an uninspired institution alone with the adverse energies about it that did represent some sort of moral meaning or religious reason. The littleness of a new idea, unhampered by cumbersome conditions and unenfeebled by countless pledges, makes it more fit to fight its way as a pioneering principle. It was the ignorance and poverty and meanness and fewness of the apostles that constituted their strength and enabled them to establish that *imperium in imperio* which could lay the foundations of a fresh society and lift up earth to heaven (not bring down heaven to earth) by a patient process of resolution which quietly displaced and removed whatever was bad or false, and assimilated and absorbed while quickening and transcending whatever was good or true. The world awoke one day from its pagan sleep and found itself Christian.

Above the eagle towered the Cross, and round the sword was twined the olive branch. And never was the fact of spiritual energy, as an impulse and a life, more splendidly and spaciously illustrated than in the history of the Church. It was nothing if not catholic. All sorts and conditions of men, all creeds of faith or unfaith, all gospels of force or feebleness, sought refuge in its sanctuary, and there exfoliated all their evil and received their final interpretation or message. Humility proved stronger than pride, meekness set its gentle foot on the neck of tyranny, renunciation accumulated the riches alike of both worlds, and God revealed Himself with His fullest and fairest manifestation in the helplessness of innocent, loving, trustful childhood. For greatest, because most Godlike, is the power behind the throne of force, the power of weakness that conquers by stooping and rules by service, the moral and spiritual energy that works through love and in self-sacrifice.

THE DATE OF THE SAMARITAN PENTATEUCH

The Rev. William W. Everts, Boston, Mass.

Prof. Eduard König declares in Hastings's Dictionary that no modern scholar dates the Samaritan Pentateuch earlier than the time of Ezra. He fixes the date about 444 B.C. He brings forward no proof, he adduces no argument, he does not discuss the question at all, because he considers it settled in the minds of all scholars. He simply begs the question when he sets up the year 444. On the other hand, Prof. Emil Kautzsch, editor of Gesenius's "Hebrew Grammar," editor of a new translation of the Old Testament, author of volumes on the "Poetry," and "A History of the Literature of the Old Testament," declares in Herzog's Encyclopedia, third edition, that "the time of the introduction of the Pentateuch among the Samaritans is entirely unknown to us." He thus humbly acknowledges that he does not know, and as boldly affirms that neither Professor König nor any other scholar knows anything about the date of the Samaritan Pentateuch. Professor Kautzsch does not discuss the question at all. He simply dismisses it in despair.

Prof. A. E. Cowley in "Encyclopædia Biblica" agrees with Professor Kautzsch, for he says, "At what time the Samaritans received the Pentateuch can not now be determined." Wellhausen ignores the problem in his "Prolegomena," and Driver, in his "Introduction," passes the question by in silence, and yet this Pentateuch must have appeared at some time. It is a large volume, the only large volume of antiquity that has not been assigned an approximate date. Classical, Sanscrit, Chinese scholars do not give up such tasks as hopeless as Professors Kautzsch and Cowley have done.

I could wish that some one would redeem the good name of Hebrew scholarship in this particular case and, by a critical study of the Samaritan Pentateuch, determine—what is now an open and neglected question among scholars—the date of this venerable document.

In the days of our Lord the Jews had no dealings with the Samaritans, but He had and He found them more favorable to Him than His own nation was. When He fled from Jerusalem He was welcomed in Sychar. When He healed the lepers He received thanks from only one, and that one was a Samaritan. In one of His parables He holds up a Jewish priest and a Levite to contempt in order to exalt a good Samaritan. Among His parting words to the twelve were these: "Ye shall be witnesses for me in Samaria." He told the woman of Samaria plainly: "Ye

THE REV. WILLIAM W. EVERTS.

worship ye know not what; we know what we worship, for salvation is of the Jews." Nevertheless, the woman claimed Jacob as her father, and she hoped for the coming of the Messiah, who would tell her all things. She knew enough to recognize in Jesus the Messiah she had hoped for, and her townspeople quickly hailed Him as "the Savior of the world." The sudden conversion of the village of Sychar and later of the city of Samaria to faith in Christ is to be explained by the fact that, altho they were shut out of the temple at Jerusalem, they had a temple of their own and, what was far better, a copy of the five books of Moses. Origen, in his "Hexapla," gives various readings from the Samaritan Pentateuch, and Jerome and the rabbis refer to it. Walton published it in his Polyglot. The straggling remnant of this old race, still living at the foot of Mt.

Gerizim, exhibit to travelers a copy of the old original scroll. It is the single purpose of this article to inquire how long the Pentateuch has been in possession of the Samaritans. The earliest traces of the existence of the knowledge of the Pentateuch in the Northern Kingdom are found in the reference to the feast that Jeroboam ordained "in the eighth month on the fifteenth day of the month, like unto the feast that is in Judah." Jeroboam thus perpetuated the observance of the harvest-festival which the ten tribes had attended before the schism. The ancient religious feast survived the separation. The celebration of this feast presupposes knowledge of the laws of Moses which prescribed in detail how it should be observed.

There are further traces of knowledge of the law in the allusions which Hosea and Amos make to all manner of sacrifices, allusions that would be intelligible only to people already well versed in the ritual of Moses. The forms of this ritual were so common that the prophets condemned the people for observing them in such a formal manner.

The law must have been known among the remnant of the ten tribes in the days of King Hezekiah, for his messengers invited and persuaded many Northern Israelites to come to Jerusalem to observe the Passover. These people would not have gone, they would not have been invited to go, to Jerusalem if they had not known already about the Passover from the law which they possest.

King Josiah likewise treated the Northern Israelites as coreligionists, as those upon whom the law had a claim, who knew their duty, and needed only to be reminded of it to do it. It is inconceivable that either king would have sent a formal request to come to the Passover to people who knew nothing about that legal feast. The priest that was sent back from captivity in the East to teach the Eastern colonists in Samaria was himself a native of Samaria, and he taught "the manner of the God of the land" as he had learned it himself. He taught the fear or worship of Jehovah by reviving the feast-days and sacrifices that were observed in the days of Amos and Hosea.

When Zerubbabel came back to settle in Jerusalem, the descendants of the foreign colonists approached him, claiming that they worshiped the same God that he did and had offered sacrifices to him for one hundred and fifty years, since the days of Esarhaddon. They came to help build the temple. The only conceivable explanation of this friendly offer is the one which they aver, *viz.*, that they were worshipers of Jehovah. Their conviction of their right to share in the building of the temple was deep, and the repulse which they met aroused their fury, the fury which only the disinherited feel. This deep conviction and high fury can be explained only by the fact that they, possessors of the law, were not allowed to join in the observance of the law at Jerusalem. They earnestly desired to build the temple in the year 536 because they had been familiar for so long a time with the ritual of the temple. This is the only motive that can explain their generous offer. It was only when they were satisfied that they could not worship in the temple at Jerusalem that they built a temple of their own on Gerizim. They had the law, and they built a temple to observe the law. Their zeal for the law was so great that no rebuff or repulse or hatred or contempt could break their attachment for it. Such devotion grows not in a night like a mushroom, but in a century, like an oak. A community does not receive a new ritual and conclude to build a temple in a day. It was not sudden hatred or bitter spite that led to the erection of the temple at Shechem. It was unquenchable love, love for the law of Moses, the precious heirloom of their race.

After Ezra in 444 B.C. had excluded the Samaritans from the temple and the city, what reason could he have for giving them, as the critics suppose that he did, a copy of the Pentateuch? Neither Ezra nor Nehemiah refers to such a gift. Why should they tantalize the rejected Samaritans by offering them the law, and at the same time forbidding them to observe the law? It may be supposed that the law was not given, but taken, taken by Manasseh, the priest, whom Nehemiah chased, with his Samaritan wife, from his presence. But why, Eduard Reuss asks, "why should Manasseh want to take along a law whose precepts he had broken, a law that had forced him out of his office at Jerusalem? The light-footed critic," Reuss adds, "likes too well to jump over such objections." There is no reason why the Jews should give or the Samaritans should take the Pentateuch in a time of actual war. The Jews were a feeble and despised folk, just struggling to get a foothold in Palestine

again. The law had not saved them from captivity and exile. Why should the Samaritans wish to adopt the law-book of a handful of Jews? We can imagine a people adopting the religion of a powerful nation, but what was there in the weak and pitiable condition of the Jews in the year 444 B.C. to induce the Samaritans to borrow their statutes?

The Samaritans were proud and powerful and they had nothing to fear from their Jewish neighbors. Why should they be willing to humble themselves still further, and, after they had been refused a part in the temple, implore a part in the law? It is a rare thing for a community to adopt a new religion; rarer still, indeed unparalleled, for a community to adopt the religion of enemies, of enemies that they despised. No explanation is given by the critics of the transition of what they consider the idolatrous Samaritan community into a sect of the Jews. The Samaritan Pentateuch is so nearly like the Jewish Pentateuch that neither can be said to be a transliteration of the other, and both must be copies of an original manuscript that was accessible in the North as well as in the South before the civil war and schism under Jeroboam. This original manuscript is represented not by the Jewish, but by the Samaritan codex; and if there was any copying or transliteration, it must be charged to the Jewish scribes. There is no transliteration on the part of the Samaritan scroll, for it stands in the old character, the oldest alphabet on earth. It is closely allied to the Phenician, the alphabet adapted by the Greeks, and therefore in use at least 1,400 years before Christ. Its crooked letters are almost identical with those scratched on the walls of the pool of Siloam in 736 B.C., with those inscribed on the Moabite stone in 895 B.C., and with those cut by Shema, a servant of Jeroboam, on a jasper seal with a lion on it, possibly of still earlier date, found in 1904 at Megiddo. This script is met with also in bits of Phenician tablets that have come down to us. By the year 700 B.C. this alphabet was in common use in western Asia. The Samaritan Pentateuch is the only document extant written in this earliest alphabet of mankind. The Moabites left nothing but the stele of King Mesa, and the Phenicians, if they ever had any literature, have preserved nothing but a few mortuary inscriptions.

The Samaritan script is old Hebrew. The Rabbis admit this fact, calling their own alphabet "Assyrian" and giving up the name "Hebrew," the name of their own race, to the alphabet used by their enemies. The Samaritans have preserved the law in this original form, even tho they have made a translation of it into Aramaic, and adopted in turn the Greek and the Arabic as the medium of conversation. On the other hand, the Jews abandoned the Hebrew crooked letter for the Aramaic square letter. This style of writing they acquired during their long exile in the East where the Aramaic was in vogue both as spoken and as a written language. The prophecy of Ezekiel is tinged with Aramaic coloring, and Daniel and Ezra contain large portions written in that tongue. Ezra lived in the days of transition when the old crooked letter was gradually abandoned for the square letter of commerce and law. This is Bernhard Stade's opinion. To be sure, the Jews occasionally, in days of revolt, in later centuries, revived the old crooked letter and stamped it on the coins of the Maccabees and of Bar Cochba, but for ordinary purposes the old Hebrew form had become obsolete, and the Mishna goes so far as to call the square letter "holy" and the crooked letter "profane." The Babylonian Talmud declares that "the law was given to Israel in Hebrew, but afterward, in the days of Ezra, it was given again, in Assyrian script, leaving to the ignorant the Hebrew form." H. L. Strack accepts the verdict of both the Talmuds and asserts that Ezra introduced the use of the Aramaic alphabet in transcribing the law. An incidental proof that the Aramaic alphabet was in use in the time of the Savior is found in His reference to the "jot." The "jot" is the smallest letter, not in the crooked, but in the square alphabet.

In the year 444 B.C. when, according to Stade, Strack, Neubauer, and the Rabbis, the square letter was in use at Jerusalem, the Samaritan Pentateuch could not have been produced. A few letters could have been put together for the face of a coin, but it would have been impossible for scribes to transliterate a great volume like the Pentateuch into the obsolete crooked letter of the Samaritans. The Pentateuch must have been copied word for word from an older manuscript in the same archaic form, and that from another, and so back to the first

copy, but that presupposes the existence of the Pentateuch for centuries before the year 444 B.C.

There must therefore have been a copy of the law in existence before the days of Ezra, to account for the appearance of the Samaritan Pentateuch in the days of Ezra. Even if scribes could have been found in 444 B.C. expert enough to transcribe the Pentateuch in different characters, why should men from the East, where the square letter was in use, ask for the law written in a form unintelligible to them? If they obtained a copy of the law in 444 B.C., as the critics all say, why did they not take it in the square letter which was familiar to them? But if they owned a copy before the square letter was introduced into Palestine, it is easy to see why their copy is preserved in the original crooked script of Palestine. In an earlier century they would have had no choice, because at that time the crooked letter alone was in use in the land. But if they had made their choice in 444 B.C. they would never have chosen the old crooked letter which by that time had been displaced, but the square letter which was current in those days and had always been familiar to them.

This concludes my argument which may be resumed briefly as follows: There was always a strong opposition to idolatry in the Northern Kingdom, represented especially by the prophets of Jehovah, by the one who rebuked Jeroboam for setting up the golden calf, by Hosea, by Amos, by Elijah, by Elisha, and by Oded. Even after the fall of Samaria, Hezekiah and Josiah encouraged this faithful remnant to join in the feast at Jerusalem, and Jeremiah found more true religion in Samaria than in Judea. The law must have been known in the North from the days of Jeroboam because he perpetuated, with slight modifications, the feast-days ordained in the law. The words of Hosea and Amos would be intelligible only to a people familiar with offerings and sacrifices of the law to which these prophets so often refer. The kings of Judah would not have invited the Israelites to the Passover if that legal feast had not been well known in the North.

The priest sent back from exile to teach the new settlers from the East must have taught them what he had learned himself of the ordinances of the law. The eagerness of the Samaritans to help the Jews in the rebuilding of the temple is explained by their love for the building which had been destroyed and for the law which had been celebrated in it. Their fury, their undying fury, when their offer was rejected, was the fury of the disinherited. The erection of a temple for the observance of the law on Mt. Gerizim is the expression of an old love for the Torah. Ezra and Nehemiah say nothing of giving the Samaritans a copy of the law. The Samaritans would not have humbled themselves to ask for a copy after they had been rejected, rejected by enemies, enemies whom they despised. Of the Pentateuch, the Jewish and the Samaritan, the latter represents the original copy from which both were made because the Samaritan script is the more ancient. The Jewish script was derived from the Samaritan through the Aramaic. The transliteration of the Jewish Torah into the old crooked Hebrew letter would have been impossible in 444 B.C. Besides, it would have been unnecessary, for at that time the square letter was in common use and was especially familiar to the Samaritans who were emigrants from the country where the square letter originated. On the other hand, the Samaritan Pentateuch must have originated before the square letter was known in Palestine, in the time when the crooked Phenician script held sole sway in that part of western Asia.

If I have replied to no objections and answered no arguments made by the advocates of the year 444 B.C. as the date of the origin of the Samaritan Pentateuch, my reason, as already stated, is that this date has been agreed upon by men who have made a bold front and, without reason or argument, have begged the whole question. This question of the date of the origin of the Samaritan Pentateuch stands like a rock in the way of the higher critics. If they fall on it they will be broken. Therefore I do not wonder that they have tried to avoid it, for if there was a copy of the law before the year 444 B.C. their whole scheme would dissolve back into thin air.

A NEW SAMARITAN BOOK OF JOSHUA

An interesting side-light has just been thrown on the preceding article through the discovery by Rabbi Gaster, of London, of a new Samaritan Book of Joshua. He recently described this book before the members of the Royal Asiatic Society. We quote from the address as reported by *The London Chronicle:*

"While on a visit to Nablus last year he received from the high priest a manuscript which proved to be a chronicle or brief history of the Samaritans from the entry of the Children of Israel into Palestine under Joshua up to the present time. What was equally remarkable was that from the verger he received another manuscript which was almost identical with it!

"Careful examination had convinced him that it was an authentic copy of the old Hebrew original. For centuries there was a vague idea that such a book in the Hebrew language had existed among the Samaritans, but nothing was known of it, and to his surprize and delight he had concluded that this was the lost book.

"It must have been considered by the Samaritans as a book of authority, Dr. Gaster observed, for the calendar started from the indications in it. It could not have been translated from the Greek because it agreed entirely with the Hebrew, while the knowledge of the Hebrew language among modern Samaritans was very limited.

"The new book starts with a definite date of the era of creation, the year 2794 from the creation being given as the date of the death of Moses, and from the year starts the new calculation of the jubilee. That, Dr. Gaster explained, was omitted from the Bible. It then describes how Joshua was commanded to proceed to the entry of the Promised Land. Joshua ordered the counting of the people, which also did not appear in the Bible. Then it states that the spies went to Jericho, and on their return gave a report to Joshua and the high priest Eleazar. They crossed the Jordan, preceded by the ark, and put up the stones in Gilgal, but there was no mention of the 'reproach of Egypt.'

"A beautiful story is given of the sin of Achan. This differs from the Bible account. In the latter, Achan is stated to have stolen a mantle. According to the new book he stole a golden idol from a temple, and his guilt was discovered by the stones on the breastplate of the high priest getting dim and losing their luster when the name of the guilty man was pronounced.

"The story of the stratagem of the capture of Ai is related, but no mention is made of Joshua holding up the lance. The Bible says that Joshua sent 30,000 men against Ai, whereas the new book says that he sent only 3,000. In an account of the ruse of the Gibeonites, however, the language, which is very difficult, agrees in every minute detail with the canonical text.

"In the fight with the combined forces of the kings there was nothing told of Joshua's invocation to the sun to stand still on Gibeon, and the moon in the valley of Ajalon. The history proceeded on the same lines as the Bible until the division of the land among the nine tribes and a half.

"One of the most interesting stories in the book describes how Joshua was saved before Jericho. The version goes that the two and a half tribes returned beyond the Jordan with King Nobah appointed over them. Joshua was attacked by King Shobach, and his army trapt or encircled by seven walls of iron, made by the wizards and enchanters in the service of Shobach. Joshua prayed to God. A dove came to him; he tied a letter to its wings, and it bore a message to King Nobah, who, with his tribes, came to Joshua's rescue. The priest Phineas blew a trumpet once, the walls fell down, and Joshua defeated Shobach.

"When Joshua assembled his people in Shechem and took leave of them, he did not refer in his address, according to the new book, to the fact that 'the forefathers served other gods.'

"Many of the points wherein the Samaritan text differed from the Bible were found also in Josephus, and also in other Jewish Rabbinical writings. This showed that Josephus did not invent any of the legends, as he was supposed to have done.

"The original of the newly recovered Hebrew version, Dr. Gaster said, must have been composed at least 200 years before Christ, and the book, which threw some light on the history of those times, together with other Samaritan writings, might elucidate some of the problems which centered around the Bible."

Upon this "find" which was submitted to Dr. Everts he comments as follows:

"I quote Emil Kautzsch on the Samaritan Book of Joshua (Riehin's Dictionary, page 1371):

"'The book of Joshua was probably composed in the thirteenth century A.D. It is extant only in Arabic and may have been composed in Arabic. It treats in thirty-eight chapters with the history of Moses and Joshua, generally depending on the Hebrew book of Joshua. But there are many apocryphal additions.'

I fear *The London Chronicle* "has been taken in by Rabbi Gaster."

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent.

Politics and the Pulpit in Britain.—Some serious deliverances of opinion at the recent Third International Congregational Council in Edinburgh revealed disquietude on the part of some of the ablest and most representative men of the denominations. The president, Sir Albert Spicer, M.P., in an address pleading for a more positive note in the pulpit, suggested that it was worth the while of the churches to consider whether the platform and political work was not hindering their spiritual development. Suggestions of this kind are becoming frequent in the United Kingdom. Dr. Forsyth declares that social preoccupation has entailed real damage to personal and family religion. He says that the sense of sin can not now be easily appealed to by the preacher, and to preach the Cross is in many quarters, even orthodox, regarded as a theological obsession. And Dr. Mackintosh, speaking at Edinburgh, said it appeared to be a plain psychological fact that the religious leadership of the world had rested with the prophets, the men of intuition, and not with the men of reflection, to whom they owed science and philosophy. They must insist that Christian philosophy was not mediatized, or retired upon a pension, or made a suppliant for the crumbs of the philosophical banquet. Philosophy must not lay down the law to Christian doctrine.

A Cruel Religion.—That the past was infinitely worse than the present scarcely needs demonstration, but grim evidences multiply to prove that the former days were not better than these. Any of my readers who have visited Norway must with interest remember how they saw in the museum at Christiania a Viking war-galley discovered about twenty years ago. To the museum is now added a Viking funeral ship at least 1,100 years old. This craft has been unearthed from a tumulus on a farm near the shore. It contains a mortuary chamber holding the bones of two women, together with many curious relics. The funeral ship belonged to the ninth century, and while there are indications that one of the women belonged to a noble and wealthy family, the other appeared to have been a slave condemned to accompany her mistress in her last sleep. In the galley were found a four-wheeled chariot, richly and quaintly decorated, several curiously carved sledges, and various articles of furniture. Every archeological discovery in Scandinavia denotes that its ancient races had attained a high degree of civilization, but that they were unspeakably brutal until Christianity subdued their ferocity.

Native African Theology.—Very often it is stated by travelers, and sometimes even by missionaries, that certain heathen tribes are so degradedly ignorant as to possess no idea whatever of the existence of God. On the contrary, the most expert and reliable anthropologists invariably maintain that no section of the human race exists, or ever did exist, entirely destitute of some conception of a Supreme Being. The Rev. Thomas Lewis, F.R.G.S., in his recent lecture on "The Old Kingdom of Congo," contributes a valuable dictum on this subject of comparative religion. He declares that the most important thing to the savage is his religion, which is to him a matter of life and death. Says Mr. Lewis, "I have satisfied myself, after twenty-five years among them, that at the bottom of African fetishism there is the fundamental belief in the existence of God and in the reality of the human soul. No missionary has yet, to my knowledge, been compelled to introduce the name of God into any Bantu languages. The name 'Nzambi' for 'Supreme Spirit' is of native origin, and not introduced by the Portuguese, and has been adopted for 'God' by all missionaries in their literature." The fact is that these poor negro pagans have no knowledge of what God is, but firmly believe that He is, and this mixture of deep conviction with darkest ignorance fully accounts for the strange and grotesque fetishism which seems to Christian observers so mysterious and complex.

The Gallican Impasse.—At length godless education has brought scholastic affairs to an utter deadlock in France. For a very long period a greater or less degree of religious toleration was observed in educational administration, notwithstanding the predominance of a profest secularism on the part of most of the authorities. This spirit seems now to have utterly disappeared. A

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very peculiar system has been devised under which committees of parents are organized who have a right to a controlling voice if they choose to assert it in the arrangement for conducting the elementary school. Inspired by infidel parents, many of the scholars obstinately refuse to read the books put into their hands for study or to pay any attention to the teachers when giving certain lessons. On the other hand, believing parents are shocked at the action of infidel teachers. Some of these latter directly and emphatically instil atheism into their pupils. A parent has recently initiated a law suit against one of these teachers who had told his scholars that no God existed and that if their parents taught them the contrary they should go home and tell them that they were simpletons. The action at law was decided against the Government, which the teacher, of course, represented. Accordingly, the French Government finds itself in a crucial difficulty. The Minister of Public Instruction has introduced into the legislature a single-clause bill enacting penalties for any person who shall instigate the refusal of a child to receive instruction or to use the manuals provided. But so difficult is the position that it has been necessary at the same time to introduce a supplementary bill which aims at protecting the parents in the exercise of their rights.

The Pan-Slavic Congress.—Among the various Slav races the present year will be memorable for an event too little noticed by the great world outside. At Prague has been held a remarkable gathering. Some of the sittings in this Bohemian assembly were of the most dramatic and moving character. A thrilling scene was witnessed when one of the Polish delegates said that, in spite of their political separation, Russians and Poles were members of the same race. He was glad to give his hand to the Russian delegates. One of the Russians then rose and embraced the Polish delegate, repeating amid cheers that they were all members of one family. Such an event as this is historically unique and unprecedented. It has been rendered possible now only by the fact that common tribulation has overcome that religious repulsion which racial affinity had ever failed to conquer. It is true that Russians and Poles are all true Slavs, but the former have been throughout their national existence bigoted Greek Catholics, while the latter have as a nation been fanatical Roman Catholics. Suffering under despotism is at length tending to establish sympathy between opprest Russians and opprest Poles.

Rebel Priests in Turkey.—Certain students of prophecy, such as Elliot, Tregelles, Guinness, and Bonar have written elaborately on the Apocalyptic symbols. These interpreters believe that the mystical passages foretelling the drying up of the Euphrates represent the gradual decay of the malign Ottoman Empire. Of course, they found their hermeneutics in this application on the phrase, "The waters are the peoples." Such students can point for justification to that wonderful and continuous process which marked the history of the Near East from the beginning to the end of the last century. First Greece was snatched away from the Turkish Empire. Next Egypt rebelled and became a mere appanage. Then one by one Rumania, Servia, Bosnia, Herzegovina, Montenegro, and Bulgaria were released from the Turkish grip. Surely this was indeed a drying up. And now, under the sudden successes of the hitherto despised young Turks, a real prospect opens up for the liberation of Macedonia, if not also of Armenia. Some observers may not be aware of the importance of the religious factor in this movement, so alarming for the "Red Sultan." Those who have studied the matter beneath its superficial aspect well understood that the young Turks could never have developed their insurrection to any great extent excepting under the auspices of Moslem mollahs. It turns out that Mohammedan priests and monks in considerable numbers, likely rapidly to increase, are actively concerned in the rising. Indeed, one of the chief centers of the disturbance is Monastir, that famous old village adjoining which stands, in a romantic position, the great monastery from which it takes its name, and which has long been a focus of rebellion. It is specially to be noted that the leaders of this spreading insurrection are demanding that Christians as well as Turks shall be allowed to enter the army. Nyazi Effendi, the Turkish officer who has issued a proclamation from the hills, declares that he shall make no distinction of race or religion, and that on his standard is the motto, "Liberty and Truth."

THE PREACHER

"Whatever educates the man will condition his preaching."

CONNECTION OF SPEAKER AND HEARER

Cornelius Walker, D.D., Washington, D. C.

To render such connection real and effective, to the object in view of such speaker, certain necessities have to be recognized. The voice, in its peculiarities, is one of these. There are what may be called living voices, and those that are dead. To some speakers it is almost impossible not to listen; and then, again, to others attention is difficult, and ends in sleepiness. There may be the presence of interesting matter in what is said, or this may be scant, if not entirely wanting. But, however it may be in these respects, the effect upon the hearers will be manifest. The effort must be to ascertain what it is that secures or fails in getting attention and responsive feeling and action.

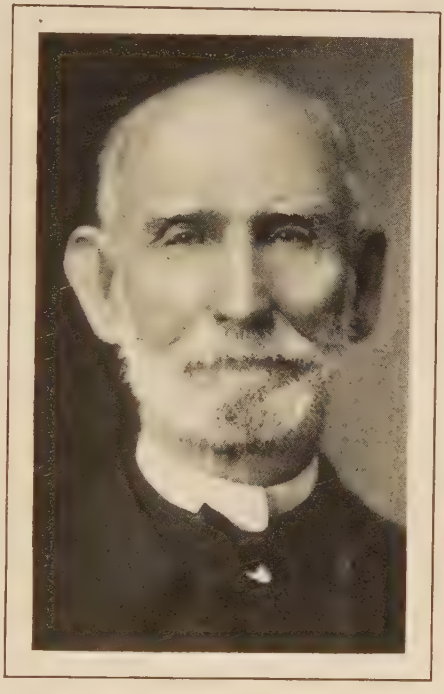
One such element in securing attention and holding it will be the manifestation of interest in what he is saying by the speaker himself. There may be great defects of language and gesture, and even of good grammar and taste. The colored preachers in the South often hold their hearers in delighted attention; and this attention is often given by cultivated white visitors and listeners. It was said of Luther that if he had been tied down on his back, but allowed to speak, his hearers could not help listening; and those who have read his stirring appeals can easily believe it. One's real interest in what he is saying will call forth responsive interest in his hearers. Some of the greatest preachers have been like Luther in their own deep interest, and the capacity of calling it forth; and, in spite of defects in other respects, have done their work successfully. The missionary Dr. Duff was an illustration of this in the manner and effect of his speaking. He would, soon after beginning, hitch one hand and arm under his coat, and stand most of the time with only one side to his hearers, these filling the building, and all with the greatest delight taking in every word that was uttered. Of course, this is no argument for ungraceful or grotesque speaking. But it shows that there is something else, which, in spite of these, will command attention. So will it be in all cases. Let the speaker be thoroughly identified and filled with the matter of his utterance; speak it as the expression of his own deepest convictions, and as what he regards as of the highest importance; and he will never fail in securing attention from his listeners. They may not approve of what he says, or at all agree with him; may, indeed, be opposed to him, and seek occasion to put him down. But they listen. This was, doubtless, the case with the Scribes and Pharisees as hearers of our Lord. The multitude were astonished at His teaching; the disciples were delighted; the Scribes and Pharisees provoked and disgusted. But they all listened. So, doubtless, it was in the defense of Stephen, even with those who stoned him. "He taught them," says the evangelist, speaking of our Lord, "as one having authority," as knowingly and undoubtingly speaking the truth. This element, therefore, it may be said, is one which effectively brings the speaker into connection with the hearer; which, in spite of all obstacles, will command attention.

But while such interest of the speaker himself in what he is saying will thus call forth attention and interest, that interest, in many cases, will be increased or diminished by other things. The voice, if a good one, will help to increase that interest. With many clergymen, indeed, the good natural voice may be wanting, or there may be a defect in its enunciation. The effort must be to correct these as far as possible; and the real nature of such defect, as recognized, will help to its removal. One of the agencies helping to the removal of such defects will be the habit of the speaker in keeping himself in intelligent communication with his hearers. He should form the habit of recognizing the individuality of these hearers; not only speaking to his audience as a whole, but to each one as an individual. In other words, he must habituate himself to look at such hearer in the eye, and be himself conscious of the connection. Many public speakers look only at the whole audience. They thus work and speak, Sunday after Sunday; but they would find it difficult to say, as to any

sermon, this or that hearer listened with attention. They look upon a blank of faces, without special notation of any one; and the voice and manner are reactively affected by such influence; lose their power of attraction. In ordinary conversation such a speaker would naturally look his hearer in the eye to secure his attention. But when he gets up in the pulpit and looks at his hearers it is another thing. Why? it may be asked. The natural method of securing attention in the one case is employed. In the other it is neglected. And the result is, as intimated, attention in the one, and its opposite in the other. There are words, it may be, and sentences and ideas, at times, that are recognized. But the personal connection of speaker and hearer is wanting; and one of the most effective modes of securing the continued attention and approval of the hearer is also absent.

This personal connection of speaker and hearer will, of course, be affected by the mode of delivery, say, whether by manuscript, extempore, memoriter, or what may be called impromptu. There will be greater probability of securing attention with the extemporizer. The danger of failure is greater with the memoriter speaker; and those using this way need to be on their guard. One of the great preachers of the last century memorized his sermons and delivered them without the manuscript. But he never looked his hearers in the eye. He looked at the whole congregation, but at no particular individual. Any such hearer looking at him never caught his eye. He seemed, indeed, to be looking back into his head for what he was saying. In spite of this defect, he was a popular speaker. His voice, and the matter of his discourse secured attention. But without the defect thus mentioned his power as a speaker would have been much greater.

The same failure in securing attention and interest will be risked with the speaker using the manuscript. If the manuscript is not thoroughly mastered, he will hardly have success in gaining and holding the attention of his hearers. "What are those boys doing with their copy-books?" was the question of an old extemporaneous Baptist brother in regard to some of his younger Episcopal brethren with their manuscripts. In some cases it is very much like boys reading their copy-books; and the effect need not be described. Such, however, is not necessarily the case. The reader of the manuscript may get the eye, and keep himself in connection with his hearers, and communicate to them his own feelings of interest. One of the greatest preachers of the last century, Dr. Francis L. Hawks, of New York City, while one of the most effective speakers in extem-



CORNELIUS WALKER, D.D.

poraneous debates, in the General Convention of his Church, was yet, with the manuscript in his pulpit, the master of his audience, of almost unsurpassed eloquence. Phillips Brooks was an instance of the same kind. While extemporizing with ease and facility, his fascination was as great, if not greater, with his manuscript; sometimes not laying it upon the desk, as is the usual custom, but holding it up and reading it off, like the boys with the copy-books, but none of his hearers noting or thinking of it, in their absorption of interest in him and what he was saying. Those who heard Dickens, some fifty years ago, in his readings from his works testified to the peculiar charm of his performance. There is, indeed, a charm in good reading that is indescribable. The trouble is that there are so few really

good readers, those who are effective in bringing out the real meaning of what is read, identifying themselves with that meaning as with their hearers. The writer of this, a professor of homiletics for more than thirty years, has never known a student who was a first-class reader to fail of success in his subsequent career. These two things naturally go together, identification with what is read and spoken, close connection with those who are listening. Without these the result will be imperfection, if not failure.

All this, as we have said, implies the fact of interest in the speaker as to the substance of his discourse. It is in this way that he calls forth interest and sympathy in the hearers; and, as the effect of this, reception and cooperation. There are always common grounds of such interest, with all speakers and intelligent hearers; and the recognition of this will enable that speaker effectively to urge his appeals and arguments. In every congregation there are different classes, and these are to be recognized: those of approving believers, the earnest inquirer, the indifferent, and the scoffer. The effort must be to reach every such class, and to urge the appropriate truths to their consideration. Mistakes may be made as to individuals, but the general result will be to advantage. One young clergyman, on a certain occasion, while preaching to a strange congregation, began to have his doubts, as the sermon went on, as to whether that part of it address to the impenitent would find any one present to whom it was applicable. They all looked so pious and sympathetic that he was fearful that he might make a mistake in appealing to them and urging them to repentance. As he looked around in his bewilderment, he was relieved by the expression of one of his hearers, which seemed to classify him with the reprobate one who needed reasoning and expostulation; and looking at him, he delivered his appeal. After the service was over and he was leaving the church, the rector called him and introduced him to this impenitent hearer, as the Rev. ——— a Presbyterian brother, who was attending the service. Here was a mistake. Of course personal assaults from the pulpit, recognized as such, upon individuals, are never to be made. But the habit of recognizing these different classes and endeavoring to reach them, in which this mistake found its origin, was the right one, and will prove itself so in the great majority of instances.

And, as implied in all this, but which it may be well to bring out explicitly, is the needed fact of naturalness, the natural manner and voice of the speaker, that in which he converses and speaks in reference to other matters. Artificiality is the temptation to the public speaker. The following was the criticism upon the delivery of a trial sermon by a theological student: "If M— would read his sermon in the same voice and manner in which he replies to questions in recitation, or to his associates in ordinary conversation, he would be much more effective in his delivery. If I had heard the sermon that he has just read, and did not see him in so doing, I would not have known that it was he that was speaking." There are no two men exactly alike; so too with their voices. And the effort to improve one's voice is always at the risk of naturalness. Sometimes this effect comes in the effort, conscious or unconscious, of imitation of an admired speaker; as Basil's pupils imitated his stammer; as others do of their teachers in elocution.

In all these varied forms the temptation comes to one to speak not like himself, but like somebody else; and always, to a greater or less degree, at the expense of naturalness, of living communication with his hearers.

Of course, such naturalness to be full yet effective must have as its accompaniment the avoidance of errors in language, pronunciation, or grammar. If the speaker should, like a certain preacher, on a certain occasion, speak of "one Simus" as Paul's convert and Philemon's slave, or if, like an old Episcopal minister, pray in the Litany that "*We men* may be preserved in the perils of childbirth," his naturalness will only cause amusement. Recognizing the importance of carefulness in such respects, we may say that the public speaker, the preacher, above all others must be natural. Earnestness does not demand extravagance or exaggeration. It will rather, by anything of the kind, lose its power. As in daily intercourse one would urge others to a certain issue, so in his public speaking. The effective speaker thus identifies himself and his hearer in the matter of his utterance. And when he does this he will carry others with him and accomplish his object.

LIVING ISSUES FOR PULPIT TREATMENT

ESTIMATES OF SOCIAL SETTLEMENTS

During Holy Week of the present year strictures were made by Father Curry, a Roman-Catholic priest, on the Riis Settlement, in Henry Street, New York, which called out replies from Mr. Jacob Riis and others. The specific allegations were: (1) That the Riis Settlement engaged in proselyting among Catholic children and others. (2) That in settlements "a good many persons are making a fat living," and that "about ninety cents goes to the crusader for his salary and keep, and about ten coppers reach the poor man," and (3) That the settlement gives the vicinage a bad reputation, so that the youth who live in the neighborhood can not secure positions.

In view of the criticisms upon the New-York settlement, and the fact that social settlements exist in many cities, it seemed to us desirable to extend the inquiry further, especially as to their methods and conditions.

The following questions were, therefore, sent to the principal settlement workers of the country:

1. Are you aware of any proselyting in any settlement work?
2. Do you think settlement workers get more than a proper portion of funds?
3. Does the presence of a settlement tend to give a bad reputation to a neighborhood?
4. What estimate do you have in general as to the value and success of social settlements?

To the foregoing questions the replies found below have been received. We preface them with a summary of the defense of the Jacob Riis Settlement by Mr. Riis which appeared in *The Outlook* of May 9th, and by Mr. Henry A. Prince in the New York *Evening Post* for April 2d.

Jacob Riis, New York.—Our people, who are the real settlement, the house being just their meeting-place, are Jews and Roman Catholics. If there were any Protestants that needed our ministrations there, they would receive them. There are none. For clearness' sake, let me add that our constitution as an incorporated body sets forth its object to be: "In cooperation with existing agencies, to visit, comfort, and relieve the sick and needy of New York City, to instruct them, and to better their condition spiritually and physically."

I have not seen the balance-sheet of any other settlement. That of my own gives me concern enough with this hard season upon our poor people. But I know the spirit of all the workers, and I will warrant that there is not one of the threescore settlements in New York City that gives even a shadow of an excuse for the malicious charge that most of the money given to them goes to the workers and but a small part to the poor man. In our house the percentage directly applied to the needs of our people, in a score of different forms, but all equally direct, is just 80½ per cent., and I challenge the slanderers, clerical and lay, to the proof, here and now, that ours is not in that respect the type of all.

Once a year, at Christmas, if I am at home, I claim it as my privilege, which nothing can make me surrender, to talk to the people, young and old, of the peace and good-will which He came to bring whose birthday we keep, and those who might not wish to come are then warned to stay away. As a matter of fact, they all come. Last Christmas there had been some ill feeling between Jews and Christians. We gathered them together, and I told them of how, on a trip to the Pacific coast the winter before, I found in the city of Portland a Danish woman lying ill in a hospital, stricken with a disease which prevented her from moving hand or foot. So she had been lying, helpless, three years. When the Danes in Portland heard of it they raised much money to get her husband, who was a poor fisherman, and the children, up to visit her from their home a hundred miles away. Because of poverty they had been able to go to her only once a year. We were all very busy, and I had to go away; so it was left to a friend there to light the Christmas tree, to hang it with toys and clothing for the children, and to make the father and mother happy. And he did. That friend was the Rabbi Stephen S. Wise, now back in New York, who comes to talk to our children when he can. I told them that every Jew and every Christian in our house should be as big as the Rabbi Wise, to come up to his ideal.

Mr. Henry A. Prince, New York.—First, the Riis Settlement neither proselytes nor attempts to do so. This statement is intended to contradict Father Curry as explicitly as possible on that point. The spiritual, moral, and physical betterment to the neighborhood is mentioned in its charter as contemplated "in cooperation with existing agencies," school and church and synagog, not in rivalry with them. Such cooperation is always welcomed.

Second, as to the definite statement, as reported, that "a good many persons are making a fine fat living at this settlement business," and again, as reported, that of the dollar received by settlements "about ninety cents goes to the crusader for his salary and keep and about ten coppers reach the poor man," these are the facts:

A board of twenty-five officers and managers, Mr. Riis among them, actively manages the affairs of the Jacob A. Riis Neighborhood Settlement, solicits and obtains for it its income, and directs its expenditure. These managers serve faithfully and devotedly, giving adequately of their time and unstintingly of their thought and energy, without price and without return of any kind save the consciousness of that much of duty done.

Graham Taylor, D.D., Chicago Commons.—1. I am not aware of any proselyting work in any settlement. Those settlements connected with church work may possibly be less careful in allowing children of one church affiliation to attend the services of another denomination held in their own building.

2. Most settlement workers receive no compensation for their services, and pay their own way besides. Only the heads of departments receive salaries at all, and most of those whom I know are paid a bare subsistence rate. The salaries do not average more than fifty dollars a month, out of which an expense of maintenance not less than five dollars a week is paid.

3. Settlements sometimes suffer from the folly of newspaper reporters who attempt to appreciate their work by depreciating the neighborhood in stating the need of it. But this is scarcely ever the fault, but almost always the misfortune, of the settlement workers.

4. The most effective settlements in every city in our own country and abroad I have found to be rendering invaluable service in furnishing social centers for civic cooperation; in interpreting the immigrant population to Americans, and Americans to the immigrant population; the city center to the suburbs and the outlying districts; the more and the less resourceful to each other. The settlements have also demonstrated their utility by assuming the labor and risk of initiating and experimenting with social agencies until they have demonstrated their worth. Their cooperation with the research work of the Government and other agencies has been abundantly accredited.

The settlement motive is simply to be human and to do the next thing devolving upon some of us at least.

Jane Addams, Hull House, Chicago.—1. I do not know of any proselyting in settlements. Toynbee Hall, the first settlement in London, was founded by Mr. Barnett, vicar of St. Jude's, who continued to hold services in his church, but always made a careful distinction between people who attended the settlement and the church people. I think that distinction has always been carefully observed even in those few settlements like the Chicago Commons, which also sustains a church.

It is, however, unfortunate that missions have lately begun to use the word settlement, for some unknown reason preferring that word to the word which properly defines their function. The word settlement has finally come to be applied to a certain sort of activity. No one regrets this more than the settlements themselves. A very careful article written by Canon Barnett in the very beginning on "The Ways of Settlements and Missions" makes this distinction quite clear.

2. So far as Hull House is concerned, very few of the residents are ever paid for their services. Out of our forty residents not more than five have ever received a salary at any one time, and that salary has always been for technical work like kindergarten, gymnasium, or manual training. I myself have never had a salary, and the same is true of Graham Taylor, head of the Chicago Commons, and dozens of people living in settlements. The salaries are usually given to the people engaged in those activities in which the word settlement is loosely applied.

3. There has doubtless been a tendency on the part of the newspapers to misrepresent

the locality in which a settlement is started in order to make the settlement itself appear of more consequence. This, however, has only been done when settlements are first promoted. The same thing happened, I think, in the early days of foreign missions, through a mistaken zeal of the people at home. I have never heard of a resident of a settlement speak of his neighborhood in such a way, and my experience with them is that they are really the people who most highly prize the capacities and possibilities of industrial and immigrant neighborhoods.

4. I believe, of course, that the social settlement is a valuable implement in social amelioration and reform. There is no doubt that larger claims have been made for the settlements by their indiscreet friends than the settlements themselves have ever ventured to put forth.

Harriet E. Vittum, Northwestern University Settlement, Chicago.—1. I do not know of any proselyting in any settlement.

2. I am quite sure that settlement workers do not get more than a proper proportion of settlement funds.

3. I have never felt that a settlement gave to a neighborhood a bad reputation. In my estimation it raises its reputation. Settlements are supposed to be educational—not corrective.

4. Think I have answered this question with the third.

John H. Lotz, Alta Social Settlement, Cleveland, O.—1. I am not aware of any proselyting done in any settlements in Cleveland nor in any other settlements with which I have been connected.

2. Any comparison of positions such as kindergarten, etc., where the work is the same, show that settlement workers receive much smaller salaries for the same work. In addition, they always give a good deal of extra time to the other work of the settlement. My experience with all settlement work is that it is notoriously underpaid.

3. So far from giving a bad reputation to a neighborhood, my experience of the settlement is that it had exactly the opposite effect. The word "slum" and "slumming" is most tabooed in the settlement. One of our most constant services is the correcting of the grossly erroneous ideas that people have of such neighborhoods.

4. As to the values, Mr. Riis states very well the values. Innumerable are the needs of neighborhoods which the settlement knowing has pointed out and aided in securing provision on larger lines and in more effective ways than they could possibly do in their humbled quarters,—public-school playcenters, etc.

In foreign neighborhoods the settlement offers about the only sympathetic place of contact between the foreigner and a better class of Americans.

James H. Hamilton, Head Worker, University Settlement, New York.—1. I am not aware of any proselyting in any settlement. I do not believe any proper settlement is concerned with that kind of work.

2. I do not think settlement workers receive more than a proper proportion of the funds. Very few of them receive any compensation at all for their services. The University Settlement keeps up a force of about two hundred workers, and only thirteen of these are receiving compensation. In recent years a considerable share of the revenues of the different settlements of this neighborhood had been applied to neighborhood improvements of one kind and another. The Jacob Riis House has constructed a new gymnasium, as have also the College Settlement, the Nurses' Settlement, and the University Settlement. The settlements have been adding constantly club-rooms for neighborhood organizations, auditoriums for public lectures, concerts, and the like.

During the past year our own settlement has not added to its structure. We spent, however, over $24,000, and of this sum only $7,000 was applied to workers' salaries. We spent $6,400 on the wages of scrubwomen and janitors to keep the house in order for neighborhood use. This was entirely for neighborhood use—the residents' quarters being maintained under a separate ménage and supported entirely by the residents themselves. The balance was spent for such objects as fuel, lighting, and repairs—having to do with the upkeep of the place. The year before $50,000 was spent on our new gymnasium and roof-garden, and next year a considerable sum will be expended in the extension of our popular bathing establishment. There is certainly no warrant for the charge that the settlement is a sinecure for the workers.

3. The presence of the settlement does not tend to give a bad reputation to the neighborhood. This charge must be made either in ignorance or in malice. I think a connection with the settlement is a distinct advantage to boys or girls in securing employment. I have written many letters to prospective employers, and I have answered many questions which they have addrest to me, and I am convinced that they are predisposed to favor settlement boys or girls. I am certain that our boys and girls would compare most favorably with other neighborhoods in the measure of success they have achieved.

4. It is difficult to answer your fourth question in a brief space. The settlement movement in this country has certainly been very successful in point of institutional growth. It began with the establishment of the University Settlement in 1886, only twenty-two years ago, and now there are fifty settlements in New York City, and there is scarcely a city in the country of any size that has not one or more. They have been located very largely in sections settled by immigrants, where considerable ignorance of our laws and customs, of the citizens' rights and obligations, would be expected, and where progress in citizenship is rendered more difficult by lack of knowledge of our language. In all matters of public improvement, and in matters relating to better administration, the settlements have shown an active interest. In the playground and park development they have certainly had an honorable part. It is sufficient to say that they have manifested the spirit of good citizenship, and it requires no further demonstration to make clear the effects of such an atmosphere upon the rising generation that is brought into close association with the settlement. If the little boys are circulating advertisements of a public meeting on behalf of some neighborhood improvement, or if the bigger boys are circulating petitions among the citizens, or if the biggest boys, who have grown to manhood in the settlement, are presenting matters of public interest at mass-meetings or before public officials or committees, there would seem to be no room left for argument as to the settlement being an institution for good, at least as far as it goes. And there are indications that its need is coming to be recognized not only in the communities whose conditions give rise to the more aggravated problems, but in all communities.

Carrie B. Wilson, Association House, Chicago.—1. I do not know of any proselyting in settlement work. If inviting people of all and no denominations to join Bible classes and attend religious meeting might be termed proselyting, we do it. We do not make any distinction in our invitations, but try to help all people so far as we can.

2. So far as I know settlement workers, their salaries barely cover their actual expenses. To speak from personal experience, I have been offered almost twice my present salary to go into other Christian work.

3. No, I am sure not. It is a distinct benefit.

4. They are of greater value, so we are told by people who are in position to know, than the social workers can ever understand or appreciate.

Leighton Williams, D.D., Amity Baptist Church and Institutions, New York.—1. So far as I am aware the settlements are exceedingly careful to avoid all proselyting. In many of them there is no effort at religious instruction, but they confine themselves exclusively to social and philanthropic effort.

2. I do not think that settlement workers get more than a proper proportion of the funds. The head residents get a moderate salary, and most of the other residents are in part or wholly voluntary workers, some of them contributing to the work.

3. Far from it. The settlements are earnest in their efforts to promote a healthy neighborhood spirit and self-respect and avoid all patronage.

4. I believe that social settlements are a most valuable adjunct to the work of the churches, and should like to see them brought into a still closer working cooperation. I believe that they supplement in a most valuable way the religious and philanthropic efforts of the churches, and are perhaps the most practical reformatory agencies in the community, and, next to the city government itself, the most active in promoting the public welfare.

Robert A. Woods, South End House, Boston.—1. I do not know of any case of proselyting in connection with settlement work. I have no doubt that there may be agencies which resemble settlements in some respects, and which take advantage of the name for proselyting purposes. *Bona-fide* settlements, however, take the very great-

est pains to avoid proselytism, either direct or indirect. In point of fact, settlement work is a powerful agency for creating among people of all forms of faith that wholesome tolerance and practical human cooperation which eliminates the motives of sectarian prejudice and makes it possible for all sorts of citizens to work patriotically together.

2. In relief-giving forms of charity there is ground for suspicion when the item of salaries is as large or nearly as large as the amount spent for relief. But in a type of work where material relief is purposely left to specific relief-giving organizations, and where the whole point and meaning of the undertaking consists in personal service and eliciting the largest possible personal initiative on the part of the people, it is obvious that the proportion of money spent for making this personal service possible must be considerably the largest item in the budget. In point of fact, there are very few experienced settlement workers who could not at this moment have other opportunities of employment which would give them much larger salaries than they are now receiving. Some of the best settlement workers in the country give their services without any compensation whatever.

3. The presence of a settlement in a neighborhood tends inevitably to bring to light the facts of life in that neighborhood, but these facts are brought out in their all-around meaning and bearing, so that, while at first it has seemed sometimes that the settlement was giving a bad reputation to its neighborhood, in a short time the balanced statements made by the settlement show the strong emphasis which settlement workers always place upon the fundamental morality and worth which underlie the lives of the great majority of poor people. This side of the story always tends strongly to create in the neighborhood itself, and through the city at large, a fresh feeling of respect and hope with regard to the neighborhood and district in question, and with regard to working people generally.

4. The settlement is an absolutely indispensable agency for bringing to bear much of the best that is in American life upon the community existence of the great immigrant districts in our cities. Those branches of the church which are associated with long American traditions are unfortunately to a very large extent *ultra vires* in this matter on account of agelong religious misunderstandings. One test of the success of settlements is found in the constant increase in their number and the steady growth in their specific achievements. Perhaps the best way to measure their success and value is in the undoubted influence which they have had upon all classes in the community toward creating that new feeling of practical cooperative friendliness and neighborliness which is fast becoming one of the great public forces in the life of the nation.

The Rev. James O. White, Supt. Union Bethel, Cincinnati, O.—1. In regard to proselyting, I would be glad if you would write to the Catholic clergy of our community on this subject. I think more than 50 per cent. of our neighborhood is Catholic, and I think 40 per cent. of our boys and girls who come to the settlement are Catholic; nevertheless we are yet to receive the first complaint from any member of the Catholic Church, and in our institution we have a Sunday-school to which Catholic children are never asked; however, some come.

2. As to salaries paid, it seems to me that it would be the consensus of opinion that settlement workers are the poorest paid charity workers outside of the deaconess or church missionaries. In our own settlement we have a number of workers who give their time gratis, we have others who give their whole time, receiving only twenty dollars and board themselves. I think, perhaps, a glance at our report showing the amount paid for salaries and the number employed will help you form an opinion.

3. It seems to me that the neighborhood has its reputation before the settlement goes in, and the fact that a person is connected with the settlement shows that he is a part of the best forces of that community; for instance, in my own work boys and girls who are not members of the settlement at all come to us for recommendations; they feel if they can have our approval it insures them of getting a job, and, indeed, we have them come from other communities to get this recommendation. This seems to me to be evidence of the reputation of a settlement.

4. If I did not believe in its value and success I would not be here, for I could get a much larger salary in another business. I left the regular pastorate to come into this sort of work, for I felt there were greater opportunities for service here.

George A. Bellamy, Hiram House Settlement, Cleveland, O.—1. I have never known of any settlement which made any pretense to do proselyting. In fact, all settlements, as far as I have been associated with them, have distinctly stated that that was not a part of their work, believing it to be the special responsibility of the church to secure members, while it is distinctively the responsibility of the settlement to give expression to the Christian life through deeds of helpfulness and example.

2. I have not known this to be the case, but have known a number of workers who have refused better financial offers in order to enter a field of service more to their liking. As a rule, settlement workers are underpaid when their income is compared with like work in their activities.

3. The effort of the settlement to improve conditions has at times brought to public notice dangers and harmful conditions, but the presence of the settlement itself has not tended to make these conditions worse. It is scarcely possible to improve anything that is bad without more or less attention being called to the harmful features. Again, the attention being called to these things does not, as a rule, permanently injure the community, for through the efforts of the settlement many of the vicious conditions have been removed.

4. Any effort in which the odds are almost all against you must necessarily be conducted with much discouragement and oftentimes lack of confidence on the part of those on the outside who are unable to follow it closely day by day, but it is not unfair to the facts to state that any settlement which has been well managed and has been in existence a reasonable length of time has many positive and constructive forces at work.

The settlement has been beneficial in two ways: In opening the eyes of resourceful people to the great needs in our congested districts and to many reforms needed in our social and philanthropic work, as well as giving special aid to public-school officials, city officials, chambers of commerce, labor-unions, and other such organizations created for civic, social, industrial, and religious usefulness. Aside from this broad and general result, the settlement has distinctly aided individuals to the development of personal worth. Homes are cleaner; young men have been encouraged to get more of an education, and are making good marks in the world, contributing to the well-being of the communities in which they live; gangs have been broken up and organized into clubs; play spaces created; fresh-air camps opened; libraries, gymnasiums, manual training, milk stations, and other such useful activities have been started; all of which have contributed to the physical, moral, and spiritual well-being of the persons coming directly in contact with these activities.

All efforts of the settlement are not great successes; but even some of the failures are by no means useless in giving workers experience and training them in working out the best for a specific community.

W. S. Richardson, West Side Neighborhood House, New York.—1. It may be true that some Catholics, through indirect influence in the settlement, become Protestants, just as it is often true that Protestants become Catholics by various ways.

2. I do not believe that the settlement workers get undue return for the work they do, nor do I think that the proportion of money spent on them directly is out of proportion. It may be true that some volunteer workers secure a good living at a price less than they might have to pay elsewhere. The settlement work is of such a character that the life of the settlement worker, his or her sympathy and help, is of infinitely more value than any material aid that comes to the neighborhood through the settlement. For such work settlement workers must certainly be paid fair salaries.

3. My answer to the third question is hardly necessary. Any such statement is wholly without foundation.

4. I believe the kind of work our settlements are doing is a character of work our churches ought to enter into heartily, in view of the social unrest and evident opportunity to reach all classes in this very natural as well as very Christlike way. I do not believe that the settlement work is a finality. It is probably a step in the progress toward better things. It is certainly not everything in Christian or church work. There are many other useful phases of work, perhaps even more useful; but I believe this to be valuable and to promise real success in the reaching of people with what they need most.

[In a future number we hope to publish some statistics of social settlements.—Eds.]

THE PASTOR

"To win men, one by one, is the whole problem of the Kingdom of God."

THE CHURCH AND THE DRUNKARD

The Rev. George B. Cutten, Ph.D., Corning, N. Y.

On account of the prevalence of intemperance and the antagonism of the church to alcoholic indulgence, the drunkard has always been an object of interest to the adherents of the Christian religion. The different members of a community, influenced by dissimilar education and professions, do not agree in their classification of drunkenness. The clergyman naturally calls it a sin, the physician a disease, the lawyer a crime, and the social reformer a vice. It might be, however, when they came together in a church meeting that the last three would forget their professional bias and, agreeing with the pastor, consider the drunkard so sinful as to be unfit for continued church-membership. Even if the lawyer and the reformer held to their professional beliefs, they would be unable to reconcile drunkenness and church-membership. Only the physician could present extenuating circumstances, but appearances are so against him and prejudice so strong that he hesitates to do so. It is thus from the standpoint of church discipline that I wish first to discuss the relation between the church and the drunkard.

The object of this discussion is not to advocate the disease theory of all cases of drunkenness or all forms of alcoholism, but it is to ask churches to use discrimination and to be reasonably just, for not every man who becomes intoxicated sins by so doing. We must recognize that morality is not, after all, heaven-born, but one parent is of the earth, earthy. Some persons are so constituted nervously that a simple mundane influence like a change in the weather will be responsible for considerable alteration in their characters. With others, an accident, a sudden illness, or a lingering somatic disease will change moral and exemplary citizens into cruel, degraded, vicious wretches. It is not true that most misconduct is the result of pathological states, but it is true that some pathological states have a tendency to lead, yes, force, the person experiencing them away from the moral life. It may be such a simple matter as a change in the quantity and quality of the blood which causes this immorality in some, while in others nothing less than a cerebral traumatism will divert them from correct ways. We could have no better example of this general law than the drunkard himself, who, through a physical cause (the drinking of alcohol) becomes wholly unreliable as far as any regard for the truth is concerned. A drunkard is always a liar—lying is a never-failing symptom of this condition.

With this general law in mind, that bodily conditions influence moral chara ter let us see how far drunkenness may be pardonable. In the first place, there is a disease, the name of which shows its abnormal character. It is called dipsomania. The dipsomaniac is insane to drink. He is a periodic drinker whose alcoholic cravings usually appear with astronomical exactness. If it is noticed that he becomes intoxicated every fifty-two days, or every twenty-seven days and six hours, you may set your watch by these attacks ever afterward. In the intervals he may abhor alcohol, sign the pledge, join the church, and lecture on temperance, but when his time is up he is crazy to drink, and then he will imbibe anything from champagne to red ink. Not infrequently this recurrent monomania is found in persons of great mental ability. The abnormality of genius is often manifested by dipsomania as an additional symptom, and literary geniuses seem to be particularly prone to such outbreaks. Pseudo-dipsomaniacs depend on exciting occasions to set the time for intoxication rather than on the rhythmical action of the unbalanced mind.

Another class of unfortunates which should claim our commiseration is that of persons in whom drunkenness is a symptom of a disease and not a cause. The relation between insanity and alcoholism is much confused and difficult to determine. That there is a close connection is admitted by all, and alienists agree that, next to heredity, alcoholism is the most prolific cause of insanity. Even what is charged to heredity may be but alcoholism a generation late. Notwithstanding this, there are undoubtedly many cases where insanity closely follows excessive indulgence

in alcohol, by those not formerly addicted to drink, where the drinking is the first symptom of the insanity which has progrest insidiously.

Now it is evident that in both these states the individual is not morally responsible for his drunkenness, and however much expediency may tempt the church to exclude a diseased person of this kind, he should not be shown the injustice of imputed immorality or sin. I do not claim that all or most alcoholics are morally irresponsible for the beginning of their trouble, but undoubtedly some are. Most alcoholics who are responsible for the beginning of their indulgence are not responsible for continuing, for the craving gets beyond control; but for these I am not pleading. The distinction should be made between the diseased and the immoral, the sick and the sinful.

How is this distinction to be made? Here we must seek the aid of the physician. Perhaps the regular practitioner will not be able to decide for us, then the alienist must be consulted. A history of the case, however, if you can get a truthful history, may be sufficient to determine the nature of the trouble. I have in mind a notable example—notable because unusual and eminently just. A gentlemen of national literary reputation, whose pseudonym readers of twenty-five years ago would readily recognize, was a member of a prominent church. His genius was manifested, not only by his pen, but by periodical attacks of drunkenness. Some of the prominent members of the church recognized the nature of the attacks as pathological, and not only was he allowed to remain as a member of the church, but he occupied a prominent position there, and taught a large Bible class to the time of his death. A picture of him now adorns a wall of the class-room, and he is remembered as a loyal and faithful Christian worker. Edgar Allan Poe may be cited as a genius whose abnormality showed itself in bouts of drunkenness.

There is a positive and more important phase of the relationship between the church and the drunkard. This is in the department of therapeutics rather than that of justice. From a scientific standpoint, religious conversion is recognized as by far the most efficacious cure of alcoholism. Hypnotism and other forms of suggestive therapeutics are second in efficacy, and physical cures third. Were it necessary, the church could eclipse the patent-medicine advertisers with the thousands of testimonials which might be procured from alcoholics cured by religious conversion. Every church in the land has upon its roll members who have come into the new life from the depths of drunkenness. The business of the missions in the slums of large cities is mainly the spiritual cure of drunkenness.

The report of an address given by a New York alienist at the meeting of the New York Academy of Medicine on March 7, 1901, is as follows: "He would confess that the only reformed drunkards of whom he had knowledge were those who had been saved, not through medical, but through religious influence." This testimony from a man who had scientifically studied drunkenness for years is of weight, and, altho we may consider it too sweeping in excluding all others, it does lay emphasis on the religious cure. In some inebriate institutions religious exercises are held simply as a therapeutic measure. Some medical men have a significant saying, "The only radical remedy for dipsomania is religiomania."

The value of this method of cure is that it not only enables a person to stop drinking, but it, better than any other, prevents him from beginning again. Three reasons may be given why religious conversion proves to be such a potent factor in the cure of alcoholics. In the first place, and most important, it stimulates a real desire for reform. A wish to reform is the *sine qua non;* it is impossible to succeed, and not worth a trial under any form of treatment if this is lacking. Many institutions refuse to accept a patient unless this condition is fulfilled, for they recognize that failure is inevitable without the cooperation of the patient.

The second reason is that after conversion the subjective and objective associations are changed, and are of such a character as to assist the drunkard in his new life. Many persons might be permanently cured if, after a short period of abstinence, they were not thrown back among old associations. The hearty invitation from old friends, the saloon whose doorway is worn by his tread, and the wine-glasses at dinner, all seem to conspire in alluring him to drink. With the new convert this is not so. He has an entirely new set of friends and acquaintances, and their lives and words are a constant source of encouragement and strength to him. He has

not time to think of, or inclination to go to the saloon, for his leisure is spent at religious gatherings or in some Christian or philanthropic work. His subjective associations are also helpful, for his mind is no longer occupied with the thought of drink, but the events of the new experience fill his thoughts, and his work in and for the church leaves him no time to long for "the flesh-pots of Egypt."

Lastly, religious conversion not only destroys the craving, but provides an emotional substitute for alcoholic drinking. We know the drink-craving to be a perversion of a most natural desire—the thirst for exhilaration and happiness. There is a temporary exhilaration and realization of the ideal brought about by the accustomed dram of alcohol, the only means some know of realizing their ideals even for a short time. It is entirely artificial, yet for the moment it is real to the individual. The emotional substitute provided by religious conversion is such that it supplies the need better than alcohol itself. As far as intensity is concerned, religion or any other form of higher pleasure can not, except under abnormal conditions, hope to vie with intoxication or other lower pleasures. Not in intensity, but in extensity the higher pleasures excel. This is especially true of religion, for there is no condition of life in which the religious pleasures can not be realized, for religion embraces not one set of passions, but the whole personality.

Not only in the department of discipline should the church consider the drunkard and be just with him, but positively it should aid him. When it holds the most potent and efficacious remedy, it should consider the reformation and cure of the drunkard one of its most important missions.

THE CHURCH AND THE MOTHER *

Rev. John A. Gray, Orient, L. I.

When pastor of a down-town church in a large city, among many other problems of more or less importance there was one that always loomed up among the others as "the" problem of the parish, and that was the problem of the mother who seldom, if ever, got a chance to go to the services.

Now, if there is any one person in the world that needs the church service with its inspiration, its beauty, and its uplift more than possibly any other person it is the tired mother, and she is generally the one who gets least of it. No one so harassed as she. No one with so many anxieties and vexing problems as she. Generally she has little children, too many and too young to bring to church, and so the time of going to church is postponed farther and farther into the future, and oftentimes it means spiritual death to the mother's soul, for, as the years go by, bringing with them increasing cares and worries, if there is no light in the soul, the time comes when all desires are uprooted from the soul, and the church loses a worker, and the mother loses the vision.

I thought long and earnestly upon this problem of my parish, and at last like a flash of inspiration the solution broke upon my mind, a method whereby these tired mothers might have freedom from their cares for an hour, and at the same time worship God with His people in the sanctuary.

The church kept two lady visitors, one of them fortunately being a nurse. To her I went and unfolded my plan, to which she heartily gave assent, becoming more enthusiastic than I, and which turned out from the first to be a great success. We went to work, she and I alone, for we didn't want our plans to leak out until we had seen whether or not they would succeed, and fixt up a room that was used for a parlor with small chairs and cribs and stocked it with crackers and toys. Then we sat down, and wrote thirty-seven letters to thirty-seven mothers as follows: "Dear Mother—We have fitted up a room in the church where children may be left during the services, and where food and toys and clean clothes will be provided free of charge. A trained nurse will be in charge, and will have as many assistants as are required. You are invited to come next Sunday and bring with you as many children as you like. Also, if you know of any other mother who would be likely to come, invite her, whether she comes to this church or not. Don't wait a week to think it over, but come next Sunday. Very sincerely your pastor."

Did it work? Well, I guess it did! It

* This article took third prize ($15) in the competition in Church Methods.

was kind of hard on the nurse, but it was a great thing for the mothers and a greater thing for the church. Each mother who received a letter came, and a few brought others. The critics of the church said, "Wait a few weeks and then you'll see," but the weeks crept into months and a year went by, and the Sunday nursery was an established institution. At the close of that first service, I don't know who was the happiest, the mother, the child, or the nurse, but I do know that care had departed from wan faces for an hour, and that some souls were flooded with a light "that never was on sea or land." It was our plan in years to come to equip the room with bracket cribs for permanent use, providing play suits for the children; but sickness overtook one of my children, and I was ordered to the country; and now the church has given way to the march of population, and a row of apartment-houses are being erected on the site of the old church; but I tried it long enough to prove its practicability and usefulness. The cost was small, for we had the room and the nurse, and the few cents spent weekly for milk and crackers was more than made up in the offerings which the mothers put in the plates.

I am sure that every down-town church in every city has the same problem because the same conditions exist everywhere. Try this plan, my brother, and see if a greater blessing will not fall upon your church because of increased usefulness to the parish. I know it requires persistency, but keep pushing it and it will go. A trained nurse is not an absolute essential, any mother will do. Aside from the blessing to the mothers, I think the greatest blessing came upon the church. The story got around in the neighborhood that the church was doing this unique work, resulting in increased numbers at the services, and the world saw that we were trying to build up the kingdom of heaven by making it possible for mothers to come into the atmosphere of heaven where the air of God might be breathed, and where the soul of the mother might be lifted to the heights where she could get the true vision of God.

PARAGRAPHS OF CHURCH PRACTISE

Reaching the Foreigners.—Dr. Robbins's method of reaching foreigners is worthy of note: I have for a long time been persuaded that there is little possibility of reaching the foreigners flocking to our shores by millions through services on the street, in tents, or in little mission stations. Coming from countries where from childhood they have attended services in imposing cathedrals and stately churches, they have not been, and may not be, to any great extent, drawn to places less dignified. I firmly believe that if pastor and people would go after them, and bring them into our largest and best churches, give them good seats, and place them under the care of some consecrated man, as we have, one who knows the Bible and can instruct them, they can be reached.

During a year and a half, among other foreigners, we received twenty-six Rumanians, who are among the most faithful in attendance, devout, reverential, and liberal. Each Sabbath morning, they spend one half-hour on their knees in prayer, then nearly one hour in the study of the Word. We teach them through the use of German, and an interpreter, one of their own number. Then they come in a body to the services, morning and evening, where the front of one section is reserved for them and their friends. They give undivided attention, and we often ask them to sing a hymn in their own tongue. With all the attention given them, they are modest and unobtrusive, but so grateful for the warm welcome they have received in a strange land. When first asked why they came to an English-speaking church, they said, "To worship, and hear good English."

Is not here a hint worth the consideration of churches of all denominations in our land? I do not say, Stop building missions, but I do say, Let us use our great edifices for the salvation of those who surround us, especially for the foreigners coming here; in Christianizing them, we are saving our land for Christ. Why not put to larger use our fine edifices?

Outdoor Services.—During the summer months our Christian-Endeavor prayer-meeting, held at other times at 6:30 on Sunday, combines with the Sunday-evening service on the lawn.

The plan works exceedingly well and many attend who possibly would not come into the church building. This has been our plan for the last three summers. A card 3¼ x 5½ is distributed announcing the services.

OUT OF DOORS!
ON THE LAWN.

Summer Sunday Evenings,
July, August, September,

Seven to Eight O'clock
(Weather Permitting).

EAST DAYTON, U. B. CHURCH.
Burkhardt Ave. and Fifth Street.
G. Mahlon Miller, Pastor.

Practical Talks, Familiar Hvmns
(Special Music).

A PLACE FOR YOU.

One Pastor's Work.—An interesting summary of pastoral activity for a single year appears in the report of the First Presbyterian Church, Seattle, Wash. The pastor is M. A. Matthews, D.D.:

Sermons preached	131
Addresses	62
Lectures	47
Speeches	30
Funerals	51
Wedding ceremonies performed	210
Infants baptized	86
Adults baptized	118
Communions served	23
Cabinet meetings	251
Consultations	223
Persons in private consultations and interviews	7,843
Visits	1,294
Members influenced to join the church, more than	391
Executive meetings	92
Secular and public meetings	103
Churches, lodges, and other organizations assisted	41
Miscellaneous lessons and interviews	45
Committee meetings	89

A Young Men's Class.—These live practical topics were discust by Prof. George E. Dawson at a young men's class held at the Fourth Church, Hartford, Conn.:

LIFE PROBLEMS FOR YOUNG MEN.

1. The Struggle to Live. 2. What Makes the Struggle Worth While? 3. The Efficient Body. 4. The Efficient Mind. 5. Food and Life. 6. Clothing and Life. 7. Work and Life. 8. Play and Life. 9. Drugs and Life. 10. Fear and Life. 11. Faith and Life. 12. Hate and Life. 13. Love and Life. 14. Religion and Life.

Two Sundays were devoted to each topic—one to a lecture and one to an informal conference. Material was drawn from the Bible, science, and practical experience. Heroic characters of history and current life were used to illustrate principles discust.

Prayer-Meeting Nuggets

R. S.

PUT more thought into them and you will get more thought out of them.

Plan wisely, and all will be wiser for the effort.

Pastor and people, and not pastor alone, should be the participants.

Prepare on the topic until it grips you, then let go naturally.

Present ideas that have a living interest in a live way.

Prayer-meeting attendance is only a problem to the stand-patter.

Prayer—personal experience—training in practical Christian work—Bible study, are all in place in the prayer-meeting.

Prayer-meeting Topics, August 31 to September 26 as found in the "Union Prayer-Meeting Helper,"* with full text, notes, memory verses, and other helpful matter: Education. August 31–September 5. The Beginning of Knowledge. Deut. iv. 1–9. September 7–12. Time-tried Wisdom. 1 Cor. i. 18–25. September 14–19. The State and Education. Deut. vi. 3–9. September 21–26. The Conclusion of the Whole Matter. Eccl.—A Book Study.

Which Do You Prefer?

A PASTOR who is using the Union Prayer-Meeting Helper writes us that the American revised version instead of the Authorized version would be more acceptable to his congregation. We would like our readers to indicate which version should be used.

* Funk & Wagnalls Company. Price, 25 cents.

THE TEACHER

"As are parents, so are schools and teachers."

THE PASTOR AS A TEACHER*

Floyd W. Tompkins, S.T.D., LL.D., Philadelphia, Pa.

In this paper we will strictly confine ourselves to the children and young people as the pastor's charge. And our first point will be that the minister should be closely and intimately associated with his young people in Sunday-school, in societies, in their homes. Christ said to Peter, "Feed my lambs," before He said, "Feed my sheep." And the man who keeps himself away from out of sympathy with the young of his church not only loses an opportunity, but neglects one of his important duties, and runs the risk, too often verified, of becoming a dull and unsympathetic and unpractical pastor. Every minister should go into his Sunday-school and talk to the children every Sunday. He should always attend and take part in the worship and discussions of the Young People's Societies. He should know and love his children and be known and loved of them. They need his care, and he needs their youthful enthusiasm and hope. I believe that sure sign of age—a hardening of the arteries—is due in great measure to a man's not keeping his heart young; and the heart is kept young not only by hope and courage and cheer, but by mingling with young folk, seeing things as they see them, and feeling the thrill of their contagious affection. The pastor can teach the children only when they know and love him and he knows and loves them. Happy and blest the lot of the man who in school or college is thrown into constant contact with youth! His responsibility is great; his opportunities are greater. But all men have some opportunity. So far there are few, if any, churches without some children. Race suicide is not as yet universal. Let the pastor then arouse himself and throw his seedy and stiffening brain into the ranks of youth where the soil is ready for the seed and the life is ready for the molding.

The minister can not go far astray if he will follow the plan of the Master in His teaching. And that plan may reverently and generally be summed up as dealing with spiritual, moral, physical, and social duties.

The young must be taught in a large way their relationship to God. Origin and end—from God to God—are understood readily enough and explain themselves in every-day language. I am God's child placed in the world for an indefinite period, so far as I am concerned, but for a definite purpose. God sent His Son to teach me how to live, to reveal my Father's love and care, to urge me to constant association with Him, to assure me that failures need not embarrass me, and to inspire me with love and hope. Bible, Church, and all the Christian privileges of prayer and worship are agents to help me in my knowledge of the great Being, unseen and unheard, yet seen by the true heart in nature and life and heard by the honest soul in voices without and within. To serve and to love God must be the necessity if the child is to fulfil his life. How simple it all becomes as we thus outline it! How infinite the wealth of teaching suggested! We ought to urge the young to a regular and earnest fulfilment of all the privileges of the Christian life. Prayer, Bible-study, worship, and communion should be known as the food and drink to satisfy the cravings of the growing and immortal soul. Any amount of theoretic knowledge must fall as seed on stony ground unless the spirit is plainly linked to the Creator and the Redeemer. The teaching of the Bible to those who do not personally know God is worse than useless. And it is not the question only of conversion—it is the matter of recognition that is concerned. Turning from sin, confessing the Christ, joining the church are meaningless terms unless the child has learned of the God who made and loves him, and of his actual sonship.

It ought also to be noted that herein lies the source of that much mooted and generally neglected question of vocation. One can never cease to regret that what a youth shall do with his life is relegated too often

* Delivered before the Religious Education Convention, Washington, D. C., February 13, 1908.

to maturer years, and even then, as I know from experience in dealing with college men and women, is still an unanswered problem. There is no reason why a child from early years should not face the question, "What am I to do with my life which God has given me?" It lies in the very elements of a knowledge of life itself, and it appeals to the quick intelligence of even the youngest. A watch is made to register time's flight. A house is made to live in. A horse is made to be a bearer of burdens. What am I made for? And then begins that fascinating search for an answer which is to be found more readily, I believe, in the early aroused desires than in the analytical study of personal gifts and powers. Life is too short and all of its parts too important for one-third of it to be passed in ignorance or indifference or untutored conjecture as to the use to be made of it. Our teaching is sadly defective if it can not bring the child to know, first, the importance of a decision as to the use of life, and, second, the necessity of an early seeing of a vision which shall make plain the way of service. And this teaching should all come from the spiritual perception. It is not any idea of pleasure; it is not the economic idea of sustaining life by work and its results; it is not the needs and demands even of a groaning world waiting for aid. These all have their places. But really and rationally it is a question of what God who placed me for sixty years in the world intended me to do when He said, "Let this child be born." We can not too emphattically insist upon this. It is so logical that one marvels at the obtuseness of him who denies it. It is so necessary that one has to fight against indignation with those who oppose it. And it lies so absolutely at the foundation of spiritual education that we must neglect it at the peril of the whole career of the child being blocked or misdirected by some unhappy influence of later years.

Right and wrong and the knowledge of them are intuitive. The pastor's work as a teacher is to guide and instruct the intuitive faculties. An immense realm faces him as he begins the task, and he is handicapped by faulty instruction and example given at home. The personal moral life, the moral needs of the world, the faults and shams which, with tempting power, seek to lead astray, and the vague and strange temptings from within—these are an early source of bewilderment. The child is not inclined to the right or the wrong in himself. He is really in a negative position, subject to the errors within and without, and to the guidance suggested by the teacher. Hence a magnificent, tho a boundless field in which the teaching function moves. We can only hope in a paragraph to outline the method. And, first, there must be the idea of the preservation and the advance of the individual. "What will hinder and what will help me" —that is the practical and real question which defines right or wrong, and the earlier the child finds here the guiding star the better for him. Duty to myself as a child of a holy God, that I may be worthy of my origin; duty to my life which God has bidden me live, that I fail not in the purpose of my existence—these are the matters upon which I need instruction first. Duty to others will follow later, but I must fit myself, or be fitted, for my own career. Ah, and how fine the clear way in which the teacher can thus direct his pupil! Self-reverence, self-knowledge, self-control—these stand as the trinity of individual development, while all things stand as right which favor, and all things stand as wrong which hinder. We must be plain in our instruction regarding those basal things which so early come and try to kill. Wilberforce's "trinity of evil," as he calls them, face and defy the trinity of personal development. Intemperance, impurity, dishonesty, these stand and defy and attack the child as well as the man. The moral nature can readily grasp the significance of plain speech here. Shame on Christian teachers that they have been silent or neglectful herein, and so opened the door to our present awful social condition, due more largely to ignorance than to wilfulness!

We must teach morality, too, as regards others. Moral issues are altruistic, *i.e.*, they concern the world at large, and it is not only the personal need, but the need of humanity that should appeal. The child can early recognize his duty to men. Their burdens and sins should be felt as his own; their errors as touching him. Hence the truth that no man liveth to himself; that he can not serve his God unless he serves his fellows; that the needs of his brothers will cry out against him unless he strives to remedy them, even tho he may be personally pur that his life is not for individual salvation, but for the common welfare. Who can teach

this so well as the shepherd of the flock, the pastor, who, in caring for his sheep, must seek to make the leaven, the light, the salt of the earth? And in all this how he brings his Bible into rich and full evidence, that Book which from Genesis to Revelation tells us we are our brother's keepers! Who can so readily instil the principles of service into the minds of the young as he who should be not only an example, but a leader, drawing his children into life's battles and showing them how to use their weapons? Call our churches institutions or not, the pastor must be a worker on lines of morality, public and national, and his regiment is the youth over whom God has placed him.

The young must further be taught the sacredness of the body, destined to live, glorified forever. And as we lead them into the knowledge and life of God we teach them how the Almighty made man in His own image, after His own likeness; how the God incarnate took upon Himself humanity and exalted the physical to Heaven; how the Spirit has come to make the bodies of men His temples, and has called for holiness therein. The pastor has a clear and definite line of teaching here, supported by example and precept in Holy Writ, and he must accept his duty. Let him make it a strong plea for the rational care of the body in cleanliness, in obedience to the laws of health, in regularity, and reverence, in growth of stature and growth of brain. Let him, wisely, perhaps through the aid of physicians, teach the young the meaning of the sacred organs given to the creation of new life. However difficult this latter task, it must be attempted in these days when parents are lax and when the street is a school which has no conscience. Ah, for that accent of religious teaching which shall make functions assume their royal place and save them from degradation! We have no right to leave out the seventh commandment in our vigorous dealing with the other nine.

This physical teaching means also a knowledge of labor and exercise and activity. One has no need, perhaps, except in rare instances, to be a leader in athletic sports; yet perchance we err in not setting something of an example in the shape of a balanced body, a vigorous love of nature and air and exercise, a battle against "sickly groaning" and nervous prostration and weariness, and all such ilk which the modern parson too readily affects or to which he lends himself an easy victim, and on Monday with his sighs contradicts his Sunday prayers. Religion bids to a cheer, a healthy love of action, a fine capacity for toil and a love of it. Nor should the brain be left out. We should teach concerning good reading and study and thought. We should warn against the pernicious twentieth-century novel—a mixture of sentimentalism and grossness; we should line out the methods and the material for the intelligent brain food; we should urge to higher education, and make clear how God calls for wisdom to solve life's problems, as well as tact and common sense in the ordinary service. Glorious old body, how it stands as the visible feature of manliness and womanliness in the thought of a true hero! How it throbs with all tender emotions and all brave victories! How it appeals to the world even more than any theology appeals or can appeal when the Christian puts on his armor and goes out as a knight to succor and to fight! No man is a true Bible student to whom Gideon and Deborah, Jonathan and Isaiah, Peter and Paul do not appeal as beings made great not only through soul-life, but through physical life. And he is the good pastor who makes his young tingle with healthy ambition and strong daring, and true thought and lofty ideals and glorious visions as they face the world which they are to win for their Christ!

There are also social duties concerning which the young must be instructed. The world is akin to-day as never before, and the good of one and the evil of one are the good and evil of all. "To neglect the state is to neglect the Kingdom," some fine writer has declared. For however spiritual the Kingdom of Heaven may be in its final essence, it is established on the earth and has to do with the welfare of humanity in accord with God's righteous will. We have learned at last—for it has been a slow process of education—that only he is ready to die who is ready to live, and that to live truly is to seek an advance in all human interests toward God's righteous. The state, the city, the community form the environment in which man is to work out his salvation in establishing Christ's salvation. To neglect his duty toward these is to reject the grace of God. How necessary, therefore, to teach the youth, even in early years, the principles of citizenship! How necessary to outline the purpose

and the needs of the state and the municipality as well as to explain the will of God in accord with the ten commandments. Rebel as we will because of the unattractiveness of the Augean stables, we must plunge into politics to-day if we would save our own souls. And we must cause to arise a generation of patriots who will despise sycophancy and plunder and bribery and wholesale theft as they will despise personal selfishness and personal impurity. And it is not a difficult task, tho we must wait for a generation for the fruit to come. Children are naturally patriotic. The flag and the peace of nations appeal to their imagination, their emotions, and their innate sense of honor. The pastor who educates the children of his charge as he ought in the first principles need not be an expert in constitutional law. All he has to do is to press home the social duties which appeal instinctively to boys and girls alike. All he has to do is to show the inevitable connection between love for God and love for man. It is ever the common-sense method of the common-sense man that accomplishes most, and the pastor who is a loyal citizen —and no other should hold place in our churches—is bound to have a constituency of splendid youth who reverence loyalty in time of peace as much as in time of war.

We must go a little farther in this matter, however, than simply to teach the honesty which is demanded in public affairs. The common law as regards education, poverty, tenement-house reform, child labor, sweat-shop work, hospitals, day-nurseries, playgrounds, summer-schools, fresh-air outings, has a call as mighty as the political arena. Why should not the minister avoid the future continuance of the apathy so sadly common in the present among our people, and raise up a generation of reformers and workers by sending home the alphabetical truths of holy living and unselfish service, linking them with the prayers and the worship of the youth as naturally as eating and sleeping are united to the health of the body, or reading and thinking to the health of the mind. He is not a good shepherd who does not lead his lambs to the high ground that they may breathe new impulses and see visions of a coming Canaan. No routine Bible-study dealing with history and text somewhat wild, because unpractical, internal criticism, is going to fill the duty of the parson to-day. The parish-priest of the town, as Dr. Gott happily phrases it, must be the true enthusiast who shall open broad lines of service and invite his flock to enter in and possess the land, driving out the base usurpers of the Lord's heritage, and establishing the Kingdom which the Almighty demands.

When once this teaching power of the pastor is recognized I believe a new era will dawn. Christianity has never yet realized her might. Our religion could easily rule the world if it were genuine enough. Why not accept plain facts and evident duties, and make the next generation a generation of Christian masters and let the church come to her own as the leader and ruler of righteousness under God?

THE PLACE OF THE CHILD IN SOCIETY

Prof. Robert Scott, New York.

A child can not fill a man's place, nor can a man fill a child's place. Each must fill its own distinctive place or sphere.

To know what the place of the child is one must know the child, must know something of the laws that govern the child mind. They are not and should not be the laws or principles that govern the adult mind, for that would argue that persons do not grow. While the world in which the child lives is not the world in which the man lives, they are necessarily related.

A man to be true to his own stage has, or ought to have, outgrown the child stage. To outgrow it does not mean to be out of sympathy with it. On the contrary, it means that man should be in perfect sympathy with it since he has passed through it. On the other hand, the child must be true to its own stage just as the blade of corn is true to its stage. To be true in that particular is the best guaranty that the child will enter the maturer stage, and in turn the man stage.

The place of the child is determined by what the child is, by its regenerative influence on the lives of its elders. That the elder should serve the younger is no arbitrary rule; it is but carrying out a principle of life which if ignored is sure to bring disaster. Nor is the

service of the older to the younger of a one-sided nature. The elder folk, as a rule, get good measure, prest down, running over in return for all their labors to the little ones. In view of that truth the place of the child is of first importance, and the Church and society should seek to give it the first, and not the last place, as is often the case in their deliberations.

The conditions that prevail and govern society are the conditions that act and react on the life of the child. We grow by what we feed on; we become like the thing we think of oftenest; we come to look like the thing we look at longest. If we concentrate our minds and think nothing but war, we may be quite sure that we will feel warlike and act warlike and that others will catch the contagion. Herbert Spencer had doubtless this principle in mind when he says that with a highly militant type there goes extreme subjection of children—while in proportion as the type becomes non-militant there is not only more recognition of children's claims, but the recognized claims of boys and girls approach toward equality. He takes four countries, America, England, France, and Germany, and shows that in America, where the industrial organization is highly developed and the militant subordinate, parental government has become extremely lax, and girls and boys are nearly on the same footing. His conclusion is that where the militant spirit prevails there would be a rigorous, harsh, and even cruel treatment of children; where the industrial type prevails the children would be more free. In other words, the economic and political conditions enter into the question as to what place the child shall have in society. It is our part to help in making conditions more equitable for the young of our time.

The place of the child among the Hebrews is significant. The gift of a child was considered as Heaven's highest blessing and the absence of children as the greatest curse. Rachel said, "Give me children or else I die." This sentiment fitly expresses a fundamental and universal need. The race would literally die but for the gift and blessing of children. This is true not only biologically, but intellectually and spiritually. The world's great teachers are not alone to be found in colleges and universities; they are to be found in much larger numbers in the countless homes of earth; there the little ones call out the most faithful and the most heroic service; there men and women are fashioned into nobler specimens of manhood and womanhood.

"And still to childhood's sweet appeal
The heart of genius turns,
And more than all the sages teach
From lisping voices learns."

If we are in a sense their creators, so they are in a very real sense recreating us. The hope of the world lies where it has always been—in the quality of her children.

Studies in Social Christianity

THE movement for the study of social Christianity in churches, Sunday-schools, church societies, Young Men's Christian Associations, etc., is assuming large proportions.

A national advisory committee has been created to organize the work through all the denominations. Among the Committee are (of the Baptist Churches) Russel H. Conwell, D.D., Philadelphia, Prof. C. R. Henderson, Chicago University, and Walter Rauschenbusch, D.D., Rochester Theological Seminary; (Congregational) besides Dr. Strong, the chairman, Washington Gladden, D.D., Columbus, O., and Graham Taylor, D.D., Chicago Theological Seminary; (Lutheran) I. K. Funk, D.D., and G. U. Wenner, D.D., New York City; (Methodist) Eugene R. Hendrix, D.D., Kansas City, Mo., Herbert Welch, D.D., president of Ohio Wesleyan University, and Bishop H. W. Warren D.D., Denver, Col.; (Presbyterian) The Rev. C. P. Fagnani, Union Theological Seminary, and The Rev. Walter Laidlaw, secretary of the New York Federation of Churches; (Protestant Episcopal) George Hodges, D.D., Cambridge Theological Seminary, and Mr. R. H. Gardiner, president of the St. Andrew's Brotherhood; (Reformed Episcopal) Samuel Fallows, D.D.

Over two hundred churches have already indicated their intention to use the lessons. They will appear in THE HOMILETIC REVIEW and be reprinted monthly at a cost of 50 cents per year for the classes.

If you want the studies, or to know about them, address: Secretary of the Studies Committee, 80 Bible House, New York City.

THE BOOK

"A record of human experiences and divine revealings."

THE DOWNFALL OF SAUL AND ACCESSION OF DAVID

Prof. Andrew C. Zenos, D.D., McCormick Theological Seminary, Chicago.

I. The Death of Saul.—The last days of Saul's reign constitute a problem for the psychologist and philosopher as well as for the historian and critic of historical sources. The sources leave little room for doubt that Saul's reign upon the whole saw the cause of Jehovah-worship advanced to a clearer stage of universal recognition among the Israelites than it had attained before. Whether this was due to Saul's personality in any measure is a question of secondary importance. Prophetism as personated in Samuel asserted itself in spite of opposition, and the minds of the men of the younger generation as represented at its best in David were quite thoroughly imbued with the sense of the uniqueness of Jehovah as Israel's God and the importance of allying Israel to His service. Criticism has of recent years overemphasized the antagonism portrayed in 1 Samuel between Saul and Samuel. The tendency, for instance, to find in chs. xv. and xxviii. of the book the signs of an author prejudiced in favor of the prophet and against the king is a misleading one. Saul manifestly did not appreciate the point of view of Samuel, but there is no reason to believe that he was inclined to take a hostile attitude against the cause represented by the prophet. At any rate, there is no inherent improbability in his having, even tho reluctantly, joined hands with the advocates of a purer Jehovah service and advised the suppression of heathen oracles, especially such as were associated with necromancy. This latter form of divination was more than others repulsive to the friend of a pure religion because of its connection with the worship of the dead. But Saul's zeal was expediential and his motives largely political. When the crisis came which prest the question on him as to how to secure a forecast of the issue of the inevitable conflict with the Philistines he seems to have lapsed into the popular belief in the efficacy of necromancy. In the well-known story of 1 Sam. xxviii. a picture is given of the whole situation which is both instructive and puzzling. There is first the question of the date and authorship of the story. This is usually solved by critics by referring the chapter to a late prophetic source. Its theme, its syle, and its general point of view are said to indicate that it was a story long cherished in the minds of the people and that it was a part of a series of such stories including ch. xv. of the same book. Yet upon purely critical ground it is plain that the story embodies some much earlier material and rests on a firm historical foundation. Aside from this question, the account raises other queries which in the present stage of our information can scarcely be answered in a positive way. Such are, for example, the questions what the ghost of Samuel was, whether or no Satanic influence had anything to do with the facts, in what way the facts narrated are related to modern spiritualistic belief, to what extent the narrative is a precise statement of facts and to what extent it has been affected by popular ways of transmitting the truth underlying the whole affair. One fact remains clearly in view through this maze of questions, and that is that Saul began the day of battle on Mt. Gilboa with the certainty of disaster awaiting him. His heroism in meeting his fate is faintly pictured even in the generally adverse records of the event. These records, as in the case of several affairs noted hitherto, give us duplicate accounts of Saul's death. According to the first, in 1 Sam. xxxi. 1–13, Saul, hard prest in the battle, and in despair, commits suicide. In the other (2 Sam. i. 1–10), being in a condition of extreme exhaustion, but without having been wounded, he begs an immediate camp-follower who had strayed near him to slay him and thus comes to his end. The first of these accounts harmonizes best with the content of ch. xxviii., which ought naturally to be connected with ch. xxxi., the intervening chapters being of the nature of an interruption intended to trace the fortunes of David to the date of the fall of Saul's dynasty. The variant account in 2 Sam. i. 1–10 might be easily disposed of as a fabrication of the Amalekite's in order

to win favor before the eyes of David, who was possibly known to be an object of Saul's persecuting enmity. But the story does not at first glance appear to have been written with such an understanding on the part of the author. And after David had punished the man for sacrilege in lifting his hand against the anointed of Jehovah he does not at any time receive an intimation that the case was otherwise than the Amalekite had represented it to him. The best way to look at the duplication is therefore to suppose that, tho the Amalekite had something to do in hastening Saul's death, he did so in perfect consistency with the substantial correctness of the account of that death given in 1 Sam. xxxi. His account, however, passed into a separate tradition and was first incorporated into a different document from that which transmitted the version of the story given in 1 Sam. xxxi. This view of the case is corroborated by the consideration that just as 1 Sam. xxxi. readily affiliates itself and continues the thread of the narrative of ch. xxviii., so 2 Sam. i. affiliates with, and continues the story of 1 Sam. xxiv. and xxx. An Amalekite, *i.e.*, one of the race against which David had been waging warfare appears on the scene to bring David the first news of the death of his enemy. The writer's interest is manifestly first of all in David and his circumstances.

II. David's Reign over Judah.—Before proceeding to the establishment of a kingdom of Judah with Hebron for its capital, a word must be said about the relationships of David to the house of Saul, which gave him the right upon the downfall of the dynasty and the death of all its leading members to assume the reins of government into his own hands. David was in a true sense a member of Saul's family and an heir to the rights of the family. That he so regarded himself is shown by the contents of the dirge he composed when the news of the disaster reached him (2 Sam. i. 18–27). This dirge is evidently a composition of David's. No one at a late date would have palmed off a poem in David's name without working into it an allusion to his relations with Saul. It is not to be wondered at that David should be generous, but that a later writer speaking in his name should represent him as totally oblivious of his experiences at the court of Saul and during his period of outlawry seems more than could have been expected. Another sign of the genuineness of the poem is the absence of any reference to Jehovah and His service. Considering David's stand on this subject during his later days, it seems improbable that anything written in his name afterward should lack a reference to his religious feelings and thoughts. Another ray of light on the method which the authors of the historical books of the Old Testament used in writing them is thrown by the words introducing this dirge of David, "Behold, it is written in the book of Jashar," words which, whether inserted by the author himself or by a later hand as an explanation of the primary use of the poem, indicate that the historian was a man of a later date than David, and one to whom the materials of David's life and exploits were accessible in documents older than his own day. But if the dirge is by the hand of David and does correctly represent his mind, he evidently identified himself with the house of Saul, sincerely lamented its downfall and assumed the headship of it by right of marriage into it in view of the weakness and incompetency of its surviving male members. The initiative, however, in reviving the kingdom under him was taken by his own tribesmen of Judah. But their course was not unchallenged, and it remained for David and the leaders of Judah to vindicate the wisdom of their course. In the confusion and panic following the defeat of Gilboa Abner had headed another movement looking in the direction of bringing order out of chaos; he had set up Ishbaal, a son of Saul, as king at Mahanaim. A short period of dissension and experiment naturally intervened, but according to all the information which has come down to us, at the end of seven years and six months all the leading men of the tribes were convinced that the best interests of Israel required the recognition of David as the head of the nation and the transition period was ended by his enthronement at Hebron.

NAUTICAL IMAGES OF THE NEW TESTAMENT

The Rev. S. B. Dunn, New York.

Various Images

I. Rocks. "These are spots in your feasts of charity."—Jude 12. The term "spots" is *spilas*, a sunken rock, a hidden reef, a dangerous shoal on which a ship may be stranded or against which it may go to pieces. A *spila* is any covert obstruction to navigation. Rocks ahead in the exercise of our Christian duties and in the enjoyment of our religious privileges! Dangers ahead in fellowship, in sacramental observance, no less than in common life! That is Jude's thought in this rock-image. Duty-doing has its danger. Privilege has its peril. Of course, there is always an open channel if one can only find it and will follow the chart; but then it is beset with rocks and reefs and sand-bars which the wise and cautious navigator will be careful to avoid.

II. Currents. Heb. ii. 1 contains a current-image: "Therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip." "Let them slip," from *pararrheo*, to flow beside, or past; to drift away from, as in a current. Heinrichsons has supposed that the metaphor is taken from the idea of a ship sailing past the place of destination, missing the harbor and being dashed upon the rocks. Anyway, life is in a state of flux; we are ever flowing on with the years. Divine realities are fixt—unmoved in this current; and the danger is lest we should fail to seize these permanent things and so drift away from them until they are beyond our reach, and we are beyond their reach. The admonition is, Do not drift. Moor to the fixt anchor in the divine and the eternal.

The Clyde, as is well known, is a narrow and crooked river, making navigation difficult and dangerous. Often a vessel is towed down stream in a very peculiar manner. Not only is one tug attached ahead, but another tug is attached astern to pull back and so keep the tow midstream and from swinging around on the rocks. May not a similar policy in God's providence account for many a pullback in life, such as a busy conscience, an instinctive caution, or an adverse fortune suffered? It is a tug astern to offset a dangerous current in a narrow, crooked channel. Men need amid the currents of life—even, too, when the currents are favorable, much more when they are unfavorable—a steadying force, if they are to keep off the rocks and hold their course.

III. Winds. A fine head-wind image is found in Luke ii. 52: "And Jesus increased in wisdom and stature, and in favor with God and man." "Increased," from *prokopto*, to beat up like a ship against the wind, cutting the wind in two. The boy Jesus, then, encountered a head wind. He had to beat up against it. He won divine and human power with difficulty and by effort. Is it strange, therefore, that we should meet with head winds making the water rough and sailing disagreeable? "To reach the port of heaven," says Oliver Wendell Holmes, "we must sail sometimes with the wind and sometimes against it. But we must sail, and not drift nor lie at anchor."

Happily, there are also fair winds. 2 Pet. i. 21 contains a fair-wind image: "Holy men of God spake as they were moved by the Holy Ghost." "Moved," from *phero*, in the passive sense, to be borne along by waves swept by the wind. Here wind and tide are propitious, and the fortunate ship yields possibly to both. So were the inspired penmen aided by the divine afflatus, borne on by celestial influences. The ship was in a fair wind.

Paul, in his tender address to the Ephesian elders, has a very beautiful and picturesque fair-wind image. Acts xx. 27: "I have not shunned to declare unto you all the counsel of God." "Shunned," from *hupostello*, to lower a sail, to take in a reef. Paul claims to have carried a full sail; to have caught all the wind there was up to the limit of his canvas. He had a fair wind and made the most of it. What a needed lesson! How many good people are voyaging with sails furled or too closely reefed! There is wind enough, and it is fair, but the sails are not shaken out. May not this be the secret of non-success or of partial success in Christian work? O for a full sail! O for a whole-souled devotion to duty, a seizing of every opportunity, and a full improvement of all that God affords! Shake out all the reefs. Do not economize on canvas. All the wind of God and all the canvas of man will insure Pauline success.

IV. Weighing Anchor. Twice does Paul employ an anchor-weighing image. In Philippians i. 23 he says: "I am in a strait betwixt two, having a desire to depart, and be with Christ, which is far better." "To depart," from *analuo*, "to loose, as an anchor," says Young in his Concordance. Paul says again in 2 Tim. iv. 6: "I am now ready to be offered, and the time of my departure is at hand." "Departure," *analusis*, a loosing up, as in weighing anchor in setting sail on a voyage. In both instances Paul is anticipating his death, and in his thought of it death is a weighing anchor, a setting sail. Yonder life, in his view, is a sea, and dying is a loosing up of the anchor. No, death is not an ending, but a beginning. The world to come opens before the disembodied spirit an expanse of life without bound or bottom. And Paul is not alone in this belief.

Emerson, in his "Poet's Hope," sings—

"If my bark sinks 'tis to another sea."

Shelley speaks of being "shipwrecked into life," and Walt Whitman chimes in with his exultant note:

"Joy, shipmate, joy!
(Pleased to my soul at death I cry)
Our life is closed, our life begins;
The long, long anchorage we leave,
The ship is clear at last, she leaps!
She swiftly courses from the shore;
Joy, shipmate, joy!"

Cotton Mather, in his "Life of Theophilus Eaton," first Governor of New Haven, closes with this happy sentence: "He fell asleep in Jesus in the year 1657, loosing anchor from the New Haven for the better."

Enlarging the same figure the eloquent Frances E. Willard once wrote: "In all the flurry and foam about us, let us bend our heads and listen to the great anthem of that far-off sea, for our life-barks shall soon be cradled there; we are but building here, the launch is not far off, and then the boundless ocean of the years of God."

V. Entering Port. We come now to our final nautical image. It is an entering-port image. It occurs in 2 Pet. i. 11: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." "An entrance," or, rather, "the entrance," *heisodos*, a way in, as into port. McClintock and Strong, in their Cyclopedia, say of Peter's expression, "Generally referred to the prosperous entrance of a vessel into port."

Thomas Bilney suffered martyrdom in England in 1531. As this saintly man was being led to the stake he said with perfect composure: "When the mariner undertakes a voyage he is tossed on the billows of the troubled seas; yet in the midst of all he beareth up his spirits with this consideration, that ere long he shall come into his quick harbor; and I doubt not but through the Grace of God I shall endure the storm; only I would entreat you to help me with your prayers."

"There are ships," said the eloquent Melville, "that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep the earth and sky and sea, and when the fury is overpast and the light that knows no night breaks gloriously forth they shall be found on tranquil and crystal waters."

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea."

Studies in the Psalms

THE REV. J. DINNEN GILMORE,
DUBLIN, IRELAND.

PRAISE FOR MANIFOLD MERCIES.

Psalm xviii.

I. THE soul's resolve, verses 1–3. 1. I will love thee, O Lord, verse 1. 2. I will trust in the Lord, verse 2. 3. I will call upon the Lord, verse 3.

Note the sevenfold description of what Jehovah is to the soul in verse 2: My rock, my fortress, my deliverer, my God, my buckler, my salvation, my high tower.

II. The past reviewed, verses 4–19. 1. Deadly peril. "Sorrows of death . . . sorrows of hell," verses 4, 5. 2. Fervent prayer. "In my distress I called . . . I cried," etc., verse 6. 3. Marvelous preservation. "Then the earth shook," etc., verses 7–19.

III. The claim of the righteous, verses 20–24. Strictly speaking, these verses can apply only to Christ.

IV. The equity of Jehovah, verses 25–28.

V. More than conqueror through God, verses 29–36.

VI. Complete victory over the foe, verses 37–42.

VII. Full submission of the heathen, verses 43–45.

VIII. Closing song of praises, verses 46–50.

SERMONIC LITERATURE

SERMONS—ADDRESSES

"Soft words, smooth prophecies, are doubtless well;
But to rebuke the age's popular crimes,
We need the souls of fire, the hearts of that old time."

ETERNAL REDEMPTION

The Rev. F. B. Meyer, B.A., London.

[Mr. Meyer was born in 1847, educated at Brighton College and Regent's Park Baptist College. He has served as pastor of Baptist Chapel, York; Victoria Road Church, Leicester; Melbourne Hall, Leicester, which was built especially for his congregation; Regent's Park Chapel, London, and Christ Church, Lambeth (London), from which, after a seventeen-years' pastorate, he has recently retired to engage in general evangelistic work. He has been president of the National Federation of Free Churches (1904), of the Baptist Union (1906), and is now the president of the World's Sunday-school Convention. Mr. Meyer has preached much in America, especially at the Northfield summer meetings. He is the author of a number of books.]

He entered in once into the Holy Place, having obtained eternal redemption for us.—Hebrews ix. 12.

A girl's voice came wafting through the quiet air. Again and again it said, "It breaks every chain," and, as I listened, it came again, "It breaks every chain," and then again, "There is power in the blood." I am not quite sure that I knew what she meant then; thank God, I know it now, and it is because I want you to know it that I preach this sermon. And the clue for the solution of that wonderful phrase is found in this epistle, that Jesus Christ has acquired for us all Eternal Redemption.

His Redemption, of course, means first, that we are clear of our past record; second, that we are kept every day from the overmastering power of sin; third, that our heart is one with Him in His great passion to redeem men. A forgiven record behind us; the keeping power of Jesus every day; and our heart on His bosom. That is redemption, and it is eternal. It is that adjective that we are considering Christ has once for all obtained for the whole of humanity an eternal redemption, and it is possible for you to go forth saying to yourself, "An eternal redemption is procured for me that I may enter upon the promise of an eternal inheritance. Put together the eternal redemption, the eternal Spirit, and the eternal inheritance. They follow in three verses here.

Now for a moment or two consider the word eternal; what it means, its contrast, the reasonableness of the term, and its application.

The Epistle to the Hebrews is the Epistle of eternity, the Epistle of the blue sky, the epistle of the ocean of ether that washes our feet and reaches the Sapphire Throne. The breath of the glaciers of eternity is in this epistle, it is the epistle of the Infinite. Some twelve times in it we are told that Jesus is a Priest forever, and the word "ever" quivers with the light of the eternal throne of God. Six times the adjective is used, He is the author of eternal salvation, the blood of the eternal covenant, the eternal inheritance, eternal judgment, the eternal Spirit, and the eternal redemption. Are we not right to say that this is the Epistle of God's ether, of God's azure, of the glaciers of eternity? And when you read that Book forget for a moment that you belong to the human family and divest yourself of your mortality; leaving behind the things of sense, take your position for one brief moment in the presence of the Absolute, the Infinite, and the Eternal, for, unlike the brutes around you, with whose bodies there may be some more or less nexus, you as spirit are able to appreciate the thought of Him "that was, and is, and is to come, the Eternal."

And what is the eternal? The word is used of God, of the future punishment or blessedness of men, and of judgment to come. What is it? Some people ignorantly think it is the same as everlasting, but eternal is not necessarily everlasting, because it has no note or thought of time in it. Everlasting,

after all, implicates the time-sphere, it lasts; but directly the soul passes from this world of mortality and time into the beyond, it passes beyond the shackles and conditions of time, it no longer calculates the past, present, or future, for time is no more. And, therefore, if you like, you are perfectly justified in speaking of eternity, or the eternal, by the synonym, "timeless." Eternity is timelessness, is that which transcends time, and the eternal is the timeless; or, if you like, you may take a deeper thought than either, because since God alone is the eternal and timeless Being, you may fairly think of the eternal as being that which has God in it, which has the essence of God in it, and it is, therefore, in that sense that the term is employed here; the redemption of which we speak is a redemption which is not only transcending time, but which has the essence of the eternal nature of God in it, it is an eternal redemption. Therefore any man or woman who shall take it becomes forthwith associated with the march of the eternal Being of the infinite God. It is an eternal redemption. Probably that is what is suggested when, in the illustration referred to here, as all Bible students know, of the heifer, the ashes of the heifer were always mingled with springing water, not with tank or still water, but with the upspringing water, living water, fountain water. By this we are reminded that the work of the Cross is married to the upspringing vitality and energy of the eternal God, the spring of all things, for with Him is the fountain source. It is an eternal redemption, timeless, infinite, and, thank God, it is possible for us all to have it.

The writer of this Epistle, a devout Jew, chooses the significant incident of the annual entrance of the high priest into the "holiest." The air within the sacred chamber was seldom stirred. It was like a lake which no boat sails, and over which no wild bird skims, and on which no breath of wind is felt; the atmosphere within that Holy of Holies was not stirred but once in twelve months, and then, his majestic form clothed in flowing white, carrying in his hand the blood which had been shed of some bull, goat, or calf, with no eye resting on him save the eye of the Eternal, the high priest passed through curtain after curtain until he stood alone before the majestic light of the Shekinah, and presented that blood as the confession of the sins of the people and his own. He retired and went out. This is the parable, but even it falls short. For the high priest substitute no figure of one of Aaron's children, but the Christ; for white robes, the humility of His spotless humanity; for blood, His own; for curtains, not the waving curtains that women wove with their deft fingers, but the curtains of the universe draped by angel hands that made way for Him, and through which He passed in, not to stand, for the high priest stood, but to sit. The high priest retired to come again next year, but there was no need for Christ to go; He had come to stay, for the work was done. And having obtained for you and me, and the Church, and the whole world of men, and it may be of other stars and worlds, having obtained eternal redemption, He sat down at the right hand of God. That is an eternal fact.

The work that Jesus did was elaborated in the council chamber of Heaven before time was born. When time was a babe upon the everlasting arms of the Infinite, redemption as a plan had been conceived before the worlds were made. He was the Lamb slain before the foundation of the world, and the redemption therefore that comes to us, if I may so speak, is hoary as the oldest archangel, venerable as the very mountains that upbear the arch of Heaven, eternal as the sea of glass at the foot of the throne.

It is eternal, also, because it is transcendent. In the opening cantos of the "Purgatory," Dante, having just emerged from the infernal regions, comes upon a lake, and in that lake a star was shining deep mirrored in its depths, and around the lake were the reeds, he tells us, the symbols of humility; and, being about to climb the mount of Purgatory on the other side, he bound these humble reeds about his person that he might look upon those things with deep humility. And the star shone. We shall find that tho the Cross of Jesus is a great fact in the history of men, it is only like the shining in human history of one of God's eternal constellations, and that through the ages of the past the redeeming grace for which that Cross stood has always been in the sky, tho it was manifested when Jesus was hounded to His death.

The Cross thus stands for the very heart of something, not a transitory thought, not something that came and went, but some-

thing that is, the redemptive nature of God which suffers for the sorrow and sin of men; and it is likely forever to have efficacy, and when the little hill of Calvary has passed through the fires of the last great day, when perhaps this world itself will only be looked upon as a historic site of transcendent incidents, when in the sight of the Eternal the heavens have passed away with a great noise, and everything that now is has been wrapt together as a worn-out robe, it may be, and I think it will be, that the eternal fact of God's redeeming grace and love to men will underpin the everlasting throne, and be the foundation of the blessedness of myriads of beings forever. Redemption consists with eternity, is transcendent over time, and is destined to be part of God's nature forever. Is it not fit to call it an eternal redemption?

Is it wonderful, then, that Leviticus is full of it? Do you not see how the Spirit of God longed to talk about the Cross as an eternal fact; and men could not understand it, so He put it in pictures? Read the old types and you must see the essence of the Cross in them. The Bible can not get old because it has the breath of the eternal in it. The timeless Christ, the timeless Spirit, and the timeless Cross make a timeless Book. It can not be worn out.

You may not have realized the fulness of Christ's redemption. In some dim way you think you are forgiven; in some hazy way you hope you are all right; in some indefinite manner you think you will go to Heaven, and I do not say that those things are not happy-making, for they are. But you do not every day find that the Cross gives you eternal redemption; you do not know the power of the blood; you do not know how it breaks the power of sin. Ah, it is because you have to die before you can pass into the eternal world. We have ourselves to go through the Cross to get to the benefit of the Cross.

There are three things that we find in the Cross. First, we see Jesus in the Cross, dying as our Ransom, and we know that because He died for us God is able justly and righteously to forgive. If there is a man who has lived a foul life, let him now look to the Cross where Jesus died, where Jesus finished for him the work of redemption, and did there something which makes God able to take the sinner to His heart. Second, we come to the Cross, and discover that it is empty. It is not a crucifix with Christ on it. We have no crucifix, we do not want it; we have the empty Cross because Christ is not there, He is gone; but have you ever seen yourself on that Cross? I can only ask God humbly that every man and woman who loves Christ, and wants to know the best, in a moment of silence, will ask the Holy Spirit to give them a glimpse of their own body, with the slightest possible vestment, brought to the end of its own passion and vehemence, its selfishness and keen love for pleasure; and then, whenever seductive temptation comes—from the fascinations of the flesh, from the blandishments of the world, from anything which is going to raise your pride—that you may see yourself there, with your chin upon your breast, with your nature flaccid and helpless.

Where Jesus was crucified there was a garden, flowers poured their scent upon the still air, sweet aromatic shrubs perfumed it, and all natural delights said to Him, "Come down, come down," but their appeals fell upon deaf ears, for He was dead. And around your life there may be a garden, many voices appeal to you to gratify yourself, please yourself, come down from the cross, but if you quietly hold to your place, and say, "I have a great work to do to redeem men, I can not come down," you will know the power of that cross. I believe the mistake of the evangelical Church is that she has preached the Cross, but never lived it. Vain orators have made garlands and laid them upon the Cross, and everybody had said, What beautiful garlands! and they have hidden the Cross. But directly a man or woman says with St. Paul, "I have been, and am crucified with the Savior on the Cross, and am dead to all that is wrong," such a one has the master-key, and as the soul reckons death to itself, God reckons life. Oh, if you forget everything, try to remember this, that every time a man reckons death to himself, God reckons life to him. You see to the death. He will see to the life, so you will begin to feel in you the pulse of eternity.

THE CANKER OF DISCONTENT

PASTEUR A. DECOPPET, D.D., PARIS.

Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid that I might make merry with my friends.—Luke xv. 29.

[A melancholy interest attaches to the utterances of one who for many years was a shining light in Gallican evangelicalism, and has not long since passed away. Pasteur Decoppet, well known by his published sermons, both for adults and for children, in this discourse follows a rule adopted with advantage by some preachers. He avoids expatiating on all the varied aspects of a parable, and does not attempt to spiritualize every idea, for in preference he takes a single great principle and emphasizes this alone. Some insist that this is the true way of understanding our Lord's parables, and certainly this mode of treatment conserves unity of thought, while it protects the hearer from a sense of bewilderment. In this case, however, the preacher does not deal with the main figure at all, but he regards the case of the elder brother as a parable in itself. Pasteur Decoppet here gives a "character" sermon. It is concerned with the psychological side of theology, but it is not abstruse, for without preaching philosophical propositions or abstract speculations on the emotions, the will, and other mysterious faculties of the soul, the preacher presents concrete illustrations of human demeanor, disposition, and conduct. The teaching of Jesus in His parables is a constant revelation of human character always by the presentation of actual conduct. This sermon seizes on one of the prominent personalities thus shown forth by the Savior. In a manner very familiar with French preachers M. Decoppet apostrophizes his congregation pointedly, and thus applies certain principles involved in the subject directly to themselves. The sermon analyzes and it exhorts.—THE EDITORS.]

ONE of the most interesting characters described by Jesus Christ in His parables is that of the brother of the prodigal son. Little is said about him, but that little is sufficient to reveal him to us completely. We shall not consider all the features of this character. We shall notice only one, that which is so strongly marked in the bitter reproach which he addrest to his father. This reproach presents this man to us as the type of the discontented.

There are several classes of discontented persons. Let us clearly distinguish that which we have specially in view. Jacob's answer to Pharaoh's question concerning his age, "Few and evil have the days of the years of my life been," is truly the reply of a man who has had to complain of life; but it is not that of the discontented, to whom we address ourselves. We have not been forbidden to estimate the amount of happiness which life has given us, or to acknowledge, if need be, that it is small compared to the sum of our troubles and cares. Neither are the discontented those who have the feeling that the present existence, however happy it may be, can not satisfy them fully; nor the wise, who, after reviewing all the blessings of earth, exclaim, "Vanity of vanities, all is vanity!" The apostle is not one of the discontented when he says, "I have a desire to depart and be with Christ." In this case it is the exile who longs for the far-off native land, and the home where he has left all he loves best; in that, it is the traveler who grumbles against the asperities and thorns of the way. The discontented whom we would convert are those who covet the blessings they have not; those who, not daring to address themselves directly to God, say with bitterness to their destiny, "Thou never gavest me a kid, that I might make merry with my friends"; life has had no joyous banquet for me as for so many others; others have gathered flowers on an even path, while I, with a sweating brow, have climbed up the rugged path of toil and duty. Others have known success, glory, fortune, affections, while I have had for my portion naught but obscurity, poverty, loneliness. Beside the discontented who complain of life as a whole, there are those whose recriminations bear on some special object. Here is one who is never satisfied with his home. Everything goes wrong there. Here is another who always complains of his career; in his opinion there is none more disadvantageous or more ungrateful. A third is always dissatisfied with the conduct of his neighbors toward him; they are never as kind or considerate as they should be. His talents are never sufficiently appreciated. Definition of the discontented: those who are always disposed to look upon the portion of their neighbors as better than their own, and who loudly or silently complain of it as tho it were an injustice.

See the brother of the prodigal. The im-

pression by which he is swayed and which explains his wrath is, in reality, that of injustice. In his opinion his young brother does not deserve the welcome he receives. Has such a feast ever been held in his honor? And does he not deserve it far more than his brother? At the root of these sentiments what is there but an undisguised accusation of injustice against his father? See whether at the root of your discontent there is not the same secret reproach addrest to Providence. You look upon those who are happier than you, and you say, "What have they done to deserve so much happiness?" You have the feeling of a right disregarded, of the right which demands that each should enjoy a sum of happiness proportioned to his moral worth. That right is real; it rests on a law which God Himself has written in the depths of conscience. Your mistake is to desire the fulfilment of this law here below. Tell me not that God is unjust in the distribution of the blessings and afflictions of this life. Beneath the apparent disorder true order is concealed. In the very inequality of this distribution I recognize the manifestation of the moral government of God in this world; I see the proof that God will be obeyed out of love and not out of interest. Besides, if God even now rendered to every man according to his deeds, what would be your portion? You talk of injustice? Would you have God treat you according to His justice? Ah! do not accuse divine justice! But rather bless the mercy that has spared you so long. Instead of murmuring, confess that God has given you infinitely more than you deserve, and that you are, in reality, among the privileged ones of Providence.

We have proved that the dissatisfied brother of the parable has no right to accuse his father. Whom, then, must he accuse if he is not as happy as he would be? Himself. Had he not had a very great happiness within his reach? Had not the life he had led under his father's roof offered him numberless sweet and peaceful joys? Yet there he is reproaching his father with never having given him a kid to make merry with his friends. . . . Hear the father's reply, "Son, thou art ever with me, and all that I have is thine." What a contrast between these two sayings! What a sorry motive for complaint! What a mean claim, what narrowness of heart, on one side! What greatness, what affection, what truly royal generosity on the other! Does not this discontented man resemble one who would murmur at having never been offered a mite by the benefactor who would have bestowed on him a fortune? Nothing has been wanting to make him perfectly happy. He has been infinitely happier than his brother. He has had at his disposal all the sources of earthly happiness -family affections, labor, the accomplishment of duty; but he has not appreciated those privileges, and instead of being happy he has become peevish and discontented. Is not that the history of all the discontented? Is your life as wretched and as void of joy as you pretend? You complain of life, complain of yourselves; for happiness does not generally come to meet us. Happiness? It is strewn over our existence as the grains of gold on the sands of the desert; we must bend low to gather it. And, believe it, God has not scattered it with so sparing a hand as you think.

Reflect upon the father's reply to his discontented son. It is that which God makes to your repinings, "My son, thou art ever with me, and all that I have is thine." This reply will show the two great sources of happiness which God has placed at your disposal and which you seem to ignore. "All that I have is thine"; that is, thou canst enjoy all I have, and one day thou shalt become the heir, the legitimate possessor of it all. All that God has is ours. He has life; we have it too; a life like His, immortal like His, manifesting itself like His by thought, will, love. For we are also His offspring, being made in the image of God. "Son, all that I have is thine"; that is, all my works are thine. It is for thee, for thy welfare and thy pleasure, that I have made the world in which thou livest so rich, the Nature that surrounds thee so full of poetry and beauty. "Son, all that I have is thine"; that is, all my mercies are at thy disposal. I am the source of every good gift and every perfect gift; I am the Father of light, of holiness, of love. I seek to crown thee with all these blessings. We have not exhausted the meaning of these words. "All that I have is thine." We shall never exhaust it, for it signifies further, "I have heaven, I have sovereign and unalterable felicity, and thou wilt have it too, for thou art my heir." Do you feel all there is in this hope, nay, in this assurance, of being one day heir of God and joint-heir with Christ?

Come now, all ye discontented, and I will tell you the true name of your discontent! It is unbelief! What is wanting to your happiness is a Christian spirit. "Son, thou art ever with me." These words show us the second source of happiness. That happiness is to be ever with our Heavenly Father, to live in His communion, to do His will. When a man walks with God, when he is faithful, his heart is at peace, his conscience is at rest, and then he is satisfied with life. In reality it is discontent with self which generally causes discontent with life. See the eldest son of the parable. Why does his discontent break forth just at the time when his brother returns home full of the joy of pardon and conversion? Might it not be because, in the light of that joy, he has caught a glimpse of the nature of true justice, and discovered, at the same time, all the falseness of his own, and the insincerity of his unloving fidelity? Suppose the eldest son to have been happy in his soul, happy with the joy true piety gives; would he have been discontented with his existence? And you, my hearers, supposing you were happy in your souls, think you that you would be discontented with the position which God has given you in life? No; you feel that you would be happy, that you would be grateful; instead of retiring sorrowfully within itself, your soul would open to the kindly rays of the sun of Christian joy. Well, what prevents you from changing this supposition into reality? Arise, therefore, thou also, eldest son, discontented son; arise repentant, and go to thy Father, and say unto Him, "Father, I have sinned against thee and am no more worthy to be called thy child."

THE CHURCH IN THE MODERN WORLD*

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He is risen.—Mark xvi. 6.

THESE three words give the only rational explanation of modern history. The student from the moment that he begins his study is confronted by the fact that at a definite period of time a new movement in the world is distinctly traceable. He seeks an explanation for the fact. As a result, he finds that in that Man who was crucified on Calvary the new era had its source. When He was supposed to be dead, in reality He was most alive; when He was lifted up, He began to draw all men unto Him. From the moment that His disciples were convinced that He had not ceased to breathe, but had risen into life and power, they were transformed; their faith made them new men. Even up to the crucifixion they had been only disciples, and poor ones at that. After the resurrection they were apostles indeed. They, and those whom they inspired, started for the four quarters of the earth, and carried with them a message which has been a fountain of individual character and of social and political regeneration until the present time.

Our subject is suggested by the common but unfounded contention that, whatever the Church may have been in the past, it is no longer in touch with actual conditions and vital needs; and also by the fact that through more than nineteen centuries an ever-widening river of light may be traced from the resurrection. For those who believe that Jesus is the King of the modern world no argument in support of our subject is necessary; but for those who doubt His supremacy proof is imperative.

Let us first ask, Is the Church intended to be a moral leader or only a helper of the spiritual life? Jesus insisted that the value of spiritual teaching is to be tested by its effect in character. His words have quite as much to do with the life that now is as with

* Preached in St. Giles's Church, Edinburgh, in connection with the International Congregational Council.

that which is to come. He warned His disciples against selfishness, pride, hypocrisy, injustice, and hatred. He introduced a new social order which, in His own expressive phrase, is called the Kingdom of God, thus distinguishing it from the sovereignties of the earth. The teachers of certain other faiths say that with them religion and morality are divorced, but in the teachings of Jesus religion and morality are identical. He has been at once the instructor and inspirer of the individual soul and the moral leader of two thousand years. His message has relation not only to the unseen universe, but to social and political controversies which roll through history as waves over a troubled ocean.

Jesus has made, and is making, the moral ideals of individuals in the modern world. His person has been studied; His words have been analyzed; some critics have come to one conclusion and some to another concerning the problem which His presence suggests, and yet He is the moral Master in nearly every land. The Mohammedans put Him at the head of all the prophets; the Buddhists place Him above all other mortal men, except the Buddha himself; there are liberal Jews who regard Him as the greatest of their race. Most men of all creeds confess that He is the one example of flawless manhood. Renan says that among the sons of men He will never be surpassed. He is making the ideals which mold character. The ethical precepts of the Greeks have been outgrown; those of Rome have been laid aside. Their places have been taken by the searching moral standards introduced by Jesus. Those who do not acknowledge His supremacy confess their faith in the good life as interpreted by Him; they believe that it must be internal before it can be external; that it will be without guile; that the true man should not only do no evil, but think no evil; and that moral development requires not only individual perfection, but social relations ruled by love and service without respect of persons. Three words define current ethical ideals—purity, honesty, love. Manly character requires these three virtues. Courage has its place and chivalry is a splendid quality, but purity, honesty, and love are basal in the popular conception of goodness. On them Jesus put strongest emphasis. In the Church and outside of it those who are striving for the best things seek to have their motives pure as light, their purposes genuine as the day, and their love sympathetic as the heart of Christ. Those who are not Christians justify themselves by claiming that their standards are those of Jesus. Jesus did not create the virtues which He exalted; but He made men understand that apart from them piety is a farce, and pretensions to morality hypocrisy. He is the leader of individuals toward the higher life. He attracts them not only by the simplicity and directness of His appeal, but also by the power and persuasiveness of His example. His type of morality, and not that of Socrates or Seneca or Buddha, or the pessimistic philosophers of the last century, or the morbid and lugubrious authors of our own time, is the ideal of individual perfection. John Ruskin has told us that when some excavations were made around a church in Venice an inscription to this effect was uncovered: "Around this church let the merchant's weights be true, his contracts just, and his judgments without guile." That old sanctuary was typical; the Christian Church, which is the continued incarnation, as a rule has led and is leading those who represent truth, justice, and righteousness in the modern world.

It is popularly believed that the Church has lost its power; that it no longer reaches the multitude; that it is in a stage of decadence. The fact of a decrease in the number of communicants in some branches of the Church is exploited as sure evidence that the Church is losing ground; but the Kingdom of God is not an institution; it is the sovereignty of certain ethical and spiritual qualities, and it is having an unsurpassed growth. Institutions may be modified, but vital principles, when they are clearly enunciated, work like leaven in society forever afterward.

Again, it is asserted that the wealthy on one side are practically pagans; that the working classes on the other side are socialists and anarchists; that the Church influences only a small section of the middle classes, and that its influence with them is diminishing. A little study will show that while these claims may be true in some respects they are false as a whole.

Four social problems are conspicuous in our day.

The problem which presses closest concerns the conflict between labor and capital. This is no new antagonism, nor has it reached a phase any more acute than that in which it was

in the days of the Cæsars. It is a part of the world-old struggle between those who have and those who have not. The Church is not doing all that it ought, but it is not neglecting this problem. Every great gathering of Christian people, called to confer concerning the Kingdom of God, gives to it a prominent place. Most of the denominations have committees for its study. It is charged that the Church is dominated by the money power, and that it is false to Jesus because it is rich. But the majority of the members of the Church are poor; they are farmers among the Highlands of Scotland, the mountains of Cumberland and New England, on the prairies of the United States and Canada, and in the valleys of the Pacific seaboard; they are mechanics in Lancashire and Yorkshire; miners in Wales and Pennsylvania, who bear burdens and find in the Church comfort in the midst of their trials; they are clerks, messengers, and house-servants. A few churches have wealth and a few millionaires occupy conspicuous places in those churches, but they are not numerous enough to determine policies. Now and then a modern Crœsus, who calls himself a Christian, gives a feast which does not exactly resemble the Lord's Supper, but he is not typical. The humble souls who are striving to carry into their daily lives the spirit of the Master outnumber the wealthy by a thousand to one. The Church is not becoming paganized. Its hold on the laboring classes may be small, but it is larger than ever before. The few who are rich and inconsistent do not outvote the millions of poor men. Moreover, in many instances where the Church seems to be failing Jesus as a personality is welcomed as the Leader. Socialists claim Him as the first socialist; London dockers cheer the story of the Nazarene; labor-unions insist on self-sacrifice, and sometimes practise it in a Christlike way. A sympathetic strike may be poor tactics and absurd business, but such self-sacrifice often comes very near the standard of Jesus. The Master was a mechanic, and, as of old, artizans are His friends. A few Nebuchadnezzar-like plutocrats, who misrepresent the majority even of the rich, sometimes suggest that the golden rule was made for heaven and not for earth, but they do not now, never have, and never will preponderate. The most of the rich church-members use their wealth in beneficent ways. Men of all classes, and more now than ever, believe that love is the fulfilling of the law.

The conflict between the races sometimes seems more ominous than the controversy between labor and capital. In the abyss of racial hatred bombs are mixt and conspiracies hatched. More than one ethnologist fears that the darker races are getting together and preparing for a death-grapple with those who have too long oppresst them. That may be the battle of Armageddon predicted in the Apocalypse. But other and more beneficent forces are also at work. In every land men and women with the spirit of Christ are teaching and living His message. Missionaries are preaching the Gospel, feeding the starving, healing the sick, locating educational institutions. Those institutions encourage freedom of investigation and illustrate brotherhood. They are in Bombay and Calcutta, in Tokyo and Kyoto, in Assuit and Luxor, in Beirut and Constantinople. All missionaries are not broad men, but most are, and wherever they go they carry the light of modern science, the influence of pure morals, and the transforming power of the Gospel of grace. In churches, in schools and colleges, and on hundreds of mission fields, sometimes with His name and sometimes without it, the kind of brotherhood that Jesus taught, which alone will solve either the labor problem or the race problem, is emphasized as essential to religion and necessary to the welfare of the world.

Crime and pauperism constitute another social problem. Most prisons are schools of crime. The unemployed are increasing every day. The tramp has become a peril. A midnight bread-line is better than starvation, but it is a mockery of civilization. Most tenement-houses are physical and moral pesthouses, sanctioned and protected by the State. And yet, after the truth has been told concerning prisons, asylums, and pauperism, it remains true that the force which is fighting these shocking conditions most effectively is generated in the Church. Many who refuse to be called Christians are rendering noble service, but their inspiration comes from the twenty-fifth chapter of Matthew. What names are these: John Howard, Elizabeth Fry, Agnes Jones, Dr. Barnardo, the Earl of Shaftesbury, General Booth, the "Little Mother" Mrs. Ballington Booth! The list is a long one, and it is not decreasing. Most of the leaders in movements for

bettering the human conditions are going to the prison and to the slum in His name.

But have not so-called "moral reforms" like these, which have sought to abolish slavery and to do away with intemperance, looked to the churches in vain for support? That inquiry is usually an insinuation. The efforts of the Church for reform fill one of the brightest chapters of its history. Who led in the abolition of slavery in Great Britain? William Wilberforce and Sir Thomas Fowell Buxton, both of them Christian men. Who led in the cause of emancipation in the United States? Many outside of the Church were swifter than many in the Church to recognize their duty; but leaders outside like Whittier, Wendell Phillips, and William Lloyd Garrison always insisted that they were following the example of Jesus, and they called themselves Christians; but even they were no more outspoken than Beecher and Cheever, and that splendid martyr to liberty, Elijah P. Lovejoy—all radical abolitionists, and all Christian ministers. But how about the temperance reform? Exactly the same. To mention names would be invidious, but nearly all the chiefs in this movement have been, and are, Christians of a Puritan type.

The organization has sometimes been slow; large bodies are and ought to be conservative; but Christians have ever been in the van of the temperance reform. In their leadership they have but carried out what they have heard from Christian pulpits and been taught in Christian schools. There are differences among workers as to methods, but no difference as to the claims of the cause.

As one looks over society, with its turmoil and confusion, he detects the onward sweep of four great social movements. Labor seeking to better itself; the races reaching toward brotherhood; society trying to work itself clear of poverty, and endeavoring to abolish slavery, intemperance, and other evils still worse which are obstructing progress. But he also sees other forces which never waver, insisting that justice shall be done to the toilers; that racial antagonism shall give place to mutual service; that crime and pauperism shall be met by science and service; and that there shall be no peace so long as a single human being is left in physical, intellectual, or spiritual bondage. At the head of every movement for individual and social betterment is the Man of Nazareth and Calvary. His Church is now, always has been, and ever will be the moral leader of individuals and society.

This is doubted only by those who do not look deep enough to discern facts; armies are still being drilled and navies being built. The spirit of aggression has not died out. The thirst for conquest in many quarters is yet strong, but conditions among the nations are different from what they were a century ago. If ironclads are asked for now, it is with the plea that they are needed to preserve peace. They are called, and not ironically, peacemakers. The Hague Conference is a fact. It has not been an entire success, but its influence is growing, and it is a world-wide protest against war. Love and justice are better for the settlement of difficulties than armies and navies. The most splendid fact in modern history is The Hague Conference; and next to it is the Pan-American Alliance. They belong to the same category as the assembly which demanded the Magna Charta and the Congress which adopted the Declaration of Independence. Moreover, the ideals of the nations are changing. The rule of the people is gradually, and by a terrible pathway, coming to the front in Russia and Portugal. Turkey is being dismembered, and it ought to be. She has already lost Greece, Bulgaria, Servia, Rumania, is losing Macedonia, and must ere long disappear as a world power. The horrors of the Kongo are awaking universal sympathy, and will not much longer be tolerated. The oppression of the Jew and the Armenian has been endured too long, but at last it is starting protests which will have to be heeded. The nations are learning that what hurts one hurts all, and that what benefits one is a blessing to all. The unity of the world is more than a dream. Evolution can not be defeated; it is nothing but the divine will at work in nature and history. Quite as distinctly as the New Testament, it prophesies the victory of the ideals of which the Church is the champion in the modern world.

Jesus is the moral Leader of the modern world. He is the supreme Ideal of individual character. Those who regard Him as neither unique nor divine still seek to be like Him.

And, finally, the nations are learning that they are but huge men, as John Milton once called them, and that what is right for individuals is right for states, and that what is wrong for the one is wrong also for the other.

Individuals, society, and the nations are beginning to follow the leadership of Jesus toward the realization of the Kingdom of God.

Only harm results from dwelling on the discouraging aspects of our cause. They exist, and no one can escape them; but they are not worthy to be compared with the prophecies of victory. That cause is half-won whose champions are sure that it is winning. Pessimists always hinder progress. The text for the Church in this day should be: "Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee."

The glad pledge of every Christian man should be: "Master, I will follow thee whithersoever thou goest."

THE LABOR QUESTION

The Rev. Lucien Clark, Columbus, O.

We are laborers together with God.—1 Cor. iii. 9.
Labor not for the meat which perisheth, but for that which endureth unto life eternal.—John vi. 27.
Let us labor therefore to enter into that rest.—Heb. iv. 11.

Man was made to labor. The constitution of his mind and body proclaim this fact. At the beginning man was placed in a garden and commanded to dress and keep it. The Creator has ordained the labor law, which says, "In the sweat of thy face thou shalt eat bread." "If any will not work neither shall he eat." Only thieves and robbers eat the bread of idleness. There is no noble calling that does not mean toil. The unalterable condition of wealth is toil, and the chief source of material prosperity is the soil which never yields its treasures except in response to labor.

There are many kinds of labor. The unskilled workman who requires no education or training for his task, the farm-hand, the mill-hand, the skilled laborer, the mechanic, the engineer, the telegrapher, the printer, the miner, all are laborers. But the farmer, the teacher, the physician, the bookkeeper, the inventor, the scientist, the author, the merchant, the banker, the prophet, the evangelist, are also laborers. They are not usually reckoned among laborers in these days of technical terms; but, while their hands are not so brown and hard and their garments are not so grimy as those of the engineer or the miner, their work is more exacting and wearying, their hours are longer, their work is no less important, and their material remuneration often less than in the case of other laborers. Every one who is engaged in an employment which contributes to the support and improvement of man, whether he labors with hand or brain or both, whether he labors with ax or pen, is one of God's workers.

In one of the texts which I have read we have an ideal labor-union. "We are laborers together with God." We all know that a labor-union is a society of laboring men organized for mutual support and cooperation, seeking to improve their condition and resist the oppression of wealthy employers. There are laborers' unions, mechanics' unions, telegraphers' unions, printers' unions, miners' unions, and federations of the various unions. The object of the labor-union is laudable and deserves encouragement. Without doubt, it has corrected many evils and improved the condition of workingmen. The laborer has as good a right to form a combine as the capitalist, and both should be required to obey the laws and respect the rights of others who are not in the combine.

The Bible furnishes a plan of union which is ideal. God is at the head. "We are workers together with God." He is a worker. In this He differs from the gods of the heathen. They have nothing to do and no ability to do anything. "Hands have they, but they handle not." Our God made the heavens and the earth and all that in them is. He works together with every true worker. He is more than a labor-leader. He is a fellow worker. He works by the side of the farmer, the miner, the mechanic, the teacher, the inventor, the statesman, the policeman, the builder. "Except the Lord build the house, they labor in vain that build." "Except the Lord keep the city, the watchman waketh in vain." Without Him we can do nothing. Whatever good thing is done in the city or in the earth, the Lord is the doer of it. No matter how many hands are employed, He is in all and at the head of all.

The workingman makes a great mistake when he leaves God out of the union. Every labor-union meeting should be opened with prayer. Jesus is the best labor-leader in the world. He is a leader who shares the toil, and manages the business if we will let Him. The emperor of China holds the plow for a few minutes on a certain day every year, to encourage labor and add to its dignity, and for the same reason the empress takes an annual turn at the loom. But the Lord of glory spent six times as many years at the carpenter's work bench in Nazareth as He spent in the holy office of His public ministry; and, what is more, He is still with every toiler, no matter what the order of his work. There is no respect of persons with Him. He does not recognize the class distinctions of which men and women make so much. Work is noble, all work is noble with God for a leader and fellow workman. "We serve him in the lowliest work with two brown hands as really and as honorably as Gabriel serves him with two white wings."

The workingman who takes the name of God in vain, tramples on the law of His Sabbath, despises His holy word, and follows some human leader more loyally than he follows the Lord of life wrongs his best friend, and hurts his own cause. Labor with no great spiritual thought is degrading, but labor with Jesus as leader and the will of God for the end is exalting and divine. Talk about nobility. There is no nobility more truly noble than the toiler who toils for God and with God. "I sing for God," said Jenny Lind. The laborer who is right with God can say, "I toil for God." It is as noble to toil for God as it is to wield a scepter.

Other labor-leaders may err. We have heard of a treasurer of the union running away with the funds, and a president ordering a strike which was ruinous to the members of the union and their families. But this divine Leader never made a blunder, never hurt the cause of labor nor injured the laborer. Laborers are all His fellow workmen if they will consent to join this union. Take Him for chief counselor, keep the eye steadily fixt on Him, work together with Him, and all will be well.

In this union all are included who will follow the Leader. We can not afford to despise one another and to try to injure one another. The capitalist who grinds the face of the poor and robs the toiler of his wages will have to face the great Leader at last. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments moth-eaten. Your gold and silver are cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last day. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cry of them which have reaped hath entered into the ear of the Lord of Sabaoth." When laborers hate the rich man and try to cripple his business, when they hate other laborers who do not belong to the union and beat them and kill them, they are laying up for themselves condemnation. We are all brethren, fellow workers, followers of one divine leader. He will see that justice is done. When the professional man or the rich man looks on the toiler with contempt, the great Leader is displeased and His cause is hindered. When a man who is promoted to the leadership of any organization, and imagines himself to be a boss because he is clothed with a little brief authority, and begins to oppress his fellow servants, we know what will happen. His Lord will come at a time when he is not looking for Him, and will cut him in sunder, and appoint him his portion with hypocrites and unbelievers. Let us not forget that we are all servants, and no one has a right to lord it over another. Before God we are all on a common level, and all are under one leader.

Whatever be the kind of labor assigned us, we are all working together to one great end. The farmer, the farm-hand, the manufacturer, the factory-hand, the miner, the mine-owner, the poet, the statesman, the president, the mayor, the preacher of righteousness are all working together under the eye and hand of the Lord of all. Go into a great watch factory where thousands of persons are employed, and each one seems to be working independently of all others, and it is difficult to see how there is any connection between the toil of the man who is making little rivets and that of one who is fashioning fine springs, and the man who is punching holes in the springs and another who is making wheels and another who is cutting teeth in the wheels But go into the last room, where all the parts are brought together and united in one orderly whole, a splendid watch, and it is easy

to see that all are workers together, and that no one can be spared from the combination. So it is in the world. Each worker has his task, but a great master-mind presides over all, bringing about a better and higher civilization and making a better world. Every one who is doing anything to improve any life, to make any home happier, to advance any great principle of righteousness, to make the world better, is a fellow worker with God in the kingdom and patience of our Lord Jesus Christ. Be patient. If you can not see the end do not fret. The men who sailed with Columbus on that historic voyage which opened the gates of a new world to civilization could not see the end, but the great leader saw it. All they had to do was trust in him, and work together with him, for without him they could do nothing, and without them he could do nothing. So trust in the great Leader, and labor till the Master comes.

The second text teaches us what we should labor for. "Labor not for the meat which perisheth, but for that meat which endureth unto life eternal." We have here a lesson concerning working for daily bread.

What then? Shall we fold our hands and do nothing? Nay, for we are laborers. Shall we not receive wages for our labor? Shall we give all our time and thought to spiritual things, and do nothing for bread? Nay, our Lord Himself earned His daily bread as other men do, working with His hands. Paul supported himself working with his hands at the trade of tent-making.

We are taught here not to make temporal supplies and material gains the only or the chief consideration. This is what men were doing in our Lord's time. That very day a vast multitude of eager people sought Him diligently, and, not finding Him at the place where they had hoped, they took ship and crossed the sea to find Him. When they thronged about Him Jesus said, "Verily, I say unto you, ye seek me, not because ye saw the miracle, but because ye did eat of the loaves and fishes and were filled." The stomach was everything. They were so blinded by sordid considerations that they could not see the kingdom of God which had come even to their doors. They saw no higher use for the Lord of glory than to feed their hungry bodies. "How seldom is Jesus sought for the sake of Jesus!" How often do workingmen ask the church to help them merely for the sake of the loaves and fishes! Multitudes see no higher good in the church than a means to feed hungry people. If it will not address itself to that first, last, and all the time, they have no use for it.

Verily, it is so. Some men see nothing in the Gospel above bodily healing. Their religion is a religion of the body, and yet they insist that there is no body. Some see nothing in the earth and the sea better than food for the body. Oh, the blind and greedy struggle for bread, for gold, for things of the dust! The life of too many men is a muck-rake life. It is true of the poor as well as the rich, of the workingman and the capitalist, of the politician and the editor. The disease runs through the whole mass, and our Lord came to cure it. He teaches us that labor is for something better, that life is for something higher. He would take away our mercenary disposition and give us an appetite for something better. He sees the whole world grasping for money and bread, and He says, "Take no thought for the body, what ye shall eat, or what ye shall put on. Consider the lilies of the field, they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these. If God, therefore, so clothe the grass of the field which to-day is and to-morrow is cast into the oven, will he not much more clothe you, O ye of little faith?"

The smallest good of life is bread. Labor brings health as well as food, mental development, contact with the Creator, fellowship with the ruler of the universe. The life is more than meat. The soul is more than money. Righteousness is more than raiment. The spiritual life is more than the life of the body. God is able to take care of us, to feed and clothe us, and He will. We must labor, not only, not chiefly, for the body, but for God and life. Spiritual wealth is better than temporal riches.

How shall we labor for that bread which endureth unto eternal life? By preaching, praying, teaching a class in Sunday-school, visiting the sick, feeding the hungry, seeking the lost and bringing them back to the paths of virtue? Yes, let us not neglect to do these things, but this is not the only way to lay up treasure in heaven, and to win the bread that endureth. By pursuing our daily calling, doing all things in the name of the Lord and according to His will we may feed

our souls and become rich toward God. Character may be built up and the soul refreshed and strengthened by a day's work at the forge, in the factory, or in the field with an eye single to the glory of God and the good of man. Get a high idea of labor. There is a spiritual meaning and purpose in making a plow as well as in making a sermon, in making a shoe as well as in making a prayer, in selling a yard of muslin as well as in singing a Christian hymn, in doing the work of the motorman or the printer as well as in doing the work of a Sunday-school superintendent, in performing the task of a bricklayer well as well as in performing the task of a missionary. Learn to get the spiritual profit out of secular things.

Let no man fret or worry or agonize about filling his stomach with bread, but let him strive to fill his soul with righteousness. This is the secret of progress in the labor movement. This is the only way to improve the condition of the laboring classes. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Men fight for liberty feeling that they must conquer or be slaves; so fight against sin and the devil, feeling sure that you must defeat them or be slaves. If men would take care to defeat the tyranny of the devil they would not have to fight so hard to defeat the tyranny of their employers. The chief tyrant is the devil, and the only curse is sin. If rich men would struggle and plan as diligently to conquer Satan in their business as they do to win a fortune, they would get rich faster and their wealth would be more substantial. We are all laboring men working for the meat which endureth unto life eternal, and we need not change our employment to win the goal. We can win it just as well in one occupation as another, provided we are laborers together with God.

In the third text we have a lesson concerning the great end of all labor. "Let us labor therefore to enter into that rest." Here we have the workingman retiring with a fortune. All men are looking forward. No laboring man is content to labor merely for the present. Daily bread is needful, but what of the future? Is there no preparation for the future? What shall we do when we can labor no more? Every toiler thinks of the time when he shall have a home of his own, and can lay aside the burden and the toil and rest. He may have little hope that he can ever realize this end, but he can not help thinking of it and wishing for it. Some do realize this wish, but many do not. In the union of which I am speaking to-day every one shall reach the goal and realize his fondest dreams.

One of the sad things in this world of disappointment is to see an old man who has labored hard all his days come down to old age, when his strength is all gone, and have no roof over his head and no provision made for his declining years. This ought not so to be. The laborer is worthy of his hire. If things were as they should be there would be no such calamity. If the laborer were paid a just wage, and if he should be economical and sober, he would not come down to old age without a roof over his head. The evening of life should be a season of rest.

Many toilers who have never had a fair chance in the world have grown sour and unhappy under a hard lot, and they are particularly bitter against certain rich men who have never had any hardships and yet live in palaces. But they would better pity than envy, for if these fine palaces have been gotten by fraud the owners will never get any real comfort out of them; and if they have been honestly acquired those who inhabit them will soon grow tired of them, and confess that they were happier in a cabin; and at the best an earthly home, be it a mansion or a hut, is only a temporary convenience, and the owner will soon be summoned to leave it, and what then? Yes, this is the main question, What then?

The rest which we are exhorted to labor for in this text is far better. Every toiler who is in this union shall have his mansion when the sun goes down. To thousands of unfortunate mortals rest is a sweet sound. Rest is never so delightful to any other as it is to the laboring man. The proverb says, "The rest of a laboring man is sweet." Think what it means to the blind, the deaf, the crippled, the invalid, the weary overdriven laborer, to be set free. I do not know how much it means, but one thing we know, it means rest; rest for the weary; rest for the soul; rest in glory; a rest which shall never be broken. For whatever service we may have to render beyond the river, there will be no weariness. The wing of the seraph never tires. The work of heaven is never drudgery. Even in this world we be-

lieve the day will come when all men will be fellow workers with God; then shall be ushered in the new social order of which workingmen are blindly dreaming. Even so, come Lord Jesus, and bring the good day when tyranny and oppression and slavery shall be done away; and righteousness shall cover the earth as the waters cover the sea!

THE MINISTRY OF TOIL

The Rev. Prof. Alexander R. Gordon, D.Litt., Montreal, Can.

I go a fishing.—John xxi. 3.

It was a time of restless waiting. The risen Lord had bidden His faithful followers go before Him into Galilee. But the days passed, and He came not. Meanwhile all around them was life and bustle. The bright blue waters of the Lake were dotted with the gleaming sails of innumerable boats, with their crews of strong-armed fishermen, their faces ruddy with health, and their hearts full of the joy of honest toil. And the impetuous Peter could bear no longer the tedium of inaction. These were the fishing-grounds that had once seen his prowess with the nets. This was the haven to which he had brought so often His groaning loads of fish. And here perhaps was the very boat he was wont so deftly to handle, his companion alike on many a prosperous voyage, and through many a dark and perilous night. His fingers itched for the touch of the oars again. And with the quick outburst, "I go a-fishing," he made for the long-disused craft, to try once more his fortunes on the sea. All unwittingly, he had touched a chord in all their hearts. They, too, chafed under their inaction. They, too, wanted something to occupy their minds, something to turn their restless hands to. Tho he was the first to express the feeling, the spell of the old life had fallen on all of them. They, too, heard the music of the waters wooing them to the deep. And with right good-will they followed him to the boat, and soon were out on the rippling waves, casting their nets as eagerly as of yore.

It was a true instinct that sent these seven men back to their work. For weeks past they had been living on the highest pitch of religious emotion. They had gone up to Jerusalem in a fervor of enthusiasm for their Master, had joined in the triumphal procession, and looked to see Him forthwith crowned King of the Jews on the throne of His father David. From these sublime heights they had been suddenly plunged into the depths of despair when wicked men seized the Master and, amid every accompaniment of shameful indignity, nailed Him to the criminal's cross. But once more they had been raised to the seventh heaven of spiritual rapture when the crucified One rose from the dead, and returned to bless them with His love and peace. And thereafter they had been living, as it seemed, on a plane midway between heaven and earth, now in happy friendship with their risen Lord, and then again apart from Him, in a world all out of sympathy with their hopes and aspirations. And thus a sense of unreality had settled on their spirits. For the time being they hardly knew where they were, in what strange world they were moving, whether indeed it were not all a fantastic dream. And they needed just this contact with reality which their old work afforded to calm and heal their strained nerves, and to give their faith itself the tone and self-control essential to a healthy Christian manhood.

We thus learn from the story the saving influence of our daily work. It is sometimes said that labor is the penalty of sin, the curse that God denounced on sin. But this is a false interpretation both of Scripture and of life. The pains and sufferings, the weariness and infirmities that are often associated with labor are the curse of sin. But labor itself is a blessing, a good gift of God to sinful men, a healing, saving, strengthening grace.

In days of sorrow and anxiety, for example, how kindly a physician work is! You may remember the old fisherman's words in Scott's "Antiquary," "It's weel wi' you gentles, that can sit in the house wi' yer handkerchers to yer een when ye lose a friend; but the like o' us maun to our wark again, if our hearts were beating as hard as my hammer." Aye, but the poor fellow at his honest work was far better off in his time of sorrow than had he been able to nurse his grief "wi' his handkercher to his een." Work

is a healing ministry from God in heaven. When the heart is crushed beneath its heavy load, unable to lift itself up, with what gracious tact, as it were, our work soothes and braces the wounded spirit, giving it new interests, fresh hopes, and a widened outlook, making life once more to appear beautiful and good, and tenderly instilling into the fainting heart the joyous hope and strength of a new life.

But work bears as essential a part in the development of Christian character. It has sometimes seemed to eager enthusiasts as if this world of active duty were hostile to the higher interests of the soul. If they could but lay aside life's duties, and give their whole waking thoughts to devout meditations, exercises, and prayers, then they feel they might reach the mind of Christ, and live worthily of His praise. In this spirit men have actually withdrawn themselves from the world, and sought to live the Christian life in the solitude of the hermit's cave or monastery, where the whole atmosphere around them breathed of devotion. But Christian character can not be developed in this rarefied atmosphere. Character is inseparable from life. And a true life must be lived in the light of day, and in the full stream of duty. The blessing of Jacob could never have been won had he remained forever on the heights of Bethel, with all its hallowed visions. He had on the morrow to step out afresh on his journey, to scale the ladder of Luz, not now on angels' wings of faith and prayer, but by dint of hard stern climbing, to fare forth to the unknown land that called him, and to meet its varied experiences of joy and sorrow alike, as they came to him, with a spirit worthy of one who had seen the vision. As little can we grow to the full stature of Jesus Christ by our Bethel visions of heavenly things. Inspired by these, we must march bravely onward to our plains of Syria, our camping-grounds in Canaan, and sometimes even our years of exile in Egypt. It is our daily work, however commonplace and secular it may seem, that brings our Christian character to maturity and strength. Faith is the root of life, and prayer and meditation the gentle sap and showers; but work is the activity that unfolds the germs, and makes the tree blossom with flower and fruit. Had we no such means of calling out our energies, we might be gentle and beautiful souls, as they are called, but our character would be sadly lacking in courage and robust strength. *Sursum corda!* In the midst of the most thronging duties and responsibilities of life, let us thank God for our work. For that it is which makes us healthy and happy Christian men and women.

But the incident brings before us, also, the presence of Christ amid our work. As they plowed the waves of the lake, it seemed to the disciples that they had made a sorrowful descent from the mounts of blissful intercourse with their Master. And the longer they toiled at the oars the farther they seemed to draw from Him. But with the first bright streaks of daylight they found, to their wondering joy, that just there, at their common task, the Lord had redeemed His promise, and returned to bless them.

Out in the world, at the counter or the market-place, in the fields or the woods, or even in our charities, when we give the cup of cold water to the least of His brethren, how seldom we think of Him, and how little we expect to meet Him! And yet He is as near to us there as in the solemn stillness of the sanctuary. The same Jesus that met the seven disciples as they toiled at the oars is with us still, as we labor at our work, eager to help and cheer and bless. If only we have eyes to see the glory of His presence! As there are those who look upon the glory of earth and sky unmoved, those who find no God in His heavens and no trait of His character in the human soul, so there are those who see no Divinity, no Christ, in common life. Had such dull souls been present on the boat that glad Gospel morning, they would have seen no other than a passing stranger in the figure that hailed the seven disciples from the lakeside. It needed the eye of love to know Him—first, the quick insight of the apostle of love, and then the awakening vision of all the rest as their duller eyes were lit up by the same bright glow. And for us, too, love is the opener of the eyes. The heart that has never felt the life-giving touch of the love of Christ can have no sense of His presence and no vision of the divine glory of life. But when His love begins to warm the soul with its holy fire, then the scales fall from our eyes, and we see and know that He is all about us. With growing love the vision expands, until the whole universe appears luminous with His glory, and we realize that the promise is true

—that He is indeed with us always, even to the end of the world.

And this vision of Christ in daily life makes it real and blest. A poor and barren thing the disciples found their labor at the nets until Jesus appeared, and then they were not able to haul them in for the multitude of fishes they had caught. Here, too, we have a true parable of life. Apart from Jesus Christ our lives are empty and vain; but when His light is shed upon our path, and His gracious presence encircles us, they are filled with eternal significance and success.

This holds good even in the most literal sense. In spite of the mushroom fortunes we see shooting up around us, it still remains true that principle is the basis of all solid and lasting prosperity. And Jesus Christ is the bedrock of principle. The man who lays the foundations of his life on that Rock, who (to change the figure to that of our text) casts his net on the right side of the ship, as He directs, may find a harvest of good fortune he dreams not of.

But, after all, success in life is not to be measured by its money value. You may gain the whole world, and lose your own soul —not in the eternal future alone, but even in this present workaday world. For what is the life whose be-all and end-all is worldly lucre, that is bereft of interest and enjoyment in the nobler issues—the beauty and love and goodness, the faith whose price is more than all the gold and silver of worldly treasuries? An empty, sordid existence, hardly worthy to be called the life of man. He is the most successful who fills his life the fullest of high thoughts, lofty achievements, and pure and exalted enjoyments. He is the best and the noblest of men. Even from the merely human side the most successful of the sons of men was no prince of worldly wealth or splendor, nor king arrayed in garments like Solomon's, but the lowly carpenter of Nazareth, who "went about continually doing good." And he who loves and learns of Him comes nearest to His success.

There is no real breach, then, between the sacred and the secular, the Sabbath and the week-day, the house of God and the office or the counter. One God rules over both spheres of life. One Christ upholds and sanctifies both. One Spirit guides us in both. And therefore let us give ourselves to our common tasks in the same high spirit of devotion with which we worship God in His temple. And we shall find our work to be in truth a hallowing and saving influence, redeeming us from vanity and pettiness, and helping to make us strong and brave, sympathetic and true, sincere and loyal-hearted Christian men and women. Those who have truly learned this lesson of life will find it best worth living.

THE VALUE OF MAN

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How much then is a man better than a sheep? —Matt. xii. 12.

Jesus was an optimist. He believed in man. He loved man. He had hopes for man. He knew all the evil in his nature. He saw also the good. "How much better is a man than a sheep!" It is not a question, but an exclamation. His thought is, man is infinitely better. But His words raise the question in our minds as to the real value of a man. Let us consider it.

We are likely to set first the commercial value. The answer to two questions determines this: "What can he do?" and "What can he get?" A working world looking over the man knocking for admission to its ranks asks rightly, "What can he do?" And the man seeking returns asks, "What can I get?" A man is valued commercially by the work he does and the wages he gets. The first question goes to the root of things. What are we here for in this world? To do something worth while, almost all say. Yet some lives do not confess this. There are drones in the human hive. There are two dangerous classes in society, the idle poor and the idle rich. Some think that the great menace to the country is from its army of tramps, the hoboes of the road; but a greater menace threatens from the ranks of the idle rich. With every means at their command for going as fast and as far as they please in the paths of vice and dissipation, many of them thrust aside all moral conventions and

break over all rules of decency while unbridled passions run riot in the madness of wantonness and the seeds of social disorder quickly ripen into awful harvests. What a spectacle to the country has the Thaw trial afforded! What a beast of a fellow! He is an example of the idle rich. If he is not insane he is inane. There are chambers to let in that skull of his. How many fools money makes, especially in the second generation! In olden times a boy was taught a trade. To-day too often in well-to-do families he is left to dawdle and with surpassing nerve to say, "The world owes me a living." Not so, you owe the world something for having nursed and fed and clothed and helped you through your unproductive years—go to work. "What can he do?" What is he good for? we say. Animal sponges become of use in time, but of what earthly use is the human sponge? Line up the idle rich and you will have a rich exhibit of putty heads and puppy lives. They are as guiltless of value as a rotten cord. This world of work tests a man's value by what he can do.

The man's question is, "What can I get?" That is really the world's estimate of the value of his work. It is writing that value with the dollar sign. Wages and salary are not a sure criterion of values. They are only the index of the market price. When we say one-dollar-, two-dollar-, three-dollar-a-day men we are quoting the world's estimate of their working value. Different kinds of work require and receive different prices. The greater the intelligence and skill and responsibility required, as a rule, the greater the pay. There is a premium on brains. The gifted writers, the trained mechanic, the skilful surgeon command more for their services than others in their line less gifted and skilful. The dollar sign tells the story of what the world thinks of the work.

Man has also a social value. The question here is, "What is he worth to society?" "What can he be?" The thought is not of his work, but of his life. What is his moral fiber? Is he honest, truthful, generous, brave? Is he contributing to the general welfare? Is his life strengthening or weakening the foundations of society? Is it beautifying or deforming the social order? Is the life a weaver of such moral forces, a sower of such moral truths, a builder of such moral principles that the weaving and the sowing and the building are productive of good? Social wealth and happiness depend upon right living. Integrity enhances individual worth. Goodness is a commodity. A man's love of right and hatred of wrong gives him social value. Society is interested in knowing what sort of a home-maker a man is. Does he love his wife and rightly care for his children? Can you live as his next-door neighbor and be happy? Society wants to know what sort of a citizen a man is. In this government of the people is he playing his part? Is he doing his duty as befits an American citizen? Is he interested enough to vote? When moral issues arise where does he stand? Man has a social value, and society is interested in that.

Then man has a personal value. "What is he worth to himself?" What can he enjoy? is the question. Can he enjoy his work? Can he enjoy his thoughts, his purposes, his relationships? These largely make up life. Do they make it worth the living to him?

Here then, are these elements of a man's value. The beauty of it is that, like money in the bank, they are capable of increase. I wish to call your attention to two great forces at work in the world seeking to increase man's value, the labor movement and the church.

The labor movement lays the emphasis very naturally on man's commercial value and seeks to improve that. The great struggle is about wages and conditions. To raise the scale of wages, to lower the hours and lessen the risks of labor, to better the conditions of working and living, to protect the laborers' interest from the inroads of greed have been some of the rightful aims of the labor movement. Its right to organize in self-interest is on all sides conceded. It is the tendency of power to tyrannize, of competition to force down wages. Selfishness is a great big bump on the human head, and a mighty wide streak in the human heart. Mr. Carnegie writes thus in his "Gospel of Wealth": "The right of the workingman to combine and to form trade-unions is no less sacred than the right of the manufacturers to enter into associations and conferences with his fellows."

The criticism of the labor movement is of its methods. Some of the complaints made are its attitude toward non-union men, its check of the output of work, the discouraging sometimes of best work, and a reckless use of the sympathetic strike and the boy-

cott. On the other hand, it needs to be stated that capital is not above reproach in its use of methods; that the labor movement is young and is learning from the mistakes it has made; that throughout its ranks there is a growing demand for a fair spirit in handling the disputes which have arisen through its efforts to establish fair relations. Said John Mitchell to his men in the coal strike: "If you want to spoil your own cause and lose every sacrifice you have made for yourselves and families, give way to your temper and do some violence."

The labor movement has already succeeded in doing much. It has advanced wages and shortened hours, improved conditions, placed its arm of protection about the child, and safeguarded life, limb, and wage. It has naturally been strenuous in agitating that one part of man's commercial value which is wrapt up in the question, "What can he get?" Life for the multitude is a battle for bread. How to get enough to live decently is a question with many. It is right to do what you can for this common workman legitimately to increase his wages. I believe, too, that in its own interests the labor movement should emphasize as perhaps it has not that other side of a man's commercial value, "What can he do?"; that it should demand alongside of good wages good work; that shiftless, incompetent, inadequate work shall always be under the ban of its censure. "Whatever is done must be done well," should be labor's motto. Our magazines require articles signed by the writer. Every worker ought to do such work that, like the sculptor of old, he wants to put his name on what he does.

Labor has enhanced man's commercial value, and his social value as well. Yoke a man up with a machine twelve hours a day and he becomes a machine. This break-neck speed long continued means a breakdown of men. Keeping pace with steam taxes the vital energies. The shorter hours of labor have meant freedom for the man. The leisure hours are golden opportunities for self-improvement and home enrichment. He is not too tired now to read his paper, to do a little thinking for himself, and not take all his opinions second-hand. He has a chance to become a better man, a better citizen, a better home-maker. He does not always improve it. That is no reason for denying him the privilege. Society should give him the privilege, and try to teach him how to use it.

And how much more value a man becomes to himself when he is getting a fair wage and working not too long hours. Now he can enjoy his work, his nose is not worn off at his grindstone. He can enjoy his reading. He sees something of his children in the daylight. He can enjoy life's relationships. He is a man, and not a jaded human machine.

But the Church as well as labor is interested in the value of a man. Labor begins with the commercial value and works from the circumference inward. The Gospel begins with the personal value and works from the center outward. The Gospel aims to get a man centered right. That is as important for a man as for a machine. A man brought two hands of a clock to a repair store. "What do you want of them?" asked the jeweler. "I want you to fix them," was the reply. "What is the matter with them?" "They don't run right." "Well, bring me the clock." "The clock is all right, it is only the hands that are wrong." So some are trying to make the hands right and let the heart go. The Gospel begins with the heart, out of it are the issues of life. It answers the question, "What can a man be?" by saying he is not a son of the sod, but a child of God, the heir of immortality. The Gospel teaches us what a man may become as it lifts before us "the Man." In Him we find a remedy for our sin, a friend for our heart, and an inspiration for our endeavor. Following in the steps of this toiler of Nazareth, all earth's toilers are walking in the sunlight. Life is worth the living. They can enjoy their work, for they are doing it to the glory of God. They can enjoy their thoughts, for they are at peace with God. They can enjoy their relationships in life as never before, for love to God has deepened love for man. With his personal value thus enhanced by the Gospel, man is prepared and fitted to enlarge his social and commercial value. Blest of God, he is bound to be a blessing to his race. Inspired by such ideals of living, the man will do well his work and will rightly expect a fair equivalent in wages.

Labor and the Gospel are in close sympathy. They stand on common ground. They are working in some respects for common ends. Brotherhood, justice, and manhood are the ideals of both. Let their hands be clasped in loyal, helpful friendship.

OUTLINES

The Village Blacksmith

See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the spirit of God. —Ex. xxxi. 1.

The Lord wanted a craftsman to superintend the carving and chiseling of the temple, and His choice fell on this Bezaleel, the father of all smiths, who was not only qualified for the work by natural aptitude and education, but doubly equipped by a special endowment of divine wisdom.

I. Our blacksmith is a true son of Adam. Why was not Adam placed in an automatic garden, that would bloom of itself? The Lord put him in the Garden of Eden "to dress and to keep it," because He knew that indolence would reduce him to adipose tissue and utterly fail to develop the possibilities that were in him. And He knew also that "Satan finds some mischief still for idle hands to do."

II. The blacksmith is also a vassal of Moses. He is not only under the primal law, but under the moral law. The duty of rest is a corollary of the duty of industry. No man has a right to the Sabbath who has not earned it.

III. The blacksmith is, moreover, a fellow craftsman of Christ. He could have no more fitting crown than his workman's cap. For he belongs to the third estate. He is distinctly a man of the people; not a mendicant, on the one hand, nor "a gentleman of leisure," on the other, but a man among men.

And his Church along the ages has ever been recruited from among the toilers. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." To-day the rank and file of the Christian Church is constituted of braincraft and handicraft.

IV. Our blacksmith is also an honorable and most important member of society. What is society? In the truest sense it is an organism of right-thinking and right-living men and women who have a common fund of prosperity. And with reference to that organism there are two kinds of people, to wit: producers, who contribute to the mutual exchequer, and consumers, who only draw upon it. The toiler is a producer. He makes something; it may be only a horseshoe or a horseshoe-nail, but something which will survive when he has gone his way.

V. The blacksmith is a promising candidate for success. Success comes to those who earn it. The "get-rich-quick" method is usually a failure. Nothing turns up in this world, not even a clod of common earth, unless some plodder comes along with a spade and turns it up.

VI. The blacksmith is a happy man. The song of the toiler is the melody that has gladdened the earth. Busy people have no time for fret and worry; no time to indulge weak stomachs and torpid livers. They have plenty to do and they are happy in doing it.

VII. The blacksmith is an ideal American. We are taunted at times with being "a nation of shopkeepers and vulgar artizans." The allegation is true; and, to make the matter worse, we are proud of it. For this is but another way of saying that we are the most civilized nation on earth.

—From a Sermon by D. J. Burrell, D.D., LL.D.

The Greatest Labor Union

My Father worketh until now, and I work. —John v. 17 (A. R.).

Labor unionism is spoken of as a modern movement; yet here is an ancient recognition of one extending beyond the records of time—the greatest labor union.

I. Greatest by reason of its antiquity. It was part of the compact made with the first man; "Replenish the earth and subdue it" meant not merely the development of physical resources of creation, but also the spiritual. Hence the spiritual organizer identified the Father's work "even until now."

II. Greatest in the high order of its membership—God and man. The Son of Man here recognized the unity of the divine plan.

III. Greatest in potency and stability, because conforming to the supreme authority. Many unions fail just here, being founded upon independent selfish principles or superficial morality. Yet in this one even the "Son can do nothing of Himself but what He seeth the Father doing."

Hence the dignity of all kinds of labor in this connection. Even the simple acts, *e.g.*, helping an invalid (v. 8).

Real Greatness

Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven. He that is greatest . . . shall be your servant.—Matt. xviii. 4, xxii. 11.

Our Lord gives two aspects of greatness—humility and service.

I. The greatness of humility. True humility is not thinking meanly of ourselves, but thinking highly of others. Humility is from *humus*, the ground, and means not groveling, but coming down from the air to solid judgment. "I say to every man . . . not to think of himself more highly than he ought to think, but to think soberly (Rom. xii. 3).

II. Greatness of service. 1. An influence for right. "Whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them shall be called great" (Matt. v. 19). 2. Service for the general good. "Not seeking mine own profit, but the profit of the many" (1 Cor. x. 33).

III. Learn greatness from Christ. 1. His example. "Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls" Matt. xi. 29). 2. Heroic human examples run back to him. "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts xx. 35). 3. He shows the greatness of painful sacrifice. Sacrifice is the illumining principle of Christian society, which takes away the littleness of life.

The Unavoidable Christ

Wherefore God also hath highly exalted him, &c.—Phil. ii. 9–11.

Men may avoid the Church, the preacher, the Bible. Men can not avoid the Christ.

I. In the every-day affairs of life men meet Christ.—Matt. xxv. 31–46.

II. In every crisis of life men meet Christ. —Balaam—Num. xxii. 24; Joshua—Josh. v. 13–15; Paul—Acts ix. 1–9; every man—Rev. iii. 20.

III. At the most unexpected times and places men meet Christ. On the road to Emmaus.—Luke xxiv. 13–35.

IV. At the hour of death men meet Christ. —Rom. xiv. 7–9; Acts vii. 55, 56.

V. At the judgment bar men meet Christ. —Rom. xiv. 10–12; 2 Cor. v. 10.

VI. In the world of lost spirits men can not avoid meeting Christ.—Phil. ii. 9–11; Ps. cxxxix. 7–12.

The Woman of Samaria

There cometh a woman of Samaria, &c.—John iv. 7–30.

Observe that the Savior of man taught His greatest spiritual lessons to a poor sinful and degraded woman whom the world had rejected and despised.

In Confucianism it is "the superior man" who is the unit in the soul's salvation. In Christianity it is "the sinner."

I. He attracts her attention. "Give me to drink."

II. He arouses her spirit. "The water that I shall give him shall be in him a well of water springing up into everlasting life."

III. He awakened her conscience. "Go call thy husband."

IV. He corrects her errors. "The true worshiper shall worship the father in spirit and in truth."

V. He reveals Himself. "I that speak unto you am he."

VI. He creates in her a love for souls. "Come see the man."

Ownership and Service

Whose I am, and whom I serve.—Acts xxvii. 23.

I. Calamity teaches God's ownership. There are other teachers of that lesson, but calamity is the great teacher, throwing one back upon first principles.

There are two shipwrecks in the Bible, those of Jonah and Paul. They are very unlike, but alike they emphasize God's ownership. Jonah is trying to run away from God, but it can not be done, and he gives up and bids the sailors throw him overboard. Paul is being carried a prisoner to Rome, but he is upheld by knowing that he belongs to God. Calamity which beats Jonah down into submission lifts Paul up into confidence in Him whose he is.

II. It is good to know that we are God's. Even Jonah, in his despair, rises to great dignity, confessing his sin and bidding the shipmen throw him into the sea. Paul rises to a noble mastery of the situation.

III. We need to add our own act of service to God's ownership.

Helplessness and Wholeness

Wouldest thou be made whole?—John v. 6.

I. Helplessness. This question suggests a helplessness in part in the mind. In those thirty-eight years one eager to be healed would have found some one to help him into the water. His palsy grew to be a palsy of the mind.

Looking at those sick folk we ask how much of our helplessness is mental. We are weak in the face of evil; but is it absolute weakness, or only reluctance to come out from our inertness, as prisoners long confined are reluctant to leave their prison? The weakness of a church is much in the mind. Its physical limitations are real, but the main thing is slowness to leave restful ease, and take up work.

II. Wholeness. Inertness runs into real disease, but wholeness is sound health. A whole man is beautiful, wholesome, hearty, live. Inertness is incipient palsy; but a whole man will carry his share of the common load and do his part of the good work.

III. Christ was a whole man. He shows the spirit of work. Fault-finders saw Sabbath-breaking in the healed paralytic carrying home his bed. He was not sure about rabbinic laws, but answered, "He that made me whole, the same said unto me, Take up thy bed." He had been a do-nothing, but he had learned to obey a mighty worker. When the Lord Himself was blamed His answer was, "My Father worketh hitherto, and I work."

Christ Depending on Us

After a long time the Lord of those servants cometh and reckoneth with them.—Matt. xxv. 19.

I. Man's first work on earth was to keep and work God's garden. This world is still God's garden, not only to raise fruits and grain, but to grow men—souls—for God. The greatest business on earth is raising men for God. For this alone the world stands.

II. All this has been committed to men. 1. God has confidence: (1) In man's ability to do God's greatest work on earth. (2) In man's willingness to do this work. (3) Man's trustworthiness to handle God's affairs. 2. Christ depends on man: (1) To preach the Gospel to the nations of the earth. (2) To maintain the institutions of God on earth, the church, the Sabbath, etc.

The Fourfold Look

The wise man's eyes are in his head, and the fool walketh in darkness.—Eccles. ii. 14.

Some have eyes and see not. We should use our seeing-power to the best advantage.

I. The outward look—on the world, men, circumstances.

II. The inward look—reflection, contemplation, self-inspection.

III. The forward look—the hopeful spirit of the future, ideals, high and noble plans.

IV. The upward look—heavenly hopes, "foregleams of immortality."

THEMES AND TEXTS

Gentleness and Peace. "Thou comest to me with a sword and with a spear . . . but I come to thee in the name of the Lord of hosts."—1 Sam. xvii. 45.

The Cleansing of Life. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."—Ps. cxix. 9.

What is the Wedding Garment? "And when the king came in to see the guests, he saw there a man which had not on a wedding garment." Matt. xxii. 11–13.

Obedience and its Reward. "He went . . . therefore, and washed and came seeing."—John ix. 7.

A Heaven-made House. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—2 Cor. v. 1.

Purifying Pain. "There was given me a thorn in the flesh."—2 Cor. xii. 7.

The Eclipse of Faith. "I have prayed for thee that thy faith fail not." (Εκλιπῃ).—Luke xxii. 32.

"The Conservation of Spiritual Resources." "Be thou watchful, and establish the things that remain, which were ready to die."—Rev. iii. 2.

The Lesson of Hard Times. "I know how to be abased."—Phil. iv. 12.

Public Opinion. "I feared the great multitude." Job xxxi. 34. (R. V.)

The Unexpected God. "Thou didst terrible things which we looked not for."—Isa. lxiv. 3.

Repeated Temptation. "Joab had turned after Adonijah, tho he turned not after Absalom."—1 Kgs. ii. 28.

Perceptible Grace. "And when they perceived the grace that was given unto me, &c."—Gal. ii. 9.

Walk and Warfare. "Tho we walk in the flesh, we do not war according to the flesh."—2 Cor. x. 3.

ILLUSTRATIONS

Labor.—As appropriate to Labor Day we give the following poem by Mrs. Frances Sargent Osgood:

Pause not to dream of the future before us,
Pause not to weep the wild cares that come o'er us.
Hark! how Creation's deep musical chorus
Unremitting goes up into heaven.
Never the ocean-wave falters in flowing,
Never the little seed stops in its growing,
More and more richly the rose-heart keeps glowing,
Till from its nourishing stem it is riven.

"Labor is worship," the robin is singing;
"Labor is worship," the wild bee is ringing.
Listen! that eloquent whisper upspringing
Speaks to thy soul from out Nature's heart.
From the dark cloud flows the life-giving shower,
From the rough sod comes the soft-breathing flower,
From the small insect the rich coral bower;
Only man, in the plan, ever shrinks from his part.

Labor is life! 'Tis the still water faileth;
Idleness ever despaireth, bewaileth,
Keep the watch wound, for the dark rust assaileth,
Flowers droop and die in the stillness of noon.
Labor is glory—the flying cloud brightens,
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens,
Play the sweet keys wouldst thou keep them in tune.

Labor is rest from the sorrows that greet us,
Rest from all petty vexations that meet us,
Rest from sin promptings that ever entreat us,
Rest from world Sirens that lead us to ill.
Work—and pure slumbers shall wait on thy pillow;
Work—thou shalt ride o'er care's coming billow;
Lie not down wearied 'neath woes' weeping willow,
Work with a stout heart and resolute will.

Droop not, tho shame, sin, and anguish are round thee;
Bravely fling off the cold chain that hath bound thee;
Look on yon pure heaven smiling beyond thee;
Rest not content in thy darkness, a clod.
Work for some good—be it ever so slowly;
Cherish some flower—be it ever so lowly.
Labor!—all labor is noble and holy;
Let thy great deeds be thy prayer to thy God.

Perplexity.—A telegraph line went by our farm when I was a boy. I often used to go and place my ear up close to the telegraph pole. On certain days there was a strange moaning sound. How weird it seemed! It would often beget a feeling of sadness. I did not appreciate the meaning of the wires. I did not understand what messages of love and affection might be speeding over them. I did not know that that wire was the track upon which the swift-footed courser electricity sped bearing the greetings of one man to his brother. So now in later years there are many things in the affairs and experiences of life that may baffle us and perplex us, and we can not understand their meaning; but God does, and in His purposes they may bring to our hearts or to others blessings of hope and cheer.

The Momentum of Righteousness.—Mr. Gladstone had become so earnest in his description of the Irish tenant through the covetousness of the English landlord that the hands of the clock showed that three-quarters of an hour had sped during his address and the beads of perspiration rolled down his cheeks like rain. It seemed as if he would drop from sheer exhaustion. Some one whispered to Mrs. Gladstone the peril to which her husband was exposed and urged her to appeal to him to bring his address to a close. She acted upon the suggestion, and turning around, he exclaimed, "Stop? I can not stop. Who is there to tell them these things? I must go on."

He did continue his speech inspired with the hope of a speedy transformation of the sad conditions of the tenant.

A holy cause demands of its advocates such an absorption as Garrison had and a Wilberforce, who paused not until the sound of clanking chains of slavery ceased forever. To snatch a Samaritan woman from the jaws of moral debasement and shame, the Christ, tho thirsty, drank not from Jacob's Well, nor partook of the food brought by His amazed disciples.

Wholesome Restraint.—"The people imported from Martinique and other islands have been washed and put to bed in rooms that have light and air, and as a result have curled up and perished. It is not easy, and this proves, hardly safe, instantly to break up habits of long duration, even bad habits. . . . It has been discovered, however, that the Cubans and Spaniards who have been put at work in the Panama Canal survive soap and mosquitoes and outwork the negro."

So, tho the salutary restraints of religion may seem a hardship at first, and cause much chafing, yet the beneficial effects of their permanent introduction into character will be as apparent in the end as "soap and fresh air" are proving useful to workers in the Canal Zone. Any who can not survive these assuredly deserve to perish.

Grace in Unlikely Places.—If you have ever climbed over big rocks and boulders, you have doubtless been surprized to find clinging to the side or the top a tiny flower or a bit of sapling. There was scarcely any soil there; the rains ran off from the smooth surface without leaving any moisture at all apparently; the sun beat hard upon the exposed surface all the day and the rock absorbed and retained the heat to an intense degree, so that altogether it was a very uninviting and unpromising spot for vegetation. And even the poorest Tennessee mountaineer would hardly be shiftless enough to plant anything there. But the wind one day wafted a seed-pod that way. It was pregnant with the more abundant life of its kind. It must have a resting-place. And so it gript the rock in sheer desperation. And, in spite of barrenness and drought and heat, it grew with all its little might and main. Nature does some very plucky things. It is much that way with grace also. For, if you have ever gone through the Scriptures, you surely must have stumbled upon many manifestations of life equally as surprizing and heroic. Witness "the saints in Ephesus."

Foolish Consistency.—Most of us have to unlearn so much that we acquired at school that it is not surprizing we should have thrown at us occasionally, "You are not consistent." A mind that is healthy will be changing right along. On this point Emerson's words are very timely:

"A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Out upon his guarded lips! Sew them up with pack-thread. Else, if you would be a man, speak what you think to-day, in words as hard as cannon balls, and to-morrow speak what to-morrow thinks, in hard words again, tho it contradict everything you said to-day. Ah, then, exclaim the aged ladies, you will be sure to be misunderstood! Misunderstood! It is a right fool's word! Is it so bad, then, to be misunderstood? Pythagoras was misunderstood, and Socrates and Jesus and Luther and Copernicus and Galileo and Newton and every pure and wise spirit that ever took flesh. To be great is to be misunderstood."

Obedience.—The orders read on dress parade the evening before Stonewall Jackson left the valley to take part in the seven days' fight around Richmond were, that in case the army moved before further orders, the answer from every soldier to any and all questions from those not connected with the army shall be, "I don't know." On the march the provost guard found a soldier in a cherry-tree helping himself, when the following took place:

"Who are you?" demanded the guard. "I don't know," replied the soldier. "Where are you going?" "I don't know." "Where have you been?" "I don't know." "Where is your command?" "I don't know." "To what command do you belong?" "I don't know." "What are you doing in that cherry-tree?" "I don't know." "Are those good cherries you are eating?" "I don't know." "Is there anything you do know?" "Yes." "What is it?" "Well, the last order I had from Old Stonewall was, that I was not to know anything until further orders, and, gentlemen, I would see you all dead before I will know anything else until Old Stonewall takes that order off."

Self-denial.—The worm gives up its existence, its comfortable surroundings, its base indolence, and wraps itself in a cell for a brief season. It gives up its earthly enjoyment that it may become a lovely butterfly and enter into a higher existence.

All domestic animals and fowls forego their wild, personal freedom for the sake of serving man, and receive for their self-sacrifice a larger life and kinder protection.

Man is at his best when he becomes conscious of the higher life that is outside and above himself. He rises out of self when he is awakened to a consuming passion for divine living and crucifies the old self by denying it expression.

No one but Christ can lift him out of himself. Then, like the awakening chrysalis, a new and happy existence bursts upon him. Once like the worm, he was contented to live in the dust and feed on refuse. Now he soars aloft on wings of faith and obedience. He is a new creature in Christ Jesus.

A Worthy Example.—In Yokohama, Japan, a Sunday dinner was planned in honor of William Jennings Bryan and invitations were sent out by the Governor. When Mr. Bryan was invited, he said, "I am sorry, but it's Sunday, and I go to church. Won't you go with me?" In deference to Mr. Bryan's wishes the date was changed and the Governor went to the Union Church with him.

A Christian public man, from a Christian land, could really do nothing else and be consistent, and yet how many of our public men are thus observant of the Sabbath either at home or abroad? The example of Mr. Bryan is worthy of emulation.

Faith Foremost.—In a factory where delicate fabrics were woven, when the threads at any time became "tangled" the operatives were required to press a button, and the superintendent would appear to rectify things. On one occasion, however, tho a young girl had just a little while before "touched the button" for assistance, a woman who was an "old hand" at the work thought she "knew" and could get along without this formality, with the result that the threads became inextricably mixt and much damage ensued. To the superintendent she said, "I did my best." To which he replied, "Doing your best is sending for me."

He who cried on the cross, "It is finished" has undertaken to disentangle things for us, extricating us particularly from the meshes of sin. It is also said, "Cast thy burden on the Lord and he will sustain thee." We are often sorely perplexed. We do our best to free ourselves from these things by "sending for Him," *i.e.*, exercising faith in Him. "This is the work of God that ye might believe on Jesus Christ whom he has sent." "Much is not enough, but enough is much."

Charity in Judgment.—It behooves fallible men to be wary in their judgments of others. Men are apt to say in their haste at times, "All men are liars," but there is a reverse side to the shield. Man was not made as the judge or arbiter of his fellows' failings, and he is a wise man who errs, if he errs at all, on the side of charity and kindness. A striking illustration of this is seen in that which is narrated of General Lee:

"When the great war was over, and defeat had come to the armies Lee had led, he was visiting the house of a friend in Richmond. With that love of children that always characterized him, the old hero took upon his knee a fair-haired boy. The proud mother, to please her guest, asked the child, 'Who is General Lee?' Parrot-like the expected answer came, 'The great Virginian who was a patriot, true to his native State.' And then came the question, 'Who is General Scott?' and the reply, 'A Virginian who was a traitor to his country.'

"Putting down the child and turning to the mother, the General said, 'Madam, you should not teach your child such lessons. I will not listen to such talk. General Scott is not a traitor. He was true to his convictions of duty, as I was to mine.' "

Life's Record.—A recent paper gives the following account of a very unique and curious invention:

"There is a machine called the dynograph, recently invented, by which, as the railroad train runs over the road, every unevenness in the tracks is detected and registered. A roll of paper is moved by power received from the wheels of the car. Over this paper are suspended glass needles containing red ink, one needle for each track. If the track is perfectly smooth and level, these needles make a straight line. If there is unevenness in the track, even the slightest, the line is wavering. Thus the machine ingeniously tells the whole story of the tracks."

The whole story of the human life is just as infallibly recorded, and no man can pass through life and hide one thing. It is constantly being recorded to be made known, and the day will come when all will be clear as crystal.

Trouble.—It is a good plan not to cross the bridge until you get to it. This idea is embodied in the verse below:

There is a saying old and rusty
(But as good as any new):
'Tis—"Never trouble trouble,
Till trouble troubles you."

If care you've got to carry,
Wait till 'tis at the door,
For he who runs to meet it
Takes up the load before.

Reciprocity.—That we get what we give is implied in this poem by Alice Carey:

Do not look for wrong and evil—
You will find them if you do;
As you measure for your neighbor
He will measure back to you.
Look for goodness, look for gladness—
You will meet them all the while;
If you bring a smiling visage
To the glass, you meet a smile.

PREACHERS EXCHANGING VIEWS

"There never were two opinions in the world alike . . . the most universal quality is diversity."

Concerning Principia

Editor of THE HOMILETIC REVIEW:

The "Principia of Modern Theology," as formulated by James M. Whiton in your July number, seem to me to exclude the Christ from His proper position as the Savior of the world. If it be true, as the Christian church has claimed from the beginning, that He is the eternal Logos through whom the worlds were made; who was the light that lighteth every man that cometh into the world; who revealed divine truth to prophet and sage and philosopher among so-called heathen peoples as well as among the Hebrews; who became incarnate in Jesus of Nazareth and offered a world-sacrifice; and who is to-day with the good and true and noble of all peoples, raising them upward and through them the world; then all religion must be Christocentric, and the term is not confined to theological method. The fact of Christ enters into the very essence of the world's religious life and can not be relegated to the sphere of method; since that which pertains to method ceases to be of value when its purpose is accomplished. Incarnation, in a sense, may be universal, but what man has ever yet been able to utter the challenge of Christ, "Which of you convinceth me of sin?" And if this challenge coming from one of Christ's followers is inconceivable and impossible, does it not follow that there is something about the Incarnation of the Christ which can not be duplicated?

It seems to me that the terms "Christocentric" and "theocentric" express but different points of view of the one great spiritual object of man's worship and trust.

UNIONVILLE, MO. ROBERT JARDINE.

Editor of THE HOMILETIC REVIEW:

In regard to "Principia of Modern Theology" in the July number, would say that articles six to twelve inclusive are possible only when sin exists, and yet there is no mention of it or its philosophical basis. Of course, a personal devil as its author no longer exists, but evil remains and by it and its antithesis men realize the experience of Creation, Incarnation, Revelation, Redemption, Judgment, Atonement, and Salvation. Without sin's existence, these are meaningless. Indeed, our natures record evil experiences before knowledge does. R. A. F.

Editor of THE HOMILETIC REVIEW:

There are two points in Dr. Whiton's "Principia of Modern Theology" that might be improved:

The first concerns the omission of Christology. By what process of reasoning does Dr. Whiton relegate this topic in theology to "the category of method"? He says because it is "essentially an account of functions." But this is wholly a non-trinitarian or antitrinitarian assumption. The trinitarian makes the Christhood of God a part of his definition of the nature and being of God. In any fundamental statement of "principia" he would regard the description "tripersonal" as being essential to the description of the "Life" just as "self-existent," "self-conscious," and the other descriptive items are essential. If this is so, then Christology has to do not merely with "functions," but with the fundamental definition of God.

The second point is that the phrase "essential oneness" in the third paragraph is, to me, elusive and possibly misleading. This phrase probably occurs because Dr. Whiton is giving us here a philosophy based on monism. Several other phrases in the "Principia" show the same color. Does Dr. Whiton mean to imply the actual "essential oneness" of God and man? If so, has he any way of harmonizing such a conception with his eleventh paragraph on Atonement? Is man's difference with God merely a phenomenal matter?

Or suppose that by "essential oneness" is meant identity or oneness of moral quality? If so, how can there at the same time be moral difference, moral antagonism? If the matter were reduced to its last intelligible analysis, could Dr. Whiton propose anything farther or deeper than moral *likeness* between God and man? As a matter of fact, apart from this original empty statement of "essential oneness," does not the profest monist find the same distinction of essence, substance, and moral status between God and man that the dualist finds? Their vocabulary invariably reveals this, and therefore I see no profit in using such phrases as "essential oneness" that yield no intelligible philosophical meaning. W. C. STILES.

COMMENTS ON TAFT'S RELIGIOUS VIEWS

Editor of THE HOMILETIC REVIEW:

The expressions of Mr. Boyer regarding Mr. Taft do seem strange and wild. Jesus said, "He that is not against us is for us" (Mark ix. 40). It is hard to see how one can seriously suppose Mr. Taft is against Jesus Christ, simply because he does not hold a particular theological view of Him. Lyman Abbott's article in an April number of *The Outlook* on Mr. Taft pictures a man who has the spirit of Jesus Christ. I am sure THE HOMILETIC REVIEW is not going to champion any such perverse humanitarianism as Mr. Boyer's words suggest.

Yours very truly,

STOWE, VT. H. A. G. ABBE
(Pastor Congregational Church).

Editor of THE HOMILETIC REVIEW:

It seems to me that Mr. Boyer's offense is much more objectionable than Mr. Taft's, when he says in his letter "That it is our duty . . . to defeat one [Mr. Taft] who is against our Lord." Mr. Taft, I am sure, would resent this charge. A man is not against Christ because he may not see his way clear to believe in Him as God. I have no doubt that if Mr. Taft were to give his views on Christ he would see very much more in Him than your hypercritical and unfair correspondent seems to see. I can imagine Mr. Taft's reply would be: "By their fruits ye shall know them." Most of us know what Mr. Taft has done; who knows what Mr. Boyer has done?

Yours for Christ and His service,

NEW YORK CITY. PRESBYTERIAN.

Editor of THE HOMILETIC REVIEW:

It would be incredible to most men that such a mind as that of your correspondent (in the August issue) could have survived into the twentieth century—if we had not all come upon that sort of a belated curiosity. And when a man is peculiarly and especially bigoted his phrases, like those of your correspondent, are always peculiarly and pretentiously pious. Several millions of orthodox Christians will probably vote for Mr. Taft because they believe him to be a true Christian man. Very few of them agree with any Unitarianism that he may happen to hold; but only now and then a man who should have been born two hundred years ago will conclude (and prove it by misapplied texts) that a man's views on the Trinity should disqualify him for the Presidency of a nation that has honored Jefferson, who was a freethinker, and Lincoln, who belonged to no church at all. I am a trifle discouraged at the condition of our present-day Christianity when I read such a letter as Mr. Boyer's, signed in evident sincerity "Yours for Christ and His Service." I much fear that sort of service will be a long time in bringing in His kingdom.

PETER ORTHODOX.

Editor of THE HOMILETIC REVIEW:

The letter of Harrison D. Boyer, published in the August number of THE REVIEW, calls you to leadership in a specific cause without offering any valid arguments to prove the righteousness of such cause.

I have read the Scripture references with care, and find them constraining us "to be faithful in all things even until death," and "to be separate from the unbelievers." I find them also maintaining the deity of Christ, the Son of God, who was crucified for our redemption and who was raised from the dead by the power of God. But I find no word which can possibly be so construed as to give us Scriptural authority for opposing the election as President of the United States of a man, simply because he does not believe in the deity of Christ and fails to accept the literal truth of a portion of the Scriptures. Mr. Boyer interprets Scripture as opposed to Unitarian theology. So far he is reasonable. But with this as a premise he arbitrarily concludes that a follower of Jesus Christ can not vote for a Unitarian as President of our country and be true to his profession. He calls Christian men to support this absolutely arbitrary thesis, on the ground that the Bible demands faithful service. The one essential step between his premise and his conclusion is lacking. It may be so plainly implied that "He who runs may read."

In this letter, then, I find but one argument, and that not Scriptural, against the election of Mr. Taft. He is a Unitarian. "Ye can not serve God and mammon." If Mr. Taft is a good Unitarian he is a servant of God. In this day of broad-minded religion I think that the words of 1 John ii. 23

are not so to be construed as to exclude all Unitarians from the love of God.

If the candidate were likely to use his influence against the work of Christian churches there might be ground for opposition. But such is not the case. During his summer vacations Mr. Taft has done much to aid in the support of a union Presbyterian and Protestant-Episcopal chapel. In an address delivered at the mass-meeting of the Laymen's Missionary Movement, Carnegie Hall, New York, on April 20, Mr. Taft said, "No man can study the movement of modern civilization from an utterly impartial standpoint and not realize that Christianity and the spirit of Christianity is the only basis for the hope of modern civilization and the growth of popular self-government."

Should a man who thus supports orthodox Christian churches, and thus openly advocates orthodox Christian missionary work, be opposed in his Presidential campaign by orthodox Christianity, simply because heredity and environment have made him a member of a sect that is not strictly orthodox? We need a stronger argument than your former correspondent has offered if we are to take up his battle-cry.

Yours for Christ and for a broad Christianity,

ARTHUR H. ROBINSON,
Pastor Methodist-Episcopal Church.
KINDERHOOK, N. Y.

Editor of THE HOMILETIC REVIEW:

It was a good thing for you to invite comment on Harrison D. Boyer's letter in your August issue. This is a late day for the injection of a doctrinal discussion into a political campaign in the United States—the land of moral liberty, ecclesiastical independence, creedal tolerance, mental reciprocity, and brotherly love. An investigation of the religious beliefs of our early Presidents would probably reveal adherence by some of them to the creed which is understood to be Mr. Taft's. Within recent years we have had three Presidents who were not professing Christians. One of our late Presidents not only lived and died an adherent of a creed which denies the personality of the Holy Spirit, but had been a preacher of that creed in his young manhood. The present chaplain of the Senate is the foremost product and exponent of Mr. Taft's creed, and at least one member of the Cabinet is in thorough sympathy with the denial of Christ's divinity. None of these men seems to have done the country much damage.

If we orthodox church people are to put any kind of a ban on those of Mr. Taft's way of believing, let us begin at the proper point —the ecclesiastical ban; let us cease to sing the words of Mrs. Sarah Flower Adams, "Nearer, my God, to thee," and cut out of our worship the hymns of Rev. Samuel Longfellow. Then let us proceed to the literary ban and demand the excision from our libraries and our schools of Henry Wadsworth Longfellow, Ralph Waldo Emerson, and all others whose words are inspiring, whose lives were fine, but whose theology was awry. These accomplishments will be excellent preparation for a return to the ways of the Plymouth colony in the days of Roger Williams.

Our two great parties are to be congratulated for giving us such candidates—men of irreproachable character, commanding ability, flawless record, world-wide fame. I am sure that Mr. Taft's opponent will be the last man to encourage this belated attempt to erect a theological tenet into a political issue. Mr. Taft is undoubtedly a believer, along with all others of his denomination, in the theology of the Lord's prayer and of the ten commandments, together with the Master's interpretation of them (Matt. xxii. 37–40), and his work in the Philippines and in Cuba shows him to have been well trained in the school of the Good Samaritan. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. vii. 21). That was a fine eulogy of the poet Crashaw by his friend Cowley:

His *faith*, perhaps, in some nice tenets, might
Be wrong; his *life*, I'm sure, was in the right.

Sincerely,

(REV.) W. P. THURSTON,
Pastor Cumberland Presbyterian Church.
OWENSBORO, KY.

Editor of THE HOMILETIC REVIEW:

I want to say, and I want to say it openly, that I like the sentiment of the letter which you published in THE REVIEW of August, and written by Harrison D. Boyer.

Just a few evenings since I sat on the porch, chatting with one of the leading men of this community. As he is a man of business, and thus perhaps a little more deeply

interested in the political outlook, the trend of the conversation was in that direction. I asked him what he thought of the prospect for his party, for he is of the Democratic persuasion. He suggested that there could be no hope for the Democratic party, as the country had no faith in Mr. Bryan. I hinted at the fact that Mr. Taft might not stand such an excellent chance should the Democratic leaders make use of the religious attitude of Mr. Taft; and the man looked at me in utter amazement, saying, "Do you suppose that that could have any effect whatever on the campaign?"

This great nation is, after all the criticisms have been spent, a Christian nation. The grand succession of our Presidents have been not only good men, but they have been Godly men. While it is a little difficult to ascertain the particulars as to the particular faith to which a few of them leaned, still all, without a single exception, so far as I can find, were believers in Jesus Christ as the Son of God and as the Redeemer of the world. Would it not be a sad comment on this Christian nation to have as her chief executive a man who does not believe in her Christ? The Roman Church might as well raise to the papacy a man who did not believe in St. Peter.

This nation has watched carefully through all these years so that no one with tendencies inimical to our institutions could ever occupy the place of highest honor and responsibility. We all know what defeated James G. Blaine when running for the Presidency. It was his religious attitude, for it was the only flaw, for so it was considered in the eyes of his champions, in his make-up. I am wondering as to whether any man can possibly stand any chance with a people who turned down a man, an excellent man, because he was reported to hold to a faith dangerous to American institutions, tho a faith of which Christ is the center and circumference, if that man does not even believe in the Christ?

It may seem innocent enough just to belong or hold to a Christless creed, and it may be urged that a man might hold to whatever he pleases, so long as he does not oppose. But Christ never looked upon it in that way. He says, "He that is not with me is against me." Personally, I will say, and I say it earnestly, I could not vote for any man to be the leader of this people if I knew that that man knew not the leadership of Christ Jesus. A man, I care not what all his other qualifications may be, who is not governed and dominated by the teachings of the Word of God, is not, no, not for an instant, calculated to govern this great and God-made nation.

Never has this country been given such a choice as she will have presented to her at the coming election. It will not be a choice merely between Republicanism and Democracy, with their various platforms and policies; it will be a choice between a man dedicated, not only to his country, but to God and His Christ, on the one hand, and a man who is dedicated to nothing, for a man who does not accept Christ as the Revelation of God disputes that Revelation, and a man who disputes that can not be said to be dedicated to anything excepting the powers of darkness. I am aware of the fact that this may sound a little strong, but it is time for strong utterances when we have a man proposed to us to govern us who denies all that warrants any government at all. If Christ is not risen from the dead we are above all creatures most miserable, for there is nothing to live for, and what is the use of a government?

If ever the Church of Christ was called upon to show her allegiance to her Master, it will be at the next election. If ever the sacred ministry had an opportunity to exhibit real and grand generalship for their Master, it will be during the time intervening now and the election. Brethren, let us lay aside prejudice, party prejudice, let us forget all things else, and let us remember only this one thing, that our Master and His cause are being put to the test before the greatest nation on earth, and that we can not afford, no, not if we have to sacrifice our fathers' political heritage, to take sides with him or those who do not count Christ as the factor in all national issues. If Mr. Taft is a Unitarian—that is, a man who does not believe in the person of Christ as the second person of the Trinity—then Mr. Taft and I have very little in common, and I can never vote for him, and I shall feel it my duty to withhold as many votes from him as I possibly can, not sparing time or effort.

TITUSVILLE, N. J. EGIDIUS KELLMAYER.

CHURCH TECHNIC

REENFORCED CONCRETE FOR CHURCHES.—QUESTIONS

WILLIAM T. DEMAREST, NEW YORK

THERE is no doubt that reenforced concrete is a suitable and satisfactory material with which to build a church. The relative costs of stone, concrete, and frame construction vary in different localities so that no fixt proportions can be stated. In general terms it may be assumed that concrete occupies, as to cost of construction, a middle ground between stone and wood. It is cheaper than stone because it involves the use of less skilled labor than does a brick or stone building. Unskilled laborers are capable of doing much of the work upon concrete buildings, while a stone structure requires not only skilled masons to lay the walls, etc., but also skilled men to prepare the material at the quarry. The cost of transportation of material is another item of difference. Stone has to be shipped from the quarry to the place where it is to be used. The crushed stone, sand and cement, the principal materials used in concrete construction, may be obtained in almost any market. The twisted iron rods used for reenforcement might have to be brought from a distance, but the shipping cost would be comparatively light. Frame construction remains cheaper than concrete, altho the increasing cost of good lumber is gradually bringing the two methods closer together in price. A principal advantage of concrete over frame construction is that a concrete church would be virtually fire-proof, while a wooden one is always liable to destruction by fire. Concrete has been found to be a suitable medium for church construction, one of the earliest of the churches thus built being St. James's Episcopal Church of Brooklyn, N. Y. This was dedicated seven or eight years ago. It is a Gothic building, and the only wood used in its construction was that for pews and other furnishings. Its exterior and interior walls, floors, partitions, etc., are as indestructible as tho carved from a gigantic block of stone.

QUESTION. Can you suggest a good plan whereby a congregation may undertake to build a new church? My idea is to have a congregational meeting at which the matter shall be decided, but a definite program seems to be necessary, in which the proper committees shall be provided. Your suggestion will be appreciated.

ANSWER. Some time ago, under similar circumstances, there was held a congregational meeting in the First Baptist Church, San Francisco, at which the following resolutions were adopted. We understand that the plan worked with perfect satisfaction. The resolutions might be adapted to meet your especial case.

Resolved: 1. That a Building Committee be created for the erection of a new house of worship.

2. The Committee shall consist of eight members to be selected by the Church after nomination as follows:
   (1.) The pastor.
   (2.) Two deacons nominated by the Board of Deacons at its next regular meeting.
   (3.) Two trustees nominated by the Board of Trustees at its next regular meeting.
   (4.) One member of the Advisory Committee nominated by the Committee at its next meeting.
   (5.) One member of the Sunday-school nominated at the Sunday-school Conference at its next meeting.
   (6.) One member of the Christian Endeavor Society nominated by the Executive Committee at its next meeting.

3. The Committee shall have power:
   (1.) To employ an architect.
   (2.) To secure plans and specifications.
   (3.) To raise and disburse the building fund.
   (4.) To let the contract for building, and
   (5.) To supervise its construction.
   Provided that the plans shall not be finally adopted without the approval of the Church.

Resolved further: That an Auxiliary Committee be constituted with advisory powers, to be chosen as follows:

1. One member of the Ladies' Aid Society, to be nominated by that Society.
2. One member of the Woman's Mission Union, to be nominated by that body.
3. One member of the Baraca Class to be nominated by the class.
4. One member of the Philathea Class to be nominated by the class.
   These nominations to be confirmed by the vote of the Church at its business meeting.
5. Five members at large to be elected by the Church.

QUESTION. A church that was recently organized is discussing the individual communion-cup. There is some opposition, ut a majority seem to favor it. Can you tell me whether this form of communion-cup continues to find adoption by many churches, or is there, as I have heard it said, a tendency to return to the older form of large silver cups? What is the best kind of outfit of the individual cups?

ANSWER. The individual communion-cup was long ago decided upon as the most satisfactory method of administering the wine in the communion service. Discussion of its excellences, sanitary and otherwise, are no longer necessary. It is not true that there is a tendency among the churches to return to the large cups. It is true that some churches are conservative and cling to the older form, but one by one they are changing under the pressure of public opinion. The various outfits offered by makers of individual cup outfits differ in but few particulars. It is possible to expend a large sum on the trays and other forms of carriers, if silver be the material, and such luxuries as cut glass may also be secured. In its most satisfactory form the outfit consists of a suitable number of trays, each bearing forty to sixty glasses. Inexpensive but perfectly satisfactory outfits have the trays made of wood or of aluminum. Practically all dealers in church supplies are agents for these outfits.

QUESTION. I have heard some one speak of portable churches. Are these of similar construction to the portable cottages, etc., and is the method of construction satisfactory for small churches? We have a mission for which a building must soon be provided, and are therefore interested in this matter. Perhaps you could tell me something about the comparative cost of portable and ordinary frame structures.

ANSWER. Portable churches long ago ceased to be experiments. They are in successful use in many localities and are particularly useful in places where conditions are such that a permanent building is likely to be needed within two or three years. Several of the home missionary organizations are using such buildings with gratifying results. The construction is similar to that of the cottages about which our correspondent writes. A satisfactory portable church is about 25 by 44 feet in ground-plan, with porch and vestibule added. It will accommodate a Sunday-school of about two hundred and will cost in the neighborhood of $2,500 erected. An ordinary frame chapel, of equally good appearance and similar size, would cost in most localities about $1,000 more. The especial value of a portable chapel is found where a new congregation is being gathered. If the enterprise is successful a larger church, of permanent construction, will soon be needed. In such circumstances the outlay for a small frame church is often a dead loss when the building has to be torn down to make room for the permanent building. But the portable church is always salable for seventy-five or eighty per cent. of its original cost. Experienced builders of portable churches are The Ducker Company, New York. An example of portable church may be seen at the corner of Bedford Avenue and Hawthorne Street, Brooklyn (Flatbush), New York. It is now serving its second congregation. C. H. Shelton, D.D., 287 Fourth Ave., New York, is well informed about portable churches, and willing to answer correspondents.

QUESTION. What is the simplest, shortest, and easiest way to number and keep a Sunday-school library in order, and to give out to the scholars?

ANSWER. We know of no better method of keeping track of Sunday-school-library books than by a numerical system. Each book should be numbered when it is put into the library. Every scholar who applies for books should also have a number. This involves the keeping of two records to begin with: one showing the names and numbers of the books, and the other showing the names and addresses of the scholars, with the number assigned to each one. These records need be added to or changed only when books are added to or dropt from the library, or new books added to its shelves. Another record, in which changes will be made from week to week, will be entirely numerical; it will show the number of each book, and if the book is out of the library, the date that it was taken, and the number of the scholar taking it will appear also. It is not easy fully to describe the system, which is, however, exceedingly simple. We are under the impression that a prepared record-book for this system is published by the Congregational Sunday-school and Publishing Society, Congregational House, Boston, Mass. That Society will be able to furnish all the necessary cards and supplies at a minimum price.

RECENT BOOKS

"A good book is the precious life-blood of a master-spirit embalmed and treasured up on purpose to a life beyond life."

POSITIVE PREACHING AND THE MODERN MIND: THE LYMAN BEECHER LECTURES ON PREACHING AT YALE UNIVERSITY, 1907. By P. T. Forsyth, D.D. A. C. Armstrong & Son. $1.75, *net.*

As a rule, the Lyman Beecher lectures command not only the interest, but the general assent of those who hear them. It is not often that they arouse any controversy. Dr. Forsyth's lectures were something of an exception to this rule. This was undoubtedly due, in part, to Dr. Forsyth's somewhat perplexing style and terminology; perhaps, also, to his dogmatic spirit.

Nevertheless, if one is willing to exercise enough patience and forbearance to read this book thoughtfully, he will find it a strong book at many points, and he will recognize in the writer a man of intensity and strength.

Dr. Forsyth has, with great genius, attempted to defend and to reinstate certain fundamental interpretations which are adjustable with difficulty to the modern mind. It must be confest, however, that the lecturer seems to have gone out of his way in what appears to be a more or less conscious effort to add to the difficulties of his hearers by his enigmatic style. His very preface would make one suspicious in advance, for in it he confesses what he has in view by his reference to "those who do not resent an unfamiliar word, who are attracted rather than impatient towards a dark saying, who find the hard texts the important ones, and who do not grudge stopping the carriage to examine a mysterious cave or to consider a great prospect." The trouble is that his hearers are obliged to do this too constantly.

The book lacks naturalness. It is at many points burdened to the point of overstraining. Dr. Forsyth frequently goes to the extent of too much special pleading. He is often over-subtle.

Dr. Forsyth is generally right in what he affirms, but he overstates his negations. Perhaps one reason why these lectures aroused dissent was that the lecturer comes too near identifying himself with the old individualistic conception of salvation and has not been sufficiently stirred by the modern social conscience. We must, therefore, consider his book in the light of a plea for certain aspects of preaching which the preacher ought to retain, even though Principal Forsyth may have overestimated their relative value. For example, at the very beginning he speaks truly when he says that the "only business of the apostolic preacher is to make men practically realize a world unseen and spiritual." He lessens the effectiveness of this utterance when he declares that it is the business of the preacher "not to stir men to rally, but to be redeemed." By implication, at least, he depreciates the other truth, that men may be redeemed by being stirred to rally.

The view of Biblical inspiration contained in this book is one that rightly divides the word of truth. Upon this question Dr. Forsyth is at the same time thoroughly modern and preservingly conservative.

At some other points the writer's attitude is rather too halting. Most thoughtful men to-day do not care to stop to consider his question as to whether or not the Virgin Birth was indispensable for Christ's work of redemption. Many such questions which are raised as we go over the book bring about something of impatience, with the stopping of the carriage to examine such prospects. Thus, at some points in his modernism, Dr. Forsyth seems to have jumped only half way over the chasm. It was probably this attitude which aroused some of the impatience of his hearers, to whom he appeared to lack definiteness and explicitness. On several such questions the oracle was altogether too delphic. We need to extricate ourselves from this situation in order to appreciate Dr. Forsyth's larger messages.

In the chapter on "The Authority of the Preacher," his distinctions as to the nature of religious authority are finely drawn. Here again, however, the force of the chapter is hindered by certain attempted modifications. He goes too far in his effort to maintain the divinity of Christ by depreciating his human identity. The modern idea of God does not permit its believer to make such a statement, for example, as that "God needs none of us." It is certainly overstatement to say of the relation between man and God that "we are not his counterparts, but his antagonists." We have here one of many examples in the book where Dr. Forsyth does not require his negations in order to support his positive utterances.

Either Dr. Forsyth uses language in a very different way from that in which most men use it, or else he again impairs his positive utterance by the contrast of his negative assertion, when he says that our need from God "is not the education of our conscience nor the absorption of our sin, but our redemption." He certainly must use the term "ethical" in some peculiar sense when he declares that "the chief criterion of Christianity is not its ethical results." His utterance is certainly confusing when he declares that the Kingdom of God "is much more a gift to history than its product." He makes another peculiar distinction when he speaks of "the moral redemption and not mere ethical reform."

In treating the general question of moral evolution, Dr. Forsyth gives adequate emphasis to the infolding from without, but he does not sufficiently recognize the unfolding from within. He gets too dangerously near the older conception of the impotence of the human will. In this chapter on authority, if we eliminate most of the negations, we have left to us a stronger chapter.

In treating of the church, Dr. Forsyth seems to get dangerously near to the philosophy of Friedrich Nietzsche. His distinction between the neighbor and the brother is not one which the modern social mind finds it easy to make. We can not make the writer's distinction between human love and Christian faith, nor is it possible to make his contrast between Christian obedience to human needs and to God's will. He declares that Christ's first obedience was "not to human needs, but to the will of God." Doubtless some such distinction can be made philosophically, but it can not be made by the practical preacher in his preaching to humanity.

Nevertheless, in this chapter there is a fine sense of things, especially in his treatment of the sacramental nature of the preacher's place in the church. But here again, he injures his effectiveness by his slur upon the "manly man" in the pulpit.

Unless he treats the term "Church" in a very idealistic sense, he goes too far for the present day in setting the Church over against the world. He makes another strange distinction between the freedom that belongs to the Church and that which belongs to the preacher. He

assumes too much that the preacher is the mouthpiece *of* the Church rather than also *to* the Church. He probably offended the spirit of Yale Divinity School by his plea for what he calls "a discreet reserve as to scientific truth in the interest of higher truth."

His advice that men should be cautious in their attitude toward outside affairs in the supposed interest of the Church will not receive much response from those preachers of to-day who believe that the Kingdom of God is primary and the Church secondary. Here, again, he is not in touch with the larger social spirit of our time. How can we make, for example, such a distinction as [illegible] in the following statement: "So that they speak [illegible] as if God loved Christ for the sake of the humanity he embodied so perfectly, instead of loving humanity for the sake of Christ, who redeemed it so perfectly in God's saving purpose." In this chapter, however, on the Preacher and the Age, he makes an effective plea for a strong Gospel and for a strong Church.

Occasionally Dr. Forsyth offsets some of his unfortunate statements. He thus really modifies his previous chapter when, in the chapter on "Religious Reality," he declares "we must know the ethic of the Gospel on the one hand and the economics of the age on the other." In this chapter he plunges into his interpretation of the Cross. He impairs its effect by making another unfortunate contrast, in which he affirms the primacy of its effect upon God. Nevertheless, he affirms a great truth, that the importance of the minister is as the moral authority and guide of his people, rather than as simply their friend and comrade. His bit of satire regarding the modern tendency to substitute the findings of psychical societies for and instead of faith in Christ is well taken. He speaks well, also, about the primacy of the effect of the Church upon the conscience of man.

His plea for positive and liberal preaching is impaired for us when he declares the contrast between "a religion that worships Jesus and one that simply with him worships God," and that "we are sons not by heredity, but by adoption." His explanation of the limitation of Jesus's knowledge as a part of his divine renunciation seems unnatural. He makes another unnatural distinction between "faith in Christ, and a faith like Christ's." He certainly impairs the love of God when he imputes to the Infinite forgiveness of sin by a difficult process and declares it to be "a crisis within God himself."

Perhaps Dr. Forsyth appears most confused in his treatment of the Cross. He evidently means to make this the center and the circumference of all his thought, and yet his treatment of it is perhaps the least satisfactory of anything in the book. It partakes of the unnaturalness of medievalism. At many points, Dr. Forsyth contradicts himself. He declares that "God did not punish Christ," and yet Christ's sacrifice "became an utterance of judgment." In the end, he really falls back upon the old explanation that God must be satisfied, and that he renders that satisfaction to himself.

The epilog gives a general summing-up of the position taken. In the main, there is little in it that the modern mind can not accept. This illustrates what we have been noting all along; namely, that so far as most of his affirmative, fundamental positions are concerned, Dr. Forsyth would carry most men with him. In his attempt to strengthen his positive utterance by his negative contrasts, Dr. Forsyth aroused the dissent which certainly detracted from the effect of his message. He has been accused of rhetorical straining for effect, and it is doubtless his overantithetical method which has provoked this criticism. He very frequently uses the "unsupported therefore."

THE EDUCATION AND PROBLEMS OF THE PROTESTANT MINISTRY. By DAVID SPENCE HILL. Paper 8vo, 94 pp. Clark University Press, Worcester, Mass. $1.00.

This is a reprint from the May number of *The American Journal of Religious Sociology and Education.* The author declares his purpose "is to bring into light and to synthesize facts and theories which, thus presented, may help others to clear up the present religious situation in America." In answer to the question: How many seminary graduates actually enter the ministry? sixty-three institutions furnish information. Of 3,401 theological students graduated in five years (1901–1905), the percentage of those engaged in ministerial work in March, 1906, is 94.3%.

Mr. Hill prepared a list of seventeen printed questions, several hundred of which (it would have been better if he had stated the actual number) were sent out to men in different spheres of life, including business men, lawyers, physicians, ministers, labor leaders, clerks, etc., etc. Replies came in from 145 persons, representing twelve states and Canada. The average age of the writers was 29 years. There were ninety-two females and fifty-two males. Out of a total of 145 that replied, there were eighty-four normal-school students. Think of the fitness of these students to pass upon such questions as this questionairre contained—theological schools; the education and training of a minister; the minister and his creed; pastoral duties, etc., etc. We fear that this one item alone will have the tendency with many to discount the investigation made by Mr. Hill. Even tho 132 persons out of the 145 were church members, the questions asked were beyond the range and interest of many of them. Of the 132 persons who were church members, it is strange that there were no Lutherans among the number, altho the Lutherans are the third largest Protestant denomination. They are ahead of the Presbyterians in number, and yet we find there are thirty-three of the Presbyterian denomination represented in this questionairre. We mention this, because judgments are usually colored by training and environment.

The material received in response to the questions cover nearly all the activities of the pastor, and this material takes up over a third of the book, and while much of it will be discounted, much of it is not only suggestive, but sound. From Mr. Hill's summary and conclusions, we quote the following:

"The ministry as a profession is not a fixt entity; it finds normal development only when not arrested or perverted by interfering conventions, and adaptation to the largest possibilities of the race should be the keynote.

"Investigation shows that the actual reasons for the turning away of young men from the ministry chiefly are personal and subjective factors. There appears the common complaint against the limitations imposed upon the minister and of the changed industrial and social world, in which the minister is impractical."

He has this word to say about the seminary:

"Its courses are undeniably antiquated; intellectual freedom is generally understood to be impossible in the seminary, and research and evolutionary studies are not adopted. The way to better utilization and to reformation of the seminaries is open.

"Less of Hebrew and linguistic studies of dogmatic theologies and of ecclesiastical history is needed, and more of the sciences. Essentially the admission of academic freedom and the method of original investigation are necessary. Practical experience of ministerial candidates in industrial and business life should be required of graduates before they assume leadership in the churches.

"The anomalous status of the pastor to-day is largely due to the unreasonable demands of the congregation and of the world; partly to his own failure 'to take the bit in his teeth,' but for want of initial insight, proper

mental habit, unsuitable preparation, he can blame the assumed leaders in theological education, the seminaries. Let these resign to the universities their function, or else bridge at once the chasm that separates them from the present day. Flagrant inactivity to the demands for improvement of courses of study, unpedagogic methods, unwise financial investments, and bristling resentment to investigation may be charged justly against the seminaries as a class. The average seminary is an institution out of harmony with the times."

THE ATONING LIFE. By HENRY SYLVESTER NASH. 8vo, 148 pp. The Macmillan Co. $1.00, *net*.

The Professor of New Testament Interpretation in the Episcopal Theological School at Cambridge does not write in these pages from the standpoint of dogmatic divinity. The book is metaphysical rather than doctrinal, and thus will be likely to surprize readers who might expect to find in its chapters an ordinary display of theological polemics. But there will be no disappointment experienced, for the variation will be found useful and gratifying—suggestive and instructive. This volume will be found far more interesting than at first glance it promises to be. It will abundantly reward the student who looks for something better than a showy rhetorical style. In thoughtful sentences, it is shown that the religious drift of our time, its easy and instructive motion, is towards pantheism. For increasing numbers of people, the traditional definitions and conceptions of Christian theology have lost power and appeal. At the same time the universe in its vastness is pressing hard upon the mind. Dr. Nash shows, in contrast to the futility of a sickly pantheism, how in the Christian view of the world individuality is the whole stake and prize. The Christian's individuality grows on the divine being, is not absorbed by it. The book is one which, at this juncture, every student should possess. It rescues orthodoxy from the stigma of musty medievalism by showing how harmonious are the real principles of the Protestant faith with the laws of the universe. Dr. Nash makes clear the line of study which may render the Atonement a living doctrine. Here is orthodoxy without obscurantism.

PAUL THE MYSTIC: A STUDY IN APOSTOLIC EXPERIENCE. By JAMES M. CAMPBELL, D.D. 8vo, 205 pp. G. P. Putnam's Sons. $1.50, *net*.

Jacob Boehme, Pulsford, the English Neo-Platonists, of Cambridge, and Amiel, are favorites with all who delight to spend "hours with the mystics," but very few, even of the keenest critics, have manifested appreciation of the mysticism which Dr. Campbell describes as a leading characteristic of Paul. The greatest of Apostles is usually regarded as a logician and a dialectician. Indeed, when we come to consider the dialectics of divinity, most of us at once revert to Paul as the supreme leader; but any student who masters Dr. Campbell's exceedingly original volume will be inclined henceforth, not, indeed, to lose sight of the apostolic acumen in all the processes of ratiocination, but to recognize in the Pauline sections of the New Testament a paramount mystical element. The successive chapters reveal Paul as a religious Mystic, a Christian Mystic, an Evangelical Mystic, a Rational Mystic, and a Practical Mystic. The last chapter is entitled, "The Message of Paul the Mystic to the Church of To-Day." The Apostle is shown to us as the kind of man who could not be content to dwell on the outside of religion, but sought to reach that which was furthest within. He was much more than a skilful theological system-builder, for he was first of all a poet, and afterwards a logician. The movement of Paul's mind was towards the center. At the present juncture, when we are witnessing a revival of interest in the subject of mysticism, the appearance of such a treatise is opportune.

Dr. Campbell's method is skilful and effective. In the chapter which deals with Paul as a Practical Mystic, he cites antecedent parallelisms, showing how the Germans who struck the spark that kindled the Reformation, Eckhart and Tauler, were practical mystics. Eckhart was distinguished for his work of social and civil reform; and when, in 1348, the Black Death raged in Strasburg, and the city was deserted by all who could leave it, Tauler remained at his post, comforting the terror-stricken and caring for the sick. Luther, who drank deep at the fountain of mysticism, as his "Commentary on Galatians" abundantly shows, was, as the world knows, a man whose life was spent in ceaseless activity. The Spanish mystics, St. Theresa and St. Juan of the Cross, lived lives of beneficent and self-denying service, and were angels of mercy to the miserable. Of William Low, the English mystic, his biographer says that his life was wholly given to devotion and charity. General Gordon was a mystic of the mystics, and his life was filled to the brim with heroic and unselfish deeds. Thus, it is a groundless assumption that sitting in heavenly places with Christ is incompatible with walking with Him in earthly places. As Dr. Campbell remarks, "The Lord takes His own up with Him into the Holy Mount, not that they may stay there, but that they may be fitted by what they see there for the work which awaits them in the plain below."

THE YOUNG MALEFACTOR. A Study in Juvenile Delinquency. By THOMAS TRAVIS, PH.D. Introduction by Judge Ben. B. Lindsey. 12mo, Cloth, 270 pp. Thomas Y. Crowell Co. $1.50, *net*; postage, 15 cents.

The author has attempted to solve a difficult and interesting, but withal, a most important sociological problem. The question is: "Are criminals born or made?" Or, to put the matter in a different way: "Is criminality disease or crime? Does the juvenile malefactor need a physician or a jail warden?" It is no disparagement to say that the author has not solved the problem fully. It is high praise to acknowledge that he has added materially to its solution.

The book presents both fact and theory; more of the former than of the latter, and the latter based on the former. The facts were collected by the author in all kinds of institutions where this problem could be studied, both in America and Europe—houses of refuge, juvenile asylums, courts, jails. These institutions present, however, malefactors; that is, results, and that did not satisfy the author, since he wanted to find the causes producing those results. He consequently made a careful study of the homes of many of these children—parents, sisters, and brothers, playmates, rooms, neighborhoods, and schools. In this way the complete environment is presented as well as any possible taint in the blood toward hereditary crime. From this vantage ground the author attacks the theory of Lombroso, and shows that after studying the physical, mental, and ethical conditions of juvenile offenders, at least 90 per cent. of young malefactors appearing in court for the first time are physically normal. The study of young delinquents with respect to their economic and home conditions fortifies that statement by proving that the normal offenders, and even some morbid and abnormal malefactors, are the product of environment. There are, perhaps, not more than 2 per cent. of first court offenders whose wrongdoings may be explained by insanity, morbidity, and atavism jointly. By examining a large number of young offenders, the author comes to the conclusion that the stigmata theory of the Italian school of criminologists applies to a much more limited realm than they claim,

and that it breaks down completely when special stigmata are supposed to exist for special crimes, since there are only stigmata indicating abnormality or degeneracy.

The net results of the investigation are three facts: First, the absence of a good, clean, and moral home is the chief cause of juvenile delinquency. Second, the treatment of the normal delinquent should be by a strong, wholesome personality in a home, natural or foster. Third, the abnormal delinquent should be subject to special treatment and isolation until cured or eliminated.

The home is, then, the pivotal point in the making of good men and women, or of malefactors. And it is at this point where the book touches the functions of the ministry, and shows, by implication, what important rôle the Gospel still plays in the making of society.

CHRISTIAN PRINCIPLES. By G. Campbell Morgan. Cloth, 12mo, 157 pp. Fleming H. Revell Co. 50 cents, *net*.

Those who are most familiar with Dr. Morgan's writings may nevertheless find themselves surprized at the scope and depth of this argument as well as by the author's knowledge of modern scientific thinking. Before reading it, we should have thought of almost any comparison as more pertinent than one drawn between Dr. Morgan and Henry Drummond, but some parts of this book strongly remind us of Drummond. There is much of the originality and depth of spiritual insight that made "The Greatest Thing in the World" and "Natural Law in the Spiritual World" memorable in the literature of spiritual thought. We believe this to be the best work its author has produced. It is, in brief, the argument that man is spirit, and has access to God, who is also Spirit, so that man may have unmediated access to God through the faculty and act of faith, always based on reason, the final account of which is the reason and reasonableness of God, and this relation of man to God is such that man may adjust his life by faith to God's requirements, revealed finally in Christ, who is to be realized in our lives, and this realization extended to all Christ's disciples, fulfils the ideal of the Kingdom of God for which Christ labors. The argument is remarkably compact, and is illuminated by a style and by illustrations that will make it clear to intelligent laymen.

THE GOSPELS OF MATTHEW AND LUKE. By the Rev. Joseph Horner, M.A., D.D., LL.D. 8vo, 60 pp. Press of the Pittsburg Printing Company. 60 cents, *net*; Paper, 40 cents, *net*.

Dr. Horner, a well-known member of the London Society of Biblical Archeology, is both an expert scholar and an able apologist, as the readers of his new booklet will quickly apprehend. In his "Daniel Authenticated" and other works, he took up a position similar to that of Pusey and Tregelles in the last generation, and to that of Sir Robert Anderson and Dr. Grattan Guinness to-day. He is specially a painstaking chronological investigator, and hence in this small, but important, treatise he particularly treats such topics as the marginal dates, the 15th year of Tiberius Cæsar, the Case of Cyrenius, the Visit of the Magi, the Flight into Egypt and Return, and the notes of time from the Birth and Crucifixion of Christ. The arguments in Zumpt's "*Commentatio*," and those of Professor Ramsay are learnedly discust. The author claims that he irrefragably demonstrates that the decree of Augustus, dated B. C. 5, A. U. C. 749, was properly designated by Luke, as the first of that series of ecumenical enrolments established by Augustus and continued by his successors. Further, Dr. Horner maintains that his argument points strongly, if not indefeasibly, to a date late in the last month of B. C. 5 as the true date of the birth of Jesus. A very interesting appendix takes up the much-discust problem of the meaning of Paul's phrase, "baptized for the dead."

THE ADMINISTRATION OF AN INSTITUTIONAL CHURCH. A DETAILED ACCOUNT OF THE OPERATION OF ST. GEORGE'S PARISH, IN THE CITY OF NEW YORK. By George Hodges, Dean and Professor of Pastoral Theology, Episcopal Theological School, Cambridge, Mass., and John Reichert, Clerk of the Vestry of St. George's Church, New York City. Harper & Brothers. xxiii + 323 pp.

The fact that three men of such prominence as President Roosevelt, Bishop Potter, and Dr. Rainsford have written introductions for this book is in itself evidence of the value they place upon the work. The President emphasizes the work of St. George's Church as an institution for civic and social betterment; the Bishop lays stress on the ability of that parish to minister to the "poor and heavy-laden"; the former Rector indicates the methods used which contributed toward making that Church what it is to-day; the authors, finally, give a brief history of that institution, and show why it was necessary that the old methods—adapted to the family—should be changed into the new ones—adapted to the individual; since "the essential principle of the Institutional Church is in that change."

The book presents, in eleven chapters, all the different phases of the work carried on in the parish, viz.: General Management; The Plant; The Records; Services and Sermons; Religious Instruction of the Youth; Work with Boys; Work with Girls; Men and Women; The Ministration of Relief; The Finances of a Free Church; General Principles. The various activities are illustrated by 21 full-page pictures.

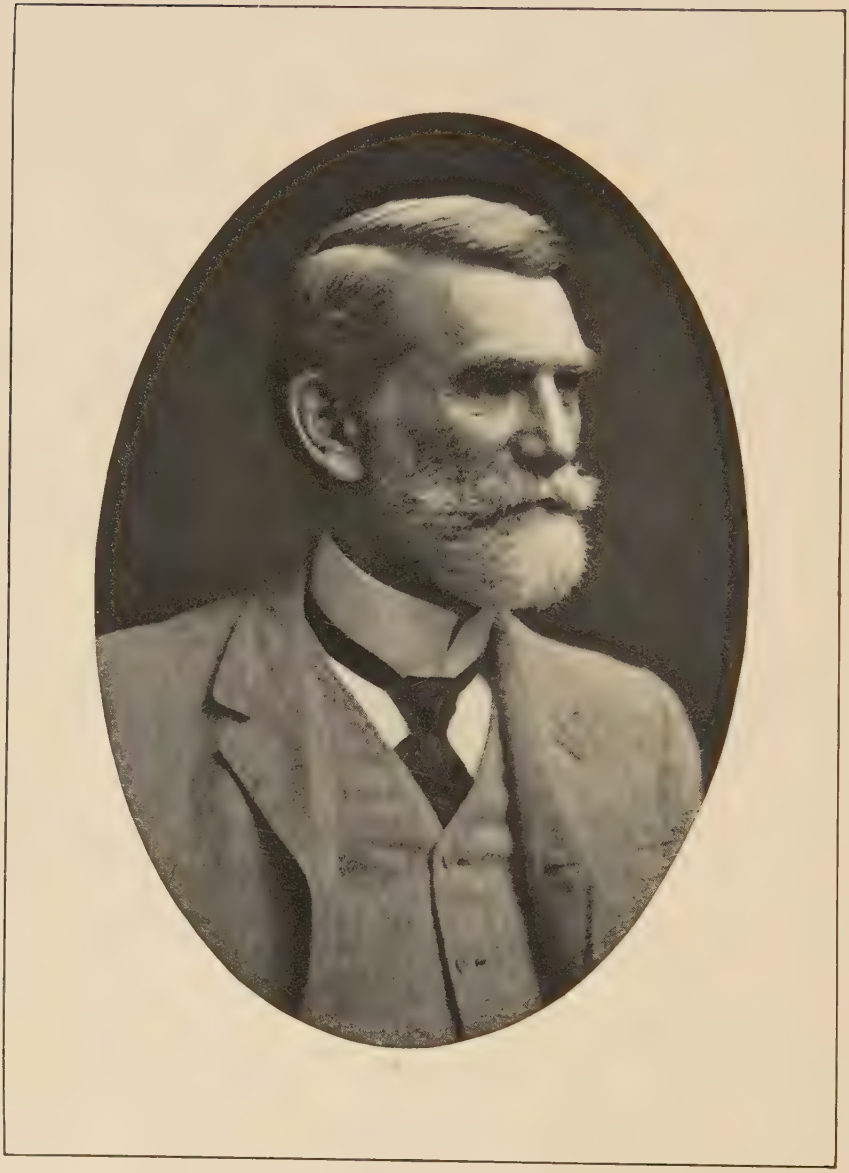
The whole book was under the editorial care of Dr. Hodges. The presentation is clear and attractive. An index enables the reader to find any topic readily. Typographically, the publishers have done their best to produce an attractive volume.

THINGS WORTH WHILE. By Thomas Wentworth Higginson. 12mo, 73 pp. B. W. Huebsch. 50 cents.

As an instalment of the "Art of Life Series," edited by Edward Howard Griggs, Mr. Higginson's little volume is fitly in place. It is an expansion of an article which appeared in *The Congregationalist*. The chief characteristic of the book is its vivacious suggestiveness. The author most skilfully uses striking incidents as pegs on which to hang very ingenious disquisitions. He also has a peculiar way of presenting, in a few sentences, one of the great problems of life, and of briefly telling us why it is not solved. Then he dismisses it nonchalantly, and presently pushes forward another. This is provoking, because he evidently has much to say that we should like to hear, and the suppression sets us wondering what might have followed. In this way Mr. Higginson treats us to references to the drink question, to Calvinism, to militarism, etc. The touch-and-go method is very smartly and cleverly pursued. It is tantalizing, but the brief limits of the book evidently compelled much suppression.

THE NEZ PERCES SINCE LEWIS AND CLARK. By Kate C. McBeth. Cloth, illustrated, 12mo, 272 pp. Fleming H. Revell Co. $1.50, *net*.

A story of Christian work among the Indians named in the title. It contains interesting material, but suffers from not having been edited down to an organized narrative.



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EDITORIAL COMMENT

"Every idea is a force, and therefore a commencement of an action."

Darwinism on the Defensive

THE recent annual meeting of the British Association, held in Dublin, was specially signalized by an inaugural address from Dr. Francis Darwin, son of the celebrated enunciator of the theories of evolution and natural selection. It was in 1858 that Darwin and Wallace, simultaneously and independently, put forth almost identical formulas concerning the origin of species. Now, after the lapse of fifty years, it is freely admitted, even by the most enthusiastic Darwinians, that the doctrine so intimately associated with the name of Charles Darwin does not by any means involve a complete explanation of the phenomena of variation in the forms of life, seeing that too many blanks are left to be filled up. During the last half-century Christian thinkers have been very strenuously seeking to reconcile the Darwinian doctrine with the old theological standards, with the aim of demonstrating that there is no actual antagonism, and thus a school has arisen of those who are known as theistic evolutionists.

Meantime scientists have become as much divided in their own sphere as ever theologians have been over religious doctrines. For to-day evolutionists are split by serious schisms among themselves, and orthodox Darwinism has been boldly challenged by the Neo-Lamarckists, led by the American paleontologist Cope; by the Mutationists, with Dr. Hugo de Vries, of Amsterdam, as their protagonist; and the Mendelists, who hark back to Mendel, with his ingenious pre-Darwinian theories which attracted the close attention of Charles Darwin himself. But the most pertinacious of all assaults on Darwinism is that of Weismann, which goes to the very center of the theory, the transmission by heredity of acquired characteristics. As August Weismann in his early days was a zealous follower of Charles Darwin, he stands to-day with regard to his master in a position analogous to that theologically occupied by Professor Hommel in relation to Dr. Wellhausen. Under the famous formula of the survival of the fittest Darwin maintained that, through elimination of the unfit and the perpetuation of altered conditions through environment, new species arise. But Weismann stoutly denies that acquired characteristics are hereditary or transmissible. He holds that ontogeny, the development of the original germ, can only be changed by alteration in the original germ-cell, the first stage of being.

Dr. Francis Darwin has attempted an answer to Weismann by formulating, in conjunction with Professor Semon, the ingenious theory of mnemism. The mnemic doctrine is an effort to fling a bridge over the chasm between the orthodox Darwinians and the Weismannians. It claims that habit, or, in a sense, memory, exists in the most elementary forms of living matter, whether plant or animal. All organism is responsive to stimulus. Sunshine causes certain flowers to open, and darkness causes them to close; yet plants which have been subjected to the regular stimuli of light and darkness wake

up in the morning even if confined in a dark room and fold their leaves again at night. The elaborate and interesting address of Dr. Francis Darwin at Dublin must have set many minds reflecting, but it has to be seen whether its special aim will be fulfilled, and whether it can constitute an eirenicon between the controversial philosophers. The reproach is constantly leveled against religion that its votaries are divided in opinion, but this interesting essay by a leading scientist may remind the public that scientists also fail to maintain unity of sentiment or conviction.

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The Dawn of a New Era in Turkey

Among "the greater signs of the coming of the last day" according to Mohammed it is said that "the sun will rise in the west." Has it arisen at last on the western confines of the Ottoman Empire to usher in the day of liberty and the dawn of a new era? So rapid and revolutionary have been the peaceful developments of the new régime that the best-informed correspondents are too puzzled to assume the rôle of prophets. The situation is decidedly mixt, and the Sultan himself probably knows neither his own mind nor his own empire. One of the noteworthy facts of the Young-Turkey Movement is that it first took place in those provinces where two-thirds of the population are Christian, and where the Moslems are not Ottomans, but Albanians and Bulgarians. The sun has risen in the *west*, and whatever may yet happen, one thing is sure, the hands can not be put back on the clock of Turkish history. The populace has tasted freedom and will never again submit to cruel absolutism or the religious intolerance of the days of the massacres. From many cities comes the report that after the change of ministers, the abolition of the censorship, the dismissal of thousands of grafters, the release of prisoners, and the recall of exiles, the people went crazy with joy. Jew, Christian, and Moslem vie in proclaiming liberty, equality, and fraternity. There are religious parades, and Moslem memorial services to the martyrs of Armenia; and in Beirut "when the people caught sight of a Christian priest and a turbaned Moslem in close proximity to each other they were pushed into each other's arms and made to kiss each other."

The new constitution and parliament may for many years amount to little and the Sultan may not be sincere in his tears of joy and promises of liberty, yet the forces at work can not be restrained. The genius of democracy has escaped from the sealed brass bottle of Islam, and no fisherman can persuade him back. If the Calif Abdul Hamid should lose his head, figuratively, and attempt a counter-revolution, he would lose it literally. Turkey is free.

The new era has greater significance for missions than for politics. It is the greatest opportunity for aggressive and successful evangelization since the opening of China. Turkey is big with spiritual promise, and religious liberty will mean religious revolution. The seed sown for past decades will now ripen into harvest before we can send sufficient reapers. This marvelous door of opportunity has not been pushed open by human hand. It is the finger of God. Turkey may yet prove the Korea of western Asia in the conquest of the Cross.

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Institutional Church Work.

Whatever commendations or detractions may have been uttered or written concerning the Institutional Church, ever-increasing tokens seem to demonstrate that it has come to stay. In the religious sphere as well as in other departments of life there can be no element of permanence without the influence of some antecedent cause to produce lasting effects. Institutionalism, it is sometimes forgotten, is no novelty at all, altho it is frequently referred to as if

it were a startling innovation. It is as old as Christianity itself, for the gospel in the Church commenced institutionally in a very important sense, a sense well understood by every intelligent reader of the Acts of the Apostles. And in the thousand years called the Dark Ages, Roman Catholicism on its better side was emphatically institutional, as is strikingly shown in the history of medieval fraternities of the time of St. Francis of Assisi. Protestantism has only recently taken up this practical type of collective Christianity. All the great denominations are to some extent now seeking to plant institutional churches, and all are more or less succeeding in the undertaking. In a copious and vividly written and illustrated supplement *The Baptist Times*, London, describes the great power and influence of the West Ham Baptist Central Mission, London. Here in the midst of a vast population of East Londoners, the Rev. R. Rowntree Clifford and his helpers have developed on a great scale a work which commenced eleven years ago with a congregation of forty people who met in a shabby chapel, without heating apparatus or ventilation, but encumbered with a debt of $4,500. West Ham is the metropolis of casual labor, and it is the home of a multitude of hapless victims of the sweater, for women and girls in the factories are glad if by strenuous toil they could earn one penny an hour. It is not wonderful that both misery and vice are rampant. But the great Baptist Settlement which has so wonderfully ramified its agencies is showing what can be done in the way of "applied Christianity." Here is a church which has gathered together a great band of consecrated men and women for the purpose of attacking all the evils of congested and impoverished society by planting a stronghold of philanthropic and religious activity in the very midst of the community which would remain utterly untouched, if not forgotten, by those who conceive that Christianity is sufficiently asserting itself when it sustains the congregations under conditions of sanctified suburban respectability. The work is typical of a growing number of institutional churches both in Great Britain and the United States that are beginning to solve the problem of "reaching the masses."

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The Gospel of Silence

A most suggestive recent public utterance was a speech at Caxton Hall, London, under the auspices of the Psycho-Therapeutic Society, by the Rev. E. S. Lombard, on "Silence as a Factor in Healing," in which he declared that of late years vicious conversationalism had become a social disaster. Against this he pleads for a crusade for the benefit of those jaded members of society who suffer from the noisy commotion created by modern conditions. This clergyman prescribes quietude and silence as the cure for broken nerves, and he advises daily retirement to a place where the mind and the muscles alike can be relaxed for a certain period, and where the great healing power all around may work its cure. He told of a lady who, after many vain visits to specialists, went to stay at his house, where all was quiet and peace. Here she underwent what he called spiritual treatment, and in a short time was completely cured. But she went away into noisy society again, and returned a fortnight after a worse wreck than before. The reason was that golfing, walking, talking, and endless questioning by conversational vampires had sapped dry the poor woman's energy. Mr. Lombard philosophizes suggestively and reasonably over his theory. He maintains that the root of one's being needs a certain amount of solitude. For we have passed through an ice age and a stone age, and have now reached the spirit age, and reflective minds will be disposed to agree with Mr. Lombard when he states how he has

found that what is called "the unseen" is the one subject which appeals to all classes. During the last generation much more was heard than is the case to-day of "retreats" for ministers. Many in those days learned by experience the value of an occasional interlude of solitary retirement for meditation, prayer, and study under conditions of absolute quietude. The solitude might not necessarily be that of the individual himself. Better still would be conference with a few choice spirits, "far from the madding crowd."

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The Church as an Instrument

Dr. John Howard Melish, in the course of a sermon preached at Harvard University, notes a distinction of more than passing value when he says: "The inference from the absence of the Temple from the Holy City is, I believe, not that it is a hindrance, but that it is an instrument. When the city is finally built the temple is to be laid away like the scaffolding and tools. The church is not an end in itself, it is a means."

A similar conclusion is reached by Dr. A. M. Dulles, of the Auburn Theological Seminary, in his recent volume "The True Church." He tells us in substance that the true church is composed of those who are using Christ's methods of bringing to pass the Kingdom of God. In modern thinking this distinction between the Church and the Kingdom has frequently been made. The one, as Dr. Melish says is a means to the other, which is the great end in view. This distinction is valuable. Has not the failure to appreciate it led to some questionable inferences? For instance, the logic of Dr. W. J. Dawson's recent book "A Prophet in Babylon" is quite generally interpreted as equivalent to the affirmation that the Church has outlived its usefulness and might well be supplanted by better instruments. Impatience with the Church as not adequate to the work of bringing the Kingdom to pass in the condition of the modern world is one of the characteristics of our times. The indictment is from many weighty courts of opinion, and includes many serious counts. These need not here be specified; it suffices to say that many of them are quite true; most of them have value as criticism of the Church. The important question is, Do these altogether constitute a sufficient reason for regarding the Church as an instrument of so little utility that we may soon permit it to perish? We are disposed to repel such a conclusion. If all the shortcomings of the Church were admitted, we doubt if much of a case had been made up, provided we were, on the other hand, to take account of the work the Church is really doing, and the values that actually reside in her.

Should we conjure to our minds the conditions of communities and of the country were all the churches, and all the work they do *as* churches taken out, the process would soon lead us to a juster estimate of what the Church is really doing, and would demonstrate her necessity to the welfare of the world. The mistake of many critics of the Church has been in their failure to observe this fine distinction by Dr. Melish. They set up a standard of the Church as an ideal and finished institution, and arraign her for being less perfect than the ideal Kingdom of God. But the Church will never be the Kingdom of God. It is "an instrument."

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Theological Extension

The reproach of maladjustment to modern needs which has of late been often laid on theological seminaries is no longer as just as it was—at least toward the seminaries affiliated with universities. The Homiletic Review has reported these improvements as they have occurred. The latest advance made known to us appears in the recent bulletin of the Yale

Divinity School, supplementary to that of last May. A year ago Yale added to its traditional curriculum for the degree of bachelor of divinity two new courses with ample provision for distinctively modern studies. To these is now added a "course in pastoral functions," with "active ministers of experience and of approved efficiency" as instructors. Here the lack in theological schools of as good instruction as students in law and medicine get in the concrete and practical problems of professional life seems likely to be supplied. In the partial list of announcements such subjects as these among others occur: work among wage-earners; work among non-English-speaking people; peculiar problems of the country church; the minister's opportunity in association with civic reform, industrial organizations, political life, etc.; the mid-week service; the essentials of a ministry to men; church administration and finance; mental healing; the second service. These are open to all students, but required of seniors. Other courses provide instruction in the distinctively conversational use of foreign tongues for workers among those who speak them; also, in the distinctive features of various denominations, "to equip students for enthusiastic service in their own churches"—ministers of these denominations giving special instruction whenever desired. To emphasize the minister's concern with social movements, the department of Christian sociology brings upon its lecture platform this year some distinguished labor-leaders—John Mitchell among them. The well-worn theological phrase, "new school," is thus gaining in a number of important centers a fresh and desirable attractiveness.

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Fletcherism in Dispute.

THERE is a widely published statement that a learned professor in Berlin, Germany, has said recently that, in his judgment, harm has come through what is called in America the Fletcherizing of food, that is, the much chewing of food. This professor goes on to say that this much chewing taxes too lightly the intestines, and consequently a new disease has sprung up in America. In his strictures considerable emphasis is given to the experiments which Prof. Chittenden, of Yale, has made along this line with Mr. Fletcher and others. We referred the contention of this German scholar to Professor Chittenden, who in reply has written us: "I am quite familiar with Mr. Fletcher and some other people who have the habit of thorough mastication of their food, and I have not seen anything that would lead me to believe the truth of the statement from the professor in Berlin. My own work on nutrition has had to do, not with chewing, but with the quantities of the food required by the normal individual. But I do not believe that there is any truth whatsoever in the alleged view, whether applied to overchewing or whether applied to a smaller intake of food. I have seen nothing at all in my experimental work that would give color in the slightest degree to the opinion exprest by the Berlin professor."

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American Institute Studies

BISHOP HENDRICKS, of Kansas City, writing in commendation of the American Institute Studies, adds this significant sentence: "Not less than one hundred and twelve times did our Lord speak in His Gospel concerning the Kingdom of God, while only twice did He mention the Church. The Church is a means to the Kingdom. The whole spirit of the world must be changed before the Kingdom of this world can become the Kingdom of our Lord."

The admirable list of subjects selected for this course we believe will prove attractive to the adult portion of many congregations, and also particularly helpful to the pastor in his preaching and teaching ministry (see pp. 294–301).

THE GOSPEL AND SOCIAL REFORM

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Not long ago it was the almost universal practise in Christian circles to speak of the Gospel as the great, or even sole, remedy for the ills of humanity. The world's ignorance, disorder, degradation, sorrow, and misery were believed to be rooted in human sin and guilt, and for human sin and guilt there existed no cure outside the Gospel. The great majority of evangelical Christian believers still probably hold the same conviction, but an active section of the Church is disposed to modify it or have already done so; they either take a different view of the Gospel, or they conjoin, even if they do not coordinate, with it other remedial agencies.

When the Gospel was spoken of, those to whom I refer meant, first and foremost, the message of forgiveness through the death of Christ, of reconciliation with God by the cross of Christ. They might express themselves in a variety of forms—some purely Scriptural, others theological; some abstract, others concrete; some drawn from sacrificial usage, others from that of courts of law or private human relations, and so on. But the kernel was found in Christ's own words: "This is my blood, which is shed for many for the remission of sins." They further included the gift of the Holy Spirit for enlightenment and sanctification.

In a word, by the Gospel was understood the forgiveness of sin effected by Christ's death, the deliverance from sin promised through the Holy Spirit.

The remedial work wrought by the Gospel was thought to comprize, mainly, the following elements: (1) Reconciliation with God; deliverance from punishment, especially future punishment; and admission to heaven. (2) Renovation of the nature and life of those who received forgiveness by faith—primarily, inward spiritual renovation, but manifesting itself, secondarily, in an elevating, blest influence on the outward man and his circumstances. (3) The presentation of prospects to the poor and needy, sick and afflicted, tired and troubled, which awakened hopes that sustain and console.

It was believed, further, that some time or other an entirely new order of things would be established. Some expected it at the millennium, others after the resurrection, when there was to be a new earth and a new heaven. But no definite hope was entertained of the present reorganization and renovation of mankind as a whole in its social and national aspects. Schemes like those of Owen and socialists generally were tabooed by the Christian Church, not only because they ignored the Gospel, but because the reconstruction of society was regarded as a hopeless task—hopeless, at all events, save through the regeneration of every individual composing it.

Of late, however, the conviction has begun to take hold of the Christian mind that Christ came to establish the Kingdom of God on earth; that not only the individual man, but society, is to become here and now what each was meant by God to be; that neither can realize true salvation without the other; that the continuance of poverty, degradation, and misery is in contradiction to the divine purpose; that, in a word, man, individually and socially—man's moral, intellectual, and bodily life, as well as his religious or spiritual life—is to be regenerated. The idea of social reform is in the air. The realization of the social ideal is the great problem of the day. Men form, of course, very different conceptions of the social ideal according to their family, social, and national relation-

ships; according to their education, culture, and general circumstances; according to their moral and spiritual views and state; according to their theology or philosophy; but it is becoming very general not only to have a conception, but to form some plan for its realization. The members of Christian churches are no exceptions; nay, indeed, in many cases they are the moving spirits in the revival of the interest taken in the social problem. They maintain, too, that it is the specific business of the Christian Church to place itself at the head of all movements having the establishment of a true society for their end, and that to work exclusively, or even predominantly, with a view to the spiritual life, present and future, is not only contrary to the will of Christ, but likely to insure the speedy relegation of Christianity to the lumber-room of effete or dead systems. "We want the present life to be noble and happy; we are not content with hopes of a heaven hereafter; a Christianity or Gospel that simply converts and delivers the soul is not the Gospel for us," is the cry of large numbers; and the response of the section of the Church of which I am speaking is, "Yes, you are right; and we bring you a Christ, a Christianity, a Gospel that is of a 'common-sense, practical sort.'" and it is maintained that, "rightly approached the great hitherto untouched body of non-believers will gladly welcome any movement which aims honestly to help them to lead purer and nobler lives."

Coincidently with the rise of this larger view of the work to be done, the end to be attained, there has been a resort to means other than the preaching of the Gospel—*i.e.*, of course, other than the Gospel, for when the preaching of the Gospel is spoken of as the means of effecting good it is the Gospel that is really meant. Among the agencies in question are to be found such as touch nearly every phase of human life, tho some draw the line at one class, others at another class; some adopt or exclude on grounds of practicability, others on those of principle. They are so well known to all who are interested in philanthropic and Christian work that to enter into detail is needless.

Work of the kind just referred to may be undertaken for three different classes of reasons, which, tho not necessarily mutually exclusive, actually do tend to separate those who are respectively influenced by them. And where the workers raise no objections to each other's methods on principle, the practical emphasis they lay on the one or the other method gradually gives rise to aloofness or suspicion.

I. It may be the simple expression of the Christian character and life—one of various ways of fulfilling the supreme commandment to love our neighbor as ourselves, and to do good to the poor, the fallen, the sick—indeed, to all who need guidance, help, comfort of any kind for the inner or outer man. He who is reconciled to God through Christ, who regards and loves God as his Father, who remembers that he is therefore a son of God, will, or should, aim to be kind and true and loving after the example of his Father. Nor will he be content with the opportunities which present themselves in the ordinary relations of life, but will make them when and as he is able.

II. Efforts of the kind referred to may be put forth further in order to prepare the way for the presentation of the Gospel to men. Appeal is made to the example of Christ, who fed the hungry, healed the sick, the lame, the deaf, the blind, and performed other works, miraculous and non-miraculous, in subordination to and furtherance of the great work which it was His mission to accomplish. In like manner, it is urged, if we wish the poor and oppressed and ignorant to lend an ear to our spiritual message, we must

show an interest in their outward wants. The prejudice with which they regard the Gospel—which is the outcome in part of feelings entertained toward particular Christian believers, in part of other hindrances of a more outward kind—needs to be set aside, and can only be overcome by approaching the men who are under its influence in the ways that are now being adopted.

Medical missions are a conspicuous and admirable illustration of what I have now in view. Healing the body makes the heathen ready to attend to the soul-healer. So the Christian who helps the needy among our own fellow countrymen in their outward difficulties will open their ears and hearts to the message which specially concerns their inward life.

III. According to a third view, the improvement in men's surroundings secured in the ways referred to contributes its share—greater or smaller—toward the real elevation of individuals and renovation of society. Man, it is held, can only be saved individually and socially when he is acted upon remedially and educationally from various sides. Doubtless, the influence wielded by religion, especially, as embodied in the Gospel, in Christianity, is the most penetrating and powerful; but men may be so degraded as to be inaccessible to the properly spiritual alone, or be so prejudiced as to refuse to pay heed to it; and when this is the case, inasmuch as the actual work has in any case to be partially done by the means included under the general designation of social work, it is wise and right to begin with them, even to the seeming exclusion of the Gospel. Some who take this view of matters see clearly that there underlies it the idea that man has to be educated into a true life; that any such break as is implied in conversion and the new birth is unnatural, not to say impossible and needless; that while properly Christian influences may be the most penetrating, their action differs quantitatively rather than qualitatively from that of the others; that, in short, the old conception of the history of man, of his present state, of the divine action for his redemption, and of the change he needs to undergo has to make place for one in harmony with the idea of evolution. Others, however, and those, perhaps, the majority, are not conscious—not, at all events, clearly so—of the true significance and logical issue of the course adopted. Weighed down by the terrible social unrest and ills with which they are face to face, especially in large cities; troubled and perplexed by the apparent fruitlessness of preaching and direct spiritual work generally; and still partly under the influence of the narrower conception of what the Gospel is to effect that I referred to, they pass unawares over into a new system of thought in the act of adopting what seem to be but new modes of grappling with the problem.

The means referred to, considered in the first light, are simply fruits of the Gospel. Considered in the second light, they may be regarded as the same fruits selected and ordered with an eye to a certain purpose, tho extraordinary wisdom belongs to the efficient use of them for the purpose in question, and without such wisdom they may demoralize instead of elevating. Considered in the third light, they are really coordinated with the Gospel, or rather are adopted as fitted to accomplish from the moral, intellectual, esthetic, bodily, and social side what Christianity accomplishes from the spiritual side. These two classes of means do not at all necessarily clash with each other; on the contrary, they should supplement and support each other. Such, at all events, is the conviction of men of true insight. A good many, however, really have so far lost faith in Christianity that their preaching is apt to assume a form that admits of its being ranged in the class of means which I spoke of as alternatives. Preaching the Gospel becomes lecturing

on ethical relations and duties, on critical, historical, scientific, and other matters that admit of popularization—especially on social problems and ideals.

There are only two ways of escaping this peril. The first is to take a profounder view of the relation of the Gospel to the problem of mundane and human disorder; the second is to gain an experience of the renovating and transforming power of the Gospel in one's own nature of so rich and radical a kind that the idea of coordination shall seem absurd.

The cosmos is so constituted that it can not be a cosmos—can not be, that is, the orderly and beautiful whole which, as the realization of the divine idea, it was intended to be—intended to be at every stage of its upward and onward evolution, apart from the continuous action of God in it. God is the environment of the system of created things, and it is as impossible for that system to be at any moment what its idea requires it to be without Him as it is for the solar system, or any member of that system, to be what it should be apart from the sun; indeed, infinitely more so. That the universe should be an orderly whole without God is as inconceivable as that a growing plant should be healthy without light, air, moisture; or a human body without light, air, nutriment, exercise; or a human mind vigorous, active, joyous, save as it is nutritively and educatively acted upon by influences suited to its various capabilities of thought, affection, emotion, and feeling. This is a fundamental principle of all theistic thinking.

Inasmuch as the cosmos is a true whole, in which every part is related to every other part—one might say organically related; inasmuch, further, as this is specially true of that part of the cosmos to which man belongs, clearly the order and harmony—that is, the well-being not only of the whole, but of the integral parts thereof, and also of the constituents of those parts—must depend on the relation of the whole, or parts to God. To expect the individual factors to discharge to each other normal functions apart from a normal relation between each of them and God is irrational. In the absence of the full divine influence contemplated in their very constitution, attempts at rectification at any point can have, therefore, only a superficial and temporary effect.

This is specially true of man, whether considered in his individual or in his corporate capacity. He was created directly dependent on specifically divine influence for well-being. In no sense whatever, as to no aspect of his nature — neither corporeally, intellectually, affectionally, emotionally; neither for activity nor for feeling; neither as to parts nor as a whole—could, or can, he ever be what he should be, save as he holds a right personal relation to God, and through that a right physical relation to God, the supreme factor of his environment.

Man's position in the quasiorganic whole to which he belongs—the system within the great cosmic system—is such that if his personal relation to God be abnormal, the constant, full, and ideal inflow of divine energy or influence is checked, and disorder consequently ensues, first in himself, then in the system to which he belongs. By any action of his he can not cause complete disorder in the system as a whole. The immanent energy of God, or, more correctly exprest, that divine energy whose action on and in the cosmic system is necessary to its very subsistence as a system, flows in and acts without regard to the behavior of man up to a certain limit, which I shall shortly refer to again. There could, in fact, be neither a whole nor individual constitutive systems without it. To that extent it is there of necessity, *i.e.*, by an unchanging divine decree or will—as long as God wills the existence of the world which His energy is evolving. But outside this limit variations of the

inflow of divine energy, and consequent variations of order, harmony, and all that is involved therein, are possible. Outside this limit is the sphere of the transcendent, as distinguished from the immanent, action of God. No creature can interfere directly with the latter, for it itself is what it is in virtue of the immanent energy; every creature is constituted a creature by the conjunction or delegation of a specific part, so to speak, of that energy for action on, with, and through matter. Such interference would be suicide, which is possible to man as far as his present fleshly body is concerned, but not as far as he—his proper self—is concerned. God alone can kill him. But man is free relatively to the transcendent action and energy of God. This is his specific privilege. He has it in his power partly or wholly to close the door through which the transcendent energy should flow in to unite with the immanent energy, first within himself, and then more or less within the system of which he is a factor. Any such action on his part necessarily brings disorder in its train, for there can be no realization of the divine idea without a normal share of divine energy, and such a share is impossible apart from the assimilation of transcendent energy.

Apart from this distinction between immanent and transcendent divine action, human freedom has no logical standing-ground. So far as divine action is immanent, it is identical with the working of natural forces which, as is generally assumed, is necessary. Its effects and products also are natural and necessary, in distinction from moral, spiritual, or personal.

To resolve the transcendent relation of God to the cosmos, including man, into His immanent relation is therefore to convert the cosmos, including man, into a domain ruled solely by necessity. This is what the avowed adherents of evolution consciously do; this is what some who profess to be Christian or theistic evolutionists are really or logically doing without realizing it. The former start with naturalism; the latter, starting with spiritualism, find themselves compelled gradually to eliminate from the Christian system the properly spiritual, free, ethical elements, and thus end where the others begin.

Now, as a matter of fact, so Christianity teaches, man has checked the inflow of the transcendent divine energy into himself, and through himself into the system to which he belongs, by taking up a wrong attitude toward God. To some it seems strange that participation in the energy necessary to being healthily constituted should be conditional on a relation such as I am referring to—a relation of reverence, trust, love, or their reverse. But this is only so because they forget that the very essence of man is personal, that his fundamental destiny is to be self-made; that this involves either self-sufficiency or freedom to accept or reject what constitutes him; and that, on the ground of His own essential personality, God could not but make the bestowal of His transcendent energy dependent on the fulfilment of properly personal conditions by man.

In consequence of man's abnormal personal relation to God, and of the resulting impossibility of assimilating the divine energy necessary to a thoroughly harmonious existence, disorder, degradation, and suffering mark the nature and life of man. Neither as an individual nor as the member of the organism of humanity is he what he should be. He is in discord with himself; his relations to his fellow members are largely discordant; and nature is to him at the best an unwilling servant, often a tyrannical master, instead of being the plastic means for the promotion of his true growth, development, and enjoyment.

If these things be true, the only effectual way of establishing the harmony

and well-being of men, whether regarded as individuals, or as constituting a great body, or as related to the material world, is to bring about the full ideal action of the transcendent energy of God on, in, and through humanity. But an essential condition of such action is the free consent of man in the first instance, and in the second instance his free cooperation. As disorder entered through abusing his freedom, and thus impeding the inflow of energy in the transcendent way, so, if order is to be restored, he must use his freedom to let divine energy flow in by the transcendent way without hindrance.

But the reopening of the sluices through which the divine energy shall flow into humanity can not be effected without man's specific, conscious consent. To educate or train or influence men into a relation to God which makes it possible for Him to work in and on them as they need Him to work if they are to become true and blest men, without bringing them consciously face to face with God and calling for decision yea or nay, is a hopeless, vain endeavor. To expect anything else is either to make man the exclusive product of immanent energy—*i.e.*, to reduce him to the level of the impersonal beings below him—or to deny that participation in the transcendent energy is dependent on right personal relations to its personal source. In point of fact, too, both things are actually going on hand in hand. Less and less stress is being laid on his freedom in relation to God, and man's personal relation to God is less and less emphasized as the condition of true well-being.

The key to the problem of the establishment or reestablishment of order and blessedness is therefore the reestablishment of right personal relations between man and God.

Now, the design of the preaching of the Gospel is to render possible, and bring about on the part of man the assumption and maintenance of, this needed attitude or relation. He is alienated from God even when he is not totally ignorant of Him; he needs to be acted on so that he may desire and lay hold on reconciliation with God, and thus be related to God as a created person should be related to its uncreated Creator; he needs further inward invigoration that he may maintain this relation and thus be open and fit to receive grace on grace.

Another point needs also bearing in mind; namely, that owing to the organic unity of the race every individual conversion to God affects not merely the nature and life of the individual converted, but also the nature and life of the whole organism. Moreover, with every man who becomes rightly related to God a new channel is opened by which transcendent energy may flow into the organism of humanity, and to that extent into the world. A man saved is not a mere unit saved; he is a living member restored to a state in which he is able to discharge not only the vital functions which affect himself, but also those which affect the body of which he is a member. God's relation to humanity is generic as well as individual, but the former through the latter.

If these things be true, to coordinate any other means of renovating man with the Gospel, even to the slightest extent, is obviously irrational; and to withhold from men the knowledge of the fact that the first step to real newness of life is not improvement in circumstances or mode of life, not the change or renunciation of evil or foolish habits, but acceptance of the divine forgiveness and reaching out after new divine energy is a sore cruelty. New and better ways of bringing this great fundamental truth home to them may be needed; but for any man who knows it to be the fundamental truth, to postpone or coordinate it is in any case a grievous mistake—it may be an act of fearful unfaithfulness.

THE LIGHT AND LAW OF THE CROSS

II. The Cross and its Revelation

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"THE living God is the Savior of all men, specially of them that believe." "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." "In him was life." "The eternal life which was with the Father was manifested unto us." "Hereby know we love, because he laid down his life for us." Such is the teaching of the New Testament respecting Jesus the Christ. The eternal life was revealed and the divine love was manifested and made known in Him. The eternal life was revealed under the conditions of time and space and the limitations of humanity. The divine love was manifested in the language of earth spoken with the accents of heaven. And so accurate is the earthly and temporal image and likeness of the heavenly and eternal that Jesus said: "He that hath seen me hath seen the Father."

Life reveals life. Love interprets love. The Christian man interprets Christ. Christ interprets God. Spiritual things must be spiritually discerned. If men had recognized and remembered this fact, they would not have gone to pagan courts to find their theory of law; they would not have gone to pagan altars to find their theory of sacrifice; they would not have framed a system of salvation which the Christian heart denied and which Christian conduct disobeyed. No Christian man who ever taught that God punishes the innocent for the guilty, as a condition of forgiveness, has ever practised his own philosophy of salvation. The Christian heart, instructed by the love of Christ and inspired by His spirit, has been better than the Christian head. This fact has saved the Christian Church despite much false theology.

Let the Christian heart stand before the cross and speak, and let us hear what that heart says as it voices itself in conduct. If the son of a Christian father separates himself from his father, turns from the truth which he has been taught, lives in the lusts of the flesh, sinks in the sins of the world, and moves downward toward perdition, what does the Christian father do? He is offended by his son's sins. He is grieved in his heart for his son's loss. He suffers in spirit for his son's salvation. If he punishes, it is for restraint. If he warns, it is to win his son from his evil way. If he goes forth suffering to seek his son, it is that thereby he may fulfil and satisfy the demands of his own loving heart which will feel that all has been done which could be done for his son's salvation. If he finds his son and wins him to repentance and restores him to his home, he sees of the travail of his soul and is satisfied. In the moral sphere of the father's heart the law of love has been fulfilled, sin has been atoned for, justice is satisfied, and holiness and righteousness are perfectly maintained.

The law of love is not one thing in the heart of man and another thing in the heart of God. The love of God is revealed in the love of the man, Christ Jesus, who had compassion upon the sinner and who sought, suffered for, and saved the lost.

Certain great facts in respect of production should be kept clearly in mind. The maker of anything whatsoever pays the price of production in the thought and the effort required to design and perfect the product. The teacher who would educate a child pays the price of such education in the effort required to instruct, inspire, and make perfect the child. The king who rules for the supremacy of his kingdom and the well-being of his

subjects pays the price of supremacy and of obedient citizenship in the love, thought, and service which he gives to his subjects. God as Creator seeks the perfection of His creation. God as Father seeks the salvation of His children. God as King seeks the supremacy of His kingdom. God pays the price of creation by the thought and power by which the creation is produced and made perfect. God pays the price of salvation by the long-suffering love and patience of fatherhood. God pays the price of moral supremacy by the justice and judgment, the mercy and grace by which evil is eliminated and loving obedience secured in His kingdom. For the joy set before Him, in His own purpose, God endures temporary imperfection, evil, and sin, that He may produce permanent perfection and an eternal society in which holiness and love are supreme. A suffering God is the correlative of a creation which "groaneth and travaileth in pain." This was the great revelation which Moses perceived when he stood in a cleft of a rock on the mountain-side and Jehovah caused His goodness to pass before him and "proclaimed the name of Jehovah": "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." This is the revelation which found its earthly completion in the cross of Christ.

Suffering is the price which a superior person always pays for loving an inferior person. If the wise love the ignorant, then the wise must bear with solicitude the mistakes of the ignorant. If the strong love the weak, then the strong must bear with patience the frailties and follies of the weak. If the holy love the unholy, then the holy must bear, in long suffering, the sins of the unholy. If the righteous love the wicked, then the righteous, in love, must seek to find, forgive, and save the wicked. Pain is the inevitable price of parentage. The pangs of parturition are the price of motherhood. The burden of toil is the price of fatherhood. The heart of a mother yearns over her child. The heart of a father aches for the sin of a son. The accurate knowledge of loss, the keen sense of shame, the effort to forget evil and to forgive a returning prodigal are the price paid by parentage for the sin and salvation of a wayward, wandering, and wicked son. The law of parentage is the law of sympathetic feeling, and the law of salvation is the law of vicarious suffering.

God is not exempt from this law. God, who is exempt from all suffering conditioned by weakness or imperfection or limitation of power, in Himself, can not love the ignorant, the weak, the sinful, and the unrighteous without suffering of a spiritual kind and of a moral quality. The endurance of that which is morally offensive; the patient permission, in time, of that which is morally painful; the favor bestowed in forgiveness upon the unworthy must all be at moral and spiritual cost. All these cost something on the part of man; they cost something on the part of God. The suffering Son is the revelation of the suffering Father. The cross, which is the visible culmination of suffering, sacrificial love in time, is the symbol of the love which was "slain from the foundation of the world." The cross is both light and law. The cross reveals the loving character of God and declares the law of the divine life in its relation to men. The cross is both revelation and redemption. Creation with its visible forms and effective forces reveals the vision and the power of God. The cross reveals His holy love which feels, sympathizes, and suffers to save. The cross does not create, but reveals this character of God. The cross declares suffering love as the law of the divine life. The cross declares the eternal

fact that suffering is the price of loving, the expression of loving, and the measure of loving. The cross declares also that suffering is love's power, the weapon by which it conquers, the instrument by which it converts. Jesus exprest His faith in this law of the cross when He said in view of it, "And I, if I be lifted up from the earth, will draw all men unto myself."

Jesus taught men to call God Father. He did this because the truly fatherly heart, in its love and thoughtfulness, in its care and kindness, in its desire to save and bless, is the best earthly expression and likeness of the heart of God. Jesus bade men love and bless and do good even unto enemies, that they may be the children of the Father in heaven and may be perfect as the Father in heaven is perfect. Jesus made His own life to be the pattern, and His own love to be the law for men. Jesus said: "A new commandment I give unto you, that ye love one another as I have loved you." Jesus certainly did not bid men punish as a condition of forgiving. He repealed the law of "an eye for an eye and a tooth for a tooth." He bade men love their enemies and do good and forgive the repentant and serve, hoping for nothing in return. As the sun shines out of its own fulness, and the flower breathes fragrance out of its own sweetness, and the mother loves out of her own rich affection, and a father forgives out of unmerited favor, so the disciples of Jesus should love and do good out of the wealth of a rich nature and not as a return for a price paid to them. So the Father in heaven loves; so the Son when on earth loved; so the disciple loves. Saint Paul suffered many things at the hands of his countrymen, the Jews. But Saint Paul said: "I have great heaviness and continual sorrow in my heart, for I could wish that myself were accurst from Christ for my brethren, my kinsmen according to the flesh." Saint Paul said of the Gentile world: "I am debtor both to Greeks and to barbarians, both to the wise and to the foolish." The love in Saint Paul's heart, inspired by the love of Christ for him, made him sorrow for his brethren who sinned against him and made him seek the salvation of strangers to whom, according to the ideas of his times, he owed nothing. His satisfaction arose from love's sacrifice in seeking to save, and his joy awoke from seeing the fruit of his soul's travail in redeemed and renewed lives. Saint John, likewise, said: "I have no greater joy than to hear that my children walk in truth." It must be remembered that the life and love and joy of these Christian men simply repeated the life and love and joy of Christ, and that in their moral quality they are the same as the life and love and joy of God. This fact must be accepted as the continual revelation in time of the law of the cross.

No Christian man ever goes forth to find some one to take the place of the guilty that he may visit punishment —or its equivalent—upon the innocent before he can grant forgiveness, and that he may satisfy vengeance before he can bestow grace. The fact that a Christian man loves his enemy, as Saint Paul loved his brethren, and seeks his adversary to effect reconciliation and forgives sins on the basis of repentance because, at great spiritual cost to himself, he has put away from his mind the offense of the sin, forever, denies all vindictive and penal theories of atonement and forever reaffirms the fact of the inherent and inevitable suffering of love for them who sin and whom love would save.

No theory of a ransom paid to Satan; no legal substitution of the righteous for the unrighteous; no fictitious imputation of guilt to the innocent; nor anything which divorces the cross from the conduct and character of a Christian man and, therefore, divorces the

cross from the conduct and character of God, can accurately and adequately interpret the cross to mankind. The cross practically declares the law of the Christian life, namely, a love which will suffer to save others. The cross visibly and potently reveals the law of the divine life, namely, a love which in sympathy and in sorrow will endure long-suffering that it may seek and save the sinner.

In obedience to this law, inherent in Himself, God sent His Son not to condemn the world, but to save the world. In obedience to this law, Christ suffered for sins, the righteous for the unrighteous, that He might bring us to God. In obedience to this law, Saint Paul suffered for his brethren and for the Gentiles; Polycarp met and endured provincial rage, quenching it by his death; Telemachus, a young monk, leaped into the Roman amphitheater and charged the emperor and the people who patronized gladiatorial shows with murder, and gave his life a sacrifice for the extermination of such scenes; Saint Patrick, who, as a boy, had been a captive in Ireland, returned voluntarily to preach the Gospel to them who had held him in captivity; and a great multitude of saints, by the loving sacrifice of themselves, have won enemies to be friends, and sinners of every degree to be saints.

And, at last, it has come to pass in history that interpreting life by life, and love by love, Christ by the Christian, and God by Christ, men say: "Herein was the love of God manifested in us, that God hath sent His only begotten Son into the world that we might live through Him. Herein is love not that we loved God, but that He loved us. If God so loved us we ought to love one another."

This great fact awakens faith in God and love for men. It maintains authority; it fulfils law; it satisfies love. Punishment, in every righteous government, is designed for the maintenance of the authority and just purpose of the government and for the good of the governed. Punishment, in the nature of the case, is medicinal or surgical, designed to save the individual who is punished or to save the society of which the individual is a part. Punishment never satisfies love save as punishment is part of a process designed to issue in perfection. A Christian father's heart is satisfied with punishment only when it restrains a wayward son or when, in its severest form of excommunication, it saves the family from the presence and the injury of the son's evil. God is satisfied with punishment in like manner; namely, when it restrains or when it saves society. A Christian father is satisfied with suffering on his own part when by that sympathy by which love can bear the burden and shame of sin he has sought to save a wayward son or when by his long-suffering and forgiving grace he has saved him. God is satisfied in like manner. God is forever free from all sufferings which arise from ignorance, weakness, imperfection, or want of power to control external things which are subject to his will. But such moral recoil as arises from the knowledge of evil, from the clear sense of the loss which the sinner sustains, from the yearning desire to secure the highest good of the persons loved, from the patient endurance of the unholy, and from the effort to commune with the unlovely that thereby they may be saved is a form of suffering possible to God as to man. Of this the cross is the supreme revelation.

Nor must remission of sins be confounded with remission of punishment. Forgiveness of sins is the counterpart of repentance. The repentant sinner changes his mind in respect of his sins, renounces them, and forsakes them. The forgiving God changes His mind respecting the sinner, receives him into divine favor, and communes with him

as tho he had not sinned. The act of repentance and the act of forgiveness pertain to the spirit and issue in changed moral relations. Repentance does not remove the effect of sin, and forgiveness does not remit the penalty of sin. Of course, so far as penalty is a matter of divine disfavor and condemnation, and so far as punishment is the final consequence of sin, punishment and penalty are remitted. But, in so far as sin has wrought certain effects in the sinner, these remain as things to be recovered from. It is vain for any man to sin and to think that by his repentance and God's forgiveness it will, at once, be to him as tho he had never sinned. The drunkard who repents must long resist temptation, which habit has made strong, and must place himself under remedial influences before he will recover from the effects of his drunkenness. The unclean man who is morally degraded and who repents must travel a long road of resistance of evil and of moral purification before he will rise to the height of moral purity. But forgiveness is the pledge of divine favor, and to the heights of purity every forgiven soul of man will at last come. God who forgives does not thereby abrogate His law, but affirms it. He does not remove all consequences of sin at once, but He places the sinner under such gracious and remedial influences as will restore him and give him both moral sanity and sanctity through loving obedience to law. Christ did not come to destroy the law or the prophets, but to fulfil by obedience both in His own person and in the person of all who believe and obey.

Salvation by the cross sets men in the relation of forgiven sinners before God and in relation of obedient subjects to the divine law of love. Salvation by the cross fulfils all the conditions which are necessary to maintain the authority of the most holy God, to enforce His most righteous law, and to secure the moral perfection of the subjects of His kingdom. These results are secured by the methods of His love as set forth in this presentation of His grace more perfectly and completely than they could ever be secured by the fictions of legal substitution and imputed guilt and vicarious punishment and transferred righteousness such as some theories of past times have taught. God in Christ and in His cross fulfils His own law of love and most graciously compels forgiven men to fulfil the same law.

AUTHORITY IN RELIGION

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Religion ever seeks its ultimate source of authority in God. The vehicle containing the treasure of divine revelation, however, is not of secondary importance. In every great religious movement the sources whence, and processes by which religious knowledge and experience are obtained seem intrinsically related to the substance of the religious message.

Limiting our observations to the Christian religion, we find that both the source and the substance of its faith absorbed early Christendom. Both revolutionized the church of the Reformation period. Neither leaves our present-day Christianity to an undisturbed enjoyment of the fruits of past labors. The question concerning the vital content of divine revelation once arises, and with it, very naturally, an inquiry into the source of religious authority.

To some minds the whole subject-matter of our faith seems in a state of solution, without a possibility of telling what form the next precipitate will take. Advanced scholars are impatient of the conservatism of the "many too many"—as Friedrich Nietzsche has defined the multitude—while the multitude fail to hear one speaking with authority in the wrangling group of religious disputants. They assume an air of tolerant indifference; nobody seems to know what to believe, anyhow. An intelligent lawyer and prominent

Baptist was heard to say by a friend of mine in Philadelphia, "There is more doubt among ministers than among laymen. We laymen want authority, and if we can't get it in the Bible we'll go to the Catholic Church."

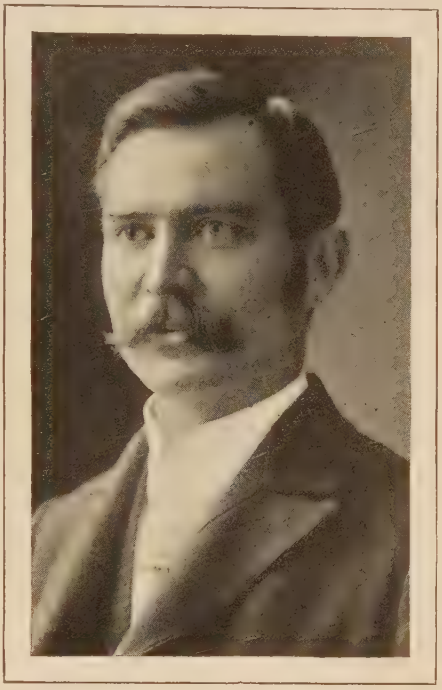
There is a sense in which mediocrity—as the witty Frenchmen say—establishes authority. The religious ease of the church-going masses, their unwillingness to share fully the spiritual responsibility of disciples of Christ, and the resulting necessity of upholding some external standard or other, explain, and to some minds sanction, the artificial misplacement of authority. In setting out upon the journey to eternity there are ever those who prefer a versatile guide and a stately procession to a more individual, independent, and spiritual "Pilgrim's Progress."

Two millenniums of church history contain a lesson on this point. It is impossible to say what the present status of Christianity might have been had not its faith been fostered and propt by external and artificial authorities. And it is futile to try to surmise. For there is no such thing as hypothetical history. There are no purely imaginary facts. What has thus far been experienced by the Christian church as a whole must be taken into account in any fair dealing with our problem.

What were the primitive sources of authority? What were the historic depositories of Christian truth and experience?

The answer is plainly recorded in the church minutes of the past. Reference to our religion's recorded experience may help to answer the question, whether the ultimate appeal should be made to a guidance of the divine Spirit, or to the decisions of the church, or to the dictum of Scripture, or to Christian consciousness and rational conviction.

According to the canonical writings of the New Testament and the literary monuments of the second and third centuries, which modern scholarship has rediscovered and summarized for us, it would seem that the early Christian communities felt little need of a clearly defined external authority. It was foreign to the temper of their enthusiastic religion to reflect upon the authenticity of so ardent and invincible a faith as theirs. They lived in constant expectancy of seeing God's kingdom miraculously established upon earth, and gloried in their martyrdom for Christ's eventually triumphant cause. The seer in Patmos does not drop his pen into the slough of despond. He dips it into the heart-blood of fallen heroes of the faith, and, with prospects all against him, makes bold to write of the eventual triumph of the Messianic church over the persecuting pagan Roman empire. He saw the slain Lamb in the midst of the throne. And his corelig-



THE REV. F. W. C. MEYER.

ionists thus beheld their Lord and Savior. To them His life was not ended upon the Roman gallows. It pulsated within them. Its transfiguring power was experienced in every receptive soul. The conversion of Saul into Paul and of the occupants of Nero's household into Christian saints was the result of its creative energy. Whence could such regenerative influences have come but from above? And the surer religion is of its immediate relation to God the less it asks for authenticated external grounds of belief.

This primitive subjectivity of faith, however, depended in no small part upon an objective proclamation. "Belief cometh of hearing, and hearing by the word of Christ." The Gospel message and ministry of Jesus were certainly an objective factor in the new life and religious belief of the early Christian communities. This message and ministry

grew up in the soil of the Old-Testament religion, and can not be severed from the millenniums of historical preparation for the advent of Christianity. They are the ripe fruit of that unique, organic, progressive revelation of God culminating in the person of the Christ. And the word proclaimed and work begun by Jesus had to be carried on, applied, and perpetuated by men of His spirit and mind.

Hence there were outward sources of authority in early Christendom. Yet they were not of a distinct and uniform order. Besides the direct Gospel message and ministry of Jesus, there were as Harnack epitomizes: The Old-Testament interpreted in a Christian sense; the utterances of inspired men, apostles, prophets, teachers; a collection of sacred writings which finally resulted in the formation of the New-Testament canon; and an ever-increasing Christian tradition carried back to the apostles and Christ, and thus to God, the ultimate source.

If it now be asked which of these five outward sources of primitive authority received the fullest sanction, the answer of history again is plain. None and all. The whole formative period is characterized, as has been said, more by the emphasis of the inward rule than by laying stress upon any one particular external court of appeal.

Let us turn to Paul. A relative passage in his first epistle to the Corinthians (ii. 10–16) may be rendered into modern phraseology as follows:

The mysteries of our religion are revealed to us by the divine spirit. As the human spirit alone understands man, the divine spirit alone knows God. We have received not the temper of the times, but the divine spirit in order to know the gracious revelation of God to us. This revelation we proclaim not as human wisdom prescribes, but as the Spirit sees fit, combining spiritual things with spiritual, and thus adapting the discourse to the subject. Natural man neither grasps nor appreciates spiritual things. He lacks the necessary discernment. It takes a spiritually minded man to see things. And he need not subject himself to human opinion. "For who," as Isaiah says, "hath known the mind of the Lord, that he should instruct him?" We have this mind of the Lord, that is, the Spirit of Christ.

To sum up: Spiritual truths are obtainable alone from God, and it requires a spiritual capacity to obtain them. That is the principle which the great apostle of Christianity lays down. At the feet of Gamaliel he may have been taught to keep religion upon a national or ecclesiastical basis. Moving among the metaphysical Greeks he may have been influenced to demand for it a philosophical or confessional basis. But in the school of Christ he learned to put religion on an empirical and spiritual basis. Said the Jews: Keep religious teaching in constant conformity with the customs of the people and the institutions of religion! Argued the Greeks: Keep it in close touch with the processes of thought and the formulas of the schools! No—said Paul—keep it where it belongs, in unhampered relation to its subject, God, and to its object, the redemption of man! Let God impart and man experience! God and the interpretation of His will are inseparable.

A study of the Pauline epistles clearly points out that not only "apostles, prophets, and teachers" were granted the divine Spirit's "power and assurance" for their message and ministry, but that "to each one is given the manifestation of the spirit to profit withal." The Thessalonians are admonished to "quench not the spirit nor despise prophesyings, but to prove all things, holding fast that which is good." "As many as are led by the spirit of God"—Paul writes to the Romans—"these are the sons of God." All believers alike "were baptized into one body and made to drink of one spirit." The spirit of God dwells within the regenerate community as in His holy temple. God and Christ are said to be in the believer through the Spirit. The Christian is regarded as "*pneumatikos*," as "spiritual," that is, as one who is filled and governed by the spirit of God. The Corinthian saints are encouraged "by way of revelation, or of knowledge, or of prophesying, or of teaching to abound to the building up of the church." When they came together "each one had a psalm, had a teaching, had a revelation, had a tongue, had an interpretation." The apostle prays for the Ephesians, "that God may give unto them a spirit of wisdom and revelation in the knowledge of him." Both Jew and Gentile believers have their "access in one spirit unto the Father." Upon the foundation of the apostles and prophets, Christ Himself "being the chief corner-stone, every building, fitly framed together, grew into a holy temple, into a habitation of God in the Spirit."

And what is thus adducible from the Pauline epistles might be corroborated by numerous citations from other groups of New-Testament literature, especially from the Johannean writings and from the Book of Acts. Christianity in that early period seems to have been regarded as religion plus something—plus the new life, plus life in the power and in the presence of God. Every member of the church was expected to be in possession of an inward rule of faith and practise to "hear what the spirit saith to the churches." Throughout the apostolic age this principle of authority obtained. We might call it the Spirit Principle of Authority in Religion. It made use of the Old Testament, to be sure. But it interpreted its contents in a Christian sense. The Epistle of Barnabas, for instance, rejects the literal interpretation of the Old Testament as of the devil. And even the canonical writers are not studiously saying what the Old Testament had to say, but making the Old Testament say what Christ and His Church had to say. Their principle strove to bring its adherents into harmony with the mind of the Master. It encouraged the utterances and produced the writings of inspired men. It averted the danger of Christianity remaining merely a Messianic sect of Judaism. The immediacy and ardor of its faith were the victory that overcame the ancient world.

With the elapse of time and the outward extension of Christianity the Spirit Principle gave way to another principle of authority. There is nowhere a sudden break; nowhere a direct infusion of an entirely new element. There is rather a gradual disappearance of that original element, the enthusiastic and apocalyptic. That sure consciousness of the future conquering the present, that primitive piety, conscious of itself and sovereign, living in a future world, recognizing no external authority and no external barriers, became weaker as time rolled on and finally vanished. Harnack thinks that it had to disappear in order that the Gospel might be preserved. But then it is well to remember that the Hellenic spirit had been consecrated to the Gospel. Dr. Hatch, in his great work on "The Influence of Greek Ideas and Usages upon the Christian Church," describes the grammar, the rhetoric, the learned professions, the schools, the exegesis, the homilies, etc., of the Greeks, and everywhere shows how they passed over into the church as main factors in the process of forming the ecclesiastical mode of thought And not only the speculative mind of Hellenism, but also the administrative genius of Rome was seen in the train of Gospel servants. Conditions became orderly. Elders became ecclesiasts, teachers became theologians, prophets became priests, Gospel became dogma, kingdom became church, communion became mass, revelation became deliberation, spirit became system. Montanists and other enthusiastic bodies, who perhaps overemphasized the apostolic standard, were ostracized as heretics. Inspiration was localized and checked; localized in canonical literature and Christian tradition and checked in the individual soul. An undefined amount of revelation was considered to be extant within the church, but not through the direct impartation of the spirit, but by virtue of the universal preaching of the Twelve, whom the Lord had sent into all the world, and who had left, besides their written records, a series of oral tradition of facts necessary to salvation. In harmony with this tradition, written and unwritten, this revelation-fund of Christian consent, considered through the apostles to go back to Christ and through Him to God, the church strove to formulate a uniform, universal, sacred, apostolic body of doctrine and dogma. And the power of imperial Rome rallied to the enforcement of ecclesiastical enactments. Said Emperor Constantine to the assembled bishops, "You make out what is to be believed, and I will see that everybody believes it."

Thus the Gospel, which had entered the world as a new life, the life of Christ in the soul of the believer, became a statutory religion, propt by externalities. Necessity seems to have sanctioned an artificial misplacement of authority. Unity, universality, sanctity, and apostolicity of faith were deemed necessary to the very existence of the Church. And, above all, the content of divine revelation culminating in the person of Christ had to be kept intact. For was this not the great objective fact and divine treasure of a religion destined to supersede and supplant all others? Was the Church not warranted in considering herself the appointed custodian and mediator of this revelatory impartation of God through Christ and His apostles for the salvation of mankind? Christians will ever feel that their faith and religious knowledge is founded not

alone upon subjective experience of God, but also upon the objective revelation of a unique series of redemptory facts. These facts the Church of past ages has ardently endeavored to preserve. However Protestants may agree or disagree with Roman Catholics concerning the extent and content of valid Christian tradition, they are dependent to no small degree upon that tradition for the historical basis of their faith. We therefore need not pull out of her sarcophagus the ancestral matron of tradition, and point to her shriveled form and ghastly look, her papal insignia, her scholastic shroud, or the fagot of her misdirected ardor. In her day, no doubt, she possest many charms, and proved as serviceable to the disciples of Jesus as Martha, and as attentive to her Master's will as Mary.

But we mourn not that now she is a mummy, a principle cherished chiefly by the worshipers of a by-gone age. Or am I mistaken? Is she not a mummy? Is she more than ever alive? Has history or has it not written above papal medievalism what it has written above ancient Egypt: Where there is complete ecclesiastical control there is necessarily intellectual immobility?

I wish that we might be able more carefully to consider the faults and the virtues of this principle. But I can linger merely to give it a name, call it the Church Principle of Authority in Religion, which held universal sway from the beginning of the fourth to the beginning of the sixteenth century. And perhaps I ought to reiterate, by way of closer definition, that the Church principle of authority is that principle which regards Scripture and so-called tradition as the objective element of revelation, and the Church as the only authoritative custodian and exponent of that revelation. The Council of Trent, for instance, declared that Christ and His apostles taught many things which were not committed to writing, *i.e.*, not recorded in Sacred Scripture; that these instructions have been faithfully transmitted and preserved in the Church; and that they constitute a part of the rule of faith for all believers. Some of the doctrines thus produced are according to the Latin theologians: (1) the canon of Sacred Scripture; (2) the inspiration of sacred writers; (3) the full doctrine of the Trinity; (4) the personality and divinity of the Holy Spirit; (5) infant baptism; (6) the observance of Sunday as the Christian Sabbath; (7) the threefold orders of the ministry; (8) the government of the church by bishops; (9) the perpetuity of the apostleship; (10) the grace of orders; (11) the sacrificial nature of the eucharist; (12) the seven sacraments; (13) purgatory; (14) the immaculate conception of the Virgin; (15) the *ex-cathedra* infallibility of the pope.

The tenet which makes the Bible the seat of authority in matters of faith and practise worked as a leaven in Christendom long before the day of Luther and of Calvin. Protests against unscriptural church practises set southern France into a state of fermentation as early as the ninth, the eleventh, and especially the twelfth century. We need only be reminded of the premature efforts of Agobard of Lyons, and of the bold commentator Claudius of Turin, or, later on, of the revolutionary reform movements headed by Peter of Pruys, Henry of Lausanne, and Arnold of Brescia. With less commotion than the last-named trio, Peter Waldez, a wealthy citizen of Lyons, inaugurated the well-known Waldensian movement. Attracted by the rich spiritual treasures hidden in a Latin Bible, he had the four Gospels translated from it and, later on, other parts of both Old and New Testament. The Vulgate began to realize its name and became a "popular" book. Especially did the pious peasants of the Piedmont valleys delight in having God speak to them in their sonorous vernacular. A German poet alludes to a diatribe between a Romish emissary and certain Waldensian brethren. Said the pope's smooth-tongued ambassador: "I agree with you, my friends, that evil practises prevail within the Church. Still the Church remains the only means of salvation. To use an illustration: Here is a single brook flowing through your region. Way up yonder it flows through the carcass of a hog. Now the herds pasturing here must needs have water. So they drink from the brook, however putrefied its water may be. Do they not?" "Quite sure, your Reverence," responded the Bible-loving Waldenses, "the herds do, but we prefer to get our water beyond the place where it flows through the carcass." And go directly to the fountain-head they did, until the Church, unable to check the supply of living water, dispersed the ardent drinkers. The weapons of persecution—forever suicidal in the hands of an

ecclesiastical body—tended only to spread the movement into adjacent countries. An undercurrent of new religious feeling issued forth and formed the channel for the ship of Reformation to steer and speed in.

During the fourteenth and fifteenth centuries the rejuvenescence of classical studies brought eminent scholars into closer contact with the Greek and Hebrew originals of sacred writ. It became fashionable for learned men to read the minuscles and deride the monks. Moreover, the first efforts at something like a grammatical-historical method of interpretation were then advanced. Altho of little immediate result, the small stone, which centuries afterward developed into a mountain of universal opinion, was loosed and set a rolling against the doctor-hooded image of dialectical scholasticism.

In England John Wyclif vigorously emphasized the sole authority of the divine will as laid down in sacred Scripture, and proclaimed it the basis for all true theology and expedient measures of reform. He was the first, as far as I have been able to ascertain, to promulgate definitely the new principle. He began, of course, as a patriotic Englishman to oppose the papacy, which was then a tool in the hands of the French, with whom England was at war. But his reformatory influence went far beyond its original national purpose and sphere. Wyclifian tracts ignited the hearts of men like Huss and Jerome of Prague, whose fervid antagonism against anti-Scriptural Rome outblazed the fire of the stake.

These movements antedate the sixteenth century, but are inseparably linked with the Reformation. The German, Swiss, French, Dutch, and English Reformers found the Bible principle of authority in religion formed and formulated. It was their chief task to extricate from the book, already loosed of its chains, the message of justification by faith. Nevertheless, both the emphasis on the book as the seat of authority and the message of salvation by faith in Christ as its chiefest content may be fitly joined as twin sisters of Reformation travail. Their mother was the Church, which had so grossly deviated from the Scriptural standard as to make return toward it inevitable. Protestantism is always born of something to protest against. The outwardness of Romanism was flagrantly opposed to the inwardness of Christ's teaching. The Reformers found the latter urged in Scripture and verified in their personal experiences. So they dropt away from the teaching authority of the Church and its body of traditions, and fell back upon the final authority of Scripture and the right of individual interpretation.

Whether the same method of procedure that in the contra-reformation resulted in the *ex-cathedra* infallibility of the pope on the Protestant side led to a rigid and unscriptural view of the indefectibility of the Bible may be considered later.

Let us briefly review sixteenth-century and subsequent history of the working out of the Bible principle. You know how it came about that the two-edged sword wrested from the Church, not only dealt a grievous blow at the papacy, but also divided the Protestant body.

Luther, the first hero to brandish the new weapon, took a conservative stand. He insisted that only those practises of the Romish Church must be abolished which were "anti-Biblical," by which he meant contra-evangelical. Upon this broader basis he allowed the national church to grow up, albeit the question of a church of regenerate believers was duly considered at Wittenberg. To bring one great and fundamental phase of religious truth irresistibly to bear upon Christendom was the great reformer's chief concern. And how this end stedfastly in view caused him to regard portions of the Bible not corroborating his purpose as epistles of straw is known to all. The rankest liberal could not speak more disparagingly of the Apocalypse than did he. The Bible to him was supremely authoritative, inasmuch as it contained the experienced truth of salvation by faith. In his view of Scripture the Augustinian monk was no literalist. One might proceed to show at length how the German Bible declares its bold translator no scrupulous transliterator. Of course, like every preacher, he would make most of the literal rendering of any passage in support of his particular view, as the ill-fated disputation with the Zwinglians concerning the Lord's supper obviously puts forth. "This is my body," the furious combatant wrote within a circle on the table, and all the sane argumentation on the other side could not make "is" equal "signifies." Rank literalism? Nay! Fully in accord with the conservatism that will allow the Catholic doc-

trine of transubstantiation to assume no more radical form than that of consubstantiation. Instances might be multiplied, but upon what grounds closer adherents to the Bible principle disagreed with Luther is already manifest.

The reformed Church drew the lines somewhat closer. Zwingli and Calvin contended that all practises "not deducible from Scripture" be disavowed. Still the venerable theologians of the reformed creed chose rather, in the minds of some, to brood over the eternal mysteries of the Godhead than approach the Jordan with Bible in hand; or they were more desirous to pry into the election-chamber of eternity than enter a primitive meeting of the church at Corinth or at Antioch. And so dissenters, clinging tenaciously to the Bible principle, kept on disagreeing. Open-eyed Bible-readers established denominations of their own. The seed of separation bore a hundredfold. Factions gendered by the impulse to regard what they see in the Bible as authoritative increased and are still multiplying. There are probably no less than three hundred different Protestant denominations. The General Registrar's report of almost two decades ago credited England and Wales with two hundred and fifty-one denominations. Here surely is something that suggests mending. The unifying power of Christianity seems hampered by the very principle upon which all Protestants agree.

And, furthermore, it can not be denied that there has been a tendency since the Reformation to make the Bible an end of faith rather than a means to it. "If the Bible said that two times two are five, I would believe it," the writer has heard earnest Christians avow. Prominent pastors assert, "This volume is the writing of the living God; each letter was penned with an almighty finger; each word in it dropt from the everlasting lips; each sentence was dictated by the Holy Spirit." (Spurgeon.) That kind of pulpit utterance fosters what has been termed "Bibliolatry," and the worship of its letter is a penalty the Bible has had to pay for being made so all-important a factor in the Reformation.

Yet, after looking at the apparently unfavorable side of the subject, nobody will disregard the inestimable amount of good wrought by the principle in comparison to which all evil seems insignificant. Where would we be intellectually, morally, spiritually, without our open Protestant Bible? The Book in the hands of the millions—let them regard it as a talisman dropt from heaven or as a thesaurus containing profitable instruction—has done and is doing what the Church principle never would have accomplished. Any penalty the Bible principle pays ought therefore only to be considered in connection with the grand results it reaps: a universal spread of Scripture and the moral and spiritual enlightenment that follows.

And then the Bible itself is forcing upon open-minded readers a more sensible and Biblical view of sacred Scripture. Much traditional darkness and dogmatical arbitrariness have been dispelled by that method of interpretation which asks for historical light on Hebrew modes of thought and diction. Anthropomorphic representations of God, poetical extravagances of thought, and popular tho unscientific allusions to nature and history embarrass the Bible student no longer. By the principle espoused he is willing at any time to substitute "the" Bible for "his" Bible. Whether he believe in a plenary or verbal inspiration of the book, or in no inspiration save that of the men whom God prompted to deliver His messages, he studies his Bible with the ever-growing conviction that it is the record of a unique revelation, not sporadic, but connnected and organic and culminating in the person of the Christ.

We have endeavored to trace in outline Christianity's experiences in fixing her seat of authority. Attempts of great theologians and Christian teachers to establish other courts of appeal might be adduced. Spiritual illumination, Christian experience, Christian consciousness, Christian consent, Christian reason, and other attempted and suggested sources might be spoken of. But then the attempts to establish such sources have been individual rather than general, sporadic and disconnected rather than historic and organic. The most that can be said for them is that they have influenced only smaller sections of the church, and produced or characterized certain tendencies, not general and universal. I hardly know how more completely and how more comprehensively to gather up the Church's actual historic experience in the matter of religious authority than under the above three general heads: The Spirit Principle, The Church Principle, The Bible Principle. And after

my studies and reflections upon this subject had led me to this classification, I was gratified to see that Sabatier in his book "Religions of Authority" makes the same three general subdivisions.

These, then, are the historic sources and depositories of Christian truth and authority: the Spirit, the Church, the Bible. The question very naturally arises whether any of them and which one is destined to remain supremely and finally in authoritative control. There has been a gradual change and shifting of authority in the past. Is there apt to be in the present and in the future? Or are the present and the future devoid of transformative possibilities in religion? Is Christianity like a potato plant that has its only edible part under ground, in the soil of past revelation?

The homely figure partly applies. There is undoubtedly an objective element of divine revelation, an organically connected, historically experienced, uniquely religious, progressive revelation of God culminating in the personal ministry and message of Christ, an objective fact promulgated by the Spirit, preserved by the Church, contained within the Bible. No fair-minded and unprejudiced student of comparative religion and no open-eyed and clear-visioned critic of Scripture and Christianity will gainsay that fact. Christianity has historically come into this world of ours, and the Christian conviction and contention is that it has not been produced by the desire of man, but by the impartation of God.

But is not this contention and conviction being shaken to its very roots by modern evolutionistic science and modern Biblical criticism and modern historical research? Can there be any objective revelation of the God who reveals Himself not as come, but as becoming? Are we warranted in considering the Bible a unique literary product? Does not history politically and psychologically explain all great religious movements? Such questions are earnestly, eagerly being asked. Their presence even haunts the minister's study and modifies the clear ring of his pulpit utterances. Do I not still hear the echo of my brother's assertion in Philadelphia, "There is more doubt among ministers than among laymen. We laymen want authority, and if we can't get it in the Bible we'll go to the Catholic Church!"

Yes, brother, we also want authority; but we care not for authority artificially misplaced! We care not for authority that is established by spiritual indifference. We would rather have no authority than an authority-at-any-price authority. And in religion, thank God! we ever have an authority, an ultimate court of appeal, a final source.

And what is it? The Book? Yes. The Church? Yes. But even more than Church or Book, the Spirit of the living God. Should the believer's attitude toward the Book have to undergo the change that it was forced to undergo toward the church as an infallible court of appeal, there still remains the Spirit of the living God, the Spirit of the Christ whose life was not ended with his last breath upon the cross. And therefore I personally favor a principle of authority in religion which makes for close and unbroken reliance upon the Spirit divine. I think we all do for the following reasons:

It was the principle of the ancient messengers of God. The scribes of Judaism, scrupulous conservers of the letter of the law, may have recognized a different principle of authority, but the prophets of Israel did not. These "holy men of God spake as they were moved by the Holy Ghost." That oft-recurring Old-Testament phrase, "The word of the Lord came," means that the prophets for their message depended upon God. Their "So saith the Lord" flowed from the well of spiritual communion with the Most High. The word of the Lord came to them in meditation and dream, in ecstatic vision, and by a strengthening of their spiritual faculties. They were immediately certain of God, impelled by "the power not themselves that made for righteousness." They did not so much reason out and produce their message, it seems from their autographic documents which we possess, as intuitively receive and declare it. It was the result rather of revelation than of speculation, more in the nature of a testimony than a work of the mind. They were not always allowed to declare their message in the temple courts, nor were they during their lifetime chosen to fill the seats of authority in religious matters. But whether proclaimed at the street corner or dictated in the dungeon, their interpretation of the divine will —because a product of communion with God —was readily canonized by the veneration of subsequent ages, and ever continues an incentive to purer thought and holier living.

Again it was the principle of the greatest of all religious teachers. On those terraced heights of Galilee astonished multitudes marked a religious teacher who "taught them as one having authority and not as their scribes." He destroys not their law, but fulfils it. Not murder alone, but anger and contempt, which lead to it, are a breaking of the commandment "Thou shalt not kill." The lustful look and divorce are placed under the head of adultery. Perjury must be made impossible by the cultivation of truthfulness in its simplest and therefore most effective form of Yea and Nay. Wrong may be requited by granting to no one an occasion for its increase. A person's attitude to his fellow beings ought to be that of the Heavenly Father to His children. And religion exists not in the externalities of public almsgiving, praying, and fasting, but in the true inward relation of the soul to God, so that the chamber becomes a surrogate for the temple. Thus this teacher, using the law of His hearers, brings out its spirit, lays stress not on the wording, but on the intention of the divine Lawgiver, fulfils it as noon fulfils morning, as summer fulfils spring, as language fulfils the inarticulate cries of a babe. Of His own discourses He is recorded as saying, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life." Following Him from synagog to seashore and from home of entertainer to crowded temple court, and catching the words as they fall from His holy lips, one's heart is thrilled with sounds as from the center of the universe and one's intellect bows submissive to the message of the ages. "He who spake as never man spake" is the perfect embodiment of the Spirit principle, the Word made Flesh.

Then again it was the principle of Christ's disciples. They received their training in a seminary in which the Spirit principle of authority in religion prevailed. With the importunity of the friend at midnight and with the confidence of the son receiving neither stone for bread nor serpent for fish nor scorpion for egg were they taught to ask for the Spirit. Cited before rulers and kings, not they, but the Spirit of God was to testify through them. The promise of a Paraclete was given them in their Master's farewell discourse. And this promised representative of Jesus was said to be not a system of truth, but the Spirit of truth, which the world can not receive. After all the disciples had heard from the lips of Jesus and seen of His actions divine, they were considered unfit for their mission until equipped with power from on high. Their experience on Pentecost was a demonstration of the Spirit principle.

That fulfilment of Joel's prophecy is inscribed on the roll of sacred history as the birthday of a new era of religious authority. What unto that time had been considered the prerogative of special messengers of God became the privilege and property of the church of believers. The law graven on tablets of stone was written in the hearts of men, religion deprived of its external and artificial authority and vitalized by an imperative inner impulse. The will of the Eternal One, a mystery of darkness to the most religious of nations, became a revelation of light to each humble follower of Christ.

I have shown how this spiritual revelation and illumination was in no way restricted to only the "apostles, prophets, and teachers" of the early Christian communities. Are we as advocates of primitive Christianity to deprive ourselves of its chiefest prerogative? Are we to treat inspiration as the later church treated it, as a physician treats disease, by first localizing and then checking it; by acknowledging it in the first two or three Christian centuries, but denying it to our present-day Christianity; recognizing it in the canon, but cannonading it wherever else it dare appear?

But, Brother Essayist, you don't mean to say that a modern Christian preacher is to put himself up as authority in place of the prophets of old and of the Apostles of Christ? No, I don't mean to say that. I have affirmed that there is an objective historical element in the revelation of God which is not the product of human reasoning and spiritual effort, but the impartation of the Spirit divine. It is recorded in the Bible and corroborated by two millenniums of Christian experience. It will naturally remain normative. For Christian faith does not rest solely upon the individual experience of God, but likewise upon the assurance of a series of revelatory facts of salvation. And what is necessary is that you and I have the spiritual capacity to receive and transmit this divine element as did the prophets and apostles, to be conductors of the energy and

illumination and warmth of the truth of God. God and the application of His truth are inseparable. He imparts, we receive. Whatever institution, whatever creed, whatever teacher undertakes to receive and apply the truth of God must be in the straight path of the least resistance to divine influence.

The trolley of religious zeal must be in connection with the wire that conveys power from on high. The incandescent lamp of religious thought must be in connection with the dynamo at the central station. Religion must rest on a spiritual and empirical basis.

Of course there is one drawback to this preeminently Christian position. It bids us take God seriously, to regard Him as a living personal, immediate reality, capable of imparting Himself to the human soul. But then ought not at least the messenger of God receive His message from the ultimate source?

Not only the messenger of God, but also the nature and scope of his message requires him to be under illumination of the Spirit divine. All truth is a unit. It is humiliating to reflect that the discoveries connected with the names of Copernicus, Galileo, Kepler, etc., had to force themselves upon humanity under the vehement opposition of so-called messengers of God. Yes, it is humiliating to reflect that ever again and again advocates of the truth will blind their eyes to the fuller revelation and application of eternal verities for the sake of adherence to a restricted principle of authority. I sometimes thank God for the disturbances wrought by heliocentric astronomy and evolutionistic science and Biblical criticism and historical research, because they are making it ever harder to believe in the Holy Scriptures without believing in the Holy Spirit. Truth is from God. And truth is a unit. And truth is related. And truth is progressively being revealed.

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent.

In the United Kingdom.—The heather was recently on fire in Scotland over agrarian matters, in consequence of the action of the House of Lords in rejecting the Scottish Land Bill. North Britain, however, has been ecclesiastically quiescent since the subsidence of the violent controversy between the "Wee Frees" and the United Free Church. Wales and Ireland are now the centers of spiritual commotion. In the Emerald Isle the concessions just made by Mr. Birrell, as Chief Secretary, have for the time being somewhat pacified both priests and politicians. Ireland is now to possess the long-coveted Roman-Catholic University in part supported by public money. Many observers will anxiously watch the outworking of the national Catholic-University scheme.

In Wales the crucial problem connected with the State Church is clamorously pressing for solution. Mr. William George, brother of the brilliant Chancellor of the Exchequer, Mr. Lloyd George, has delivered one of the strongest speeches ever heard on the absolute need for a vigorous campaign in favor of the disestablishment and disendowment of the Church of England in Wales. He declares that the stage of apologetics is done with. We confidently expect that the Government will at the beginning of next session introduce into Parliament a bill which will give effect to the ardent wishes of the majority of the people of the gallant little principality.

Protestant Hopes in France.—Pasteur R. Dubarry, editor of the monthly organ of the Baptist Churches in France, *L'Echo de la Vérité*, in the current number pathetically laments the lack among the Baptists of France of "l'esprit de corps." He dwells on the need of a deeper spiritual life and of a more intelligent conviction of the principles handed down to the body. He is the more earnest because of the splendid opportunity now awaiting the representatives of Reformed Christianity in France. As to the position, Pasteur A. Gross puts forth a fine article in the same journal, which is calculated to create enthusiasm where there has been natural depression in view of the almost overwhelming infidelity of the masses of the people in "la pauvre France."

"Is the French President Excommunicated?" Such an interrogation proves how nebulous is the situation created by the conflict which has distinguished the opening years of the twentieth century in France. The Clericals excitedly maintain that President Fallières had no religious right to attend his daughter's wedding in the Church of the Madeleine, because as head of the State he authorized the separation of the Church from the secular connection. It is even contended that he could not assist at any kind of religious service without committing mortal sin, and that the Pope alone could free him from the ecclesiastical ban. It is a fact that the President of the French Republic is the only European ruler who can not legally enter a place of worship, and the only one who may not mention the name of God in his public speeches, nor allude to Providence in the manner universally in vogue among Christian monarchs. It is pointed out, by way of illustration, that President Loubet did not attend the religious service at the baptism of his infant son. But great dismay is spreading in France in view of the fact that the nation has not only separated the Church from the State, as a natural outcome of the adoption of democracy, but has separated itself from God. The consequences are terrible. Murderous outrages by Apaches and other criminals are rapidly increasing, while the "decay of France" is being talked and written of as a most familiar topic suggested by the steady decrease of the population.

In Little Belgium.—The Synod of the Free Evangelical Missionary Church of Belgium has this year been more successful than on any previous occasion. This Church represents the new Protestant movement in the most populous region of Europe, for such Belgium is. It is a most heroic little community and is considered to be the most progressive of all the Protestant-Evangelical organizations on the Continent. It is encouraging to note that this splendid agency is stemming that tide of Clericalism that has for years fatally bewitched the nation, and has poisoned its political and social life. In various important cities the Protestant offshoots of the Church in Brussels have sprung up, and promising village stations have been started with success.

The Turkish Empire.—Never, probably, in the whole course of history has so stupendous a revolution been accomplished absolutely without violence and bloodshed, excepting for a very few cases of assassination during the initial stage, as has been accomplished in Turkey. These cases of assassination occurred in the Turkish regiments in Macedonia, where a few officers met their fate in attempting to oppose the uprising of the army, which was intended to be a perfectly peaceful process.

The fraternization of the various races which have been hitherto hopelessly discordant has proceeded with the accompaniment of demonstrations of frantic joy. In 1876 the present Sultan, through his Grand Vizier, Midhat Pasha, proclaimed the famous constitution which provided for his own irresponsibility; for the indivisibility of the Empire; the equality of all citizens before the law irrespective of creed or race; freedom of worship, of education, and of the press; reform of taxes; inviolability of domicil; and a Parliament of two houses, the upper one appointive, the lower elective. The Sultan quickly recanted his faith in the people, exiled Midhat, who was afterward strangled, dissolved the assembly, and abrogated the constitution. Thirty-two years have passed away. The Young Turks have been quietly at work, the Sultan has usurped for himself and for the infamously corrupt and cruel palace ring of favorites the prerogatives which formerly belonged to the Sublime Porte, and has earned for himself by a series of infernal massacres of Bulgarians, Armenians, and Macedonians the title which will go down to history, of "Abdul the Damned." And now the "Committee of Union and Progress," which sat for a long time at Athens and had hundreds of agents and multitudes of sympathizers throughout Turkey, has effected the most stupendous *coup de main* of modern times. The constitution is resurrected. The Sultan fainted when he was constrained to sign the fatal word *Olsun* ("So let it be").

THE PREACHER

"Whatever educates the man will condition his preaching."

THE PREACHING VOICE: HOW TO BREATHE

The Rev. Harold Ford, LL.D., D.C.L.

Since God breathed into our nostrils the breath of life and we became living souls we have not ceased to breathe, else we had ceased to live.

But to breathe for the purposes of life is one thing; to breathe for those of vocal emission is quite another. The former comes to us quite instinctively, the latter is generally only acquired as the result of instruction. Of all the principles which underlie the art of oratory none is of more paramount importance than that of breathing aright, *i.e.*, through the nostrils and diaphragmatically.

Nature has been sufficiently generous to give to all her children that commonest of gifts—a nose—not merely for facial adornment or olfactory uses, but chiefly for the purpose of respiration. It is a physiological fact that, quite apart from the purposes of speech, they enjoy the greatest immunity from throat and chest affections who habitually adopt the method of breathing through the nostrils. The singular immunity of the native races of North and South America from diseases of the respiratory organs has been attributed to the simple habit of breathing through the nose—a habit rigidly practised by them from earliest infancy.

De Quincey, in his "Last Days of Kant," tells us that the great German metaphysician always went out for a walk after dinner alone, partly that he might breathe exclusively through his nostrils, because the air, reaching the lungs in a state of less rawness and at a temperature somewhat higher, would be less apt to irritate them. The so-called "clergyman's sore throat," and other similar evils incident to public speakers, have been attributed primarily to the vicious mode of breathing or pumping the air through the open mouth instead of breathing through the nostrils.

A vicious mode of breathing necessarily involves a vicious use of the voice. And it is this wrongful, rather than excessive use, that causes that functional derangement and physical disorder connoted by the term "clergyman's sore throat." If it were due to the excessive use of the voice, how comes it that barristers and actors, who use their voices more, and almost invariably under more trying conditions than the clergy, do not, as a class, suffer from this affection of the throat?

The nose is nature's respirator, and the air in passing through the nostrils is both filtered and heated before it reaches the sensitive organs of the throat and chest. It is filtered by the hairs with which Nature has lined the nostrils, and which therefore catch up any impurities with which the air may be charged. Its temperature, too, is raised by its having to traverse a longer and more circuitous route to the lungs, whereby we avoid the irritation which often provokes a cough or induces other functional disorders.

Breathing through the nostrils, moreover, minimizes the amount of vocal exertion and consequent fatigue. The reason is obvious. If the air be drawn through the mouth it absorbs the moisture in its passage, thereby rendering the palate, throat, and tongue dry and clammy, involving a resultant loss of vocal and physical power, which renders inevitable greater exertion and premature exhaustion. More especially does this apply to overcrowded and overheated rooms—conditions which make the mouth and throat particularly susceptible to dryness and irritation. The air, too, being more or less vitiated, is charged with impurities which when drawn through the mouth irritate the sensitive vocal organs, producing some temporary inconvenience which is often aggravated by huskiness or a cough. How often, too, after vocal exertion in overheated rooms, severe colds or other disorders supervene which would have been avoided by breathing through nature's respirator when coming out into a much-reduced temperature. This method of breathing is one of the best possible aids to long-sustained vocal efforts without incurring any undue sense of fatigue. Moreover, by its use we are able to dispense with the conventional glass of water or other meretricious aids so frequently resorted to by speakers for the purpose of fortifying the

prematurely exhausted organs, for the need of any such will have been removed.

Now the air taken in for the purposes of life is altogether insufficient for the purposes of public speaking. What, therefore, is needed is a deep inflation. This is obtained by breathing diaphragmatically.

There are three types of breathing: 1. The abdominal, or diaphragmatic (midriff breathing). 2. The lateral, or costal (rib breathing). 3. The clavicular, or scapular (collarbone breathing).

The first is the natural type of respiration; the other two the unnatural types. By the use of the unnatural types we use only a portion of our lungs, *viz.*, the upper part, and by so doing we take in but a third of the quantity of air the lungs are capable of holding. This vicious mode of respiration is not only very prevalent, but very injurious to health, and productive of chest disorders and of "clergyman's sore throat."

That we may the better apprehend the meaning and importance of diaphragmatic breathing let us first consider the shape and the action of the diaphragm. The diaphragm (midriff) is a muscular partition between the abdomen and lungs, in shape not unlike an inverted basin arching up in the chest, *i.e.*, when at rest. In inhalation this convexity descends and flattens, making more room above for the inflation of the lungs, and pressing out the walls of the abdomen. When inspiration takes place by the descent of the diaphragm the abdominal motion is necessarily outward, but when by expanding the upper part of the chest it is inward.

All inspiration should commence by the action of the abdominal muscles and the descent of the diaphragm; that is, by pushing forward the walls of the abdomen and chest. In taking a deep inspiration diaphragmatic breathing is supplemented by rib breathing, because by the descent of the diaphragm the lower and larger part of the lungs is inflated, thus expanding the ribs at the lower portion of the lungs slightly while the upper ribs remain practically undisturbed.

The combined forms of midriff and rib breathing are the right method of inspiration, while collar-bone breathing is absolutely wrong, and should never be made use of. The reason for this is not far to seek. The lower part of each lung is large and broad, while the upper part is cone-shaped and very much smaller. It is self-evident, therefore, that by downward and sideways expansion (enlarging the lower part of the lungs) you will inhale a much greater quantity of air than by drawing up the collarbones. This consideration alone should suffice to prove the utter falseness of collarbone (clavicular) breathing.

In expiration care must be taken that every particle of air given out be in the production of sound. Instantly the process of replenishing the lungs has ceased, utterance should begin. Any breath given out before utterance commences, when the lungs are inflated for vocal action, is wasted; it is something taken from the force, volume, and ease of utterance.

Care must also be taken that no breath come out with the sound, else we shall not only quickly expend the supply we have, but the voice will lose in purity of tone and be made harsh and rough. Convert every atom of aid into sound; economize, but never exhaust the lungs. Always keep in store a reserve fund.

Thus we shall not only materially facilitate our ease of utterance, but by this means contribute considerably to that effectiveness in speech on which a preacher's success so largely depends.

PRESERVING REFERENCES TO BIBLE PASSAGES

The Rev. A. D. McKay, Reynoldsville, Pa.

How much material a minister comes across in his general reading in books and magazines and papers that throw light upon passages of the Bible that he soon forgets, and inasmuch as he has no systematic way of preserving, he can not find when needed. Four years ago I was helping a brother in a series of meetings. I was at the same time preparing a sermon I was to preach to my own congregation on my return home. I had my text and my theme and was writing on it, when a difficulty arose in my mind as to the interpretation of the text. I consulted two or three commentaries, but as usual they were all silent on the point that gave me trouble. I asked my brother minister if he had anything else in his library that might throw light on the passage. In a

moment he had five books open before me, each having reference to the passage in question and some of them discussing the very point that perplexed me. The readiness with which he found the information sought led me to inquire into his system. It is a very simple one. He had all his books in his library numbered, and on his desk a large Bible with a very wide margin. On that wide margin opposite the passage he wrote the number and the page of the book or magazine in which reference was made to the passage. This was certainly a simple and an inexpensive method. But most persons would prefer, I think, to have such records made in a small Bible—a Bible that could be carried around as a person's working Bible. The plan that I have found so handy and helpful is this:—Instead of getting a large Bible I got a blank book and I write the volume and the page of the book or magazine where the reference is found in the blank book, and in my Bible opposite the passage the number of the page in the blank book in which the reference is recorded. For instance: In my Bible in the margin opposite Matt. iii. 11 is the number 204. I turn to my blank book, page 204, and follow the column down till I come to Matt. iii. 11, and after it I find the following references: Vol. 164, p. 253, s.; H. R., Sept. '04, p. 201, int.; Vol. 233, p. 207, ill., etc., which means that in volume 164, page 253 there is a sermon on this text, in the Homiletic Review of September, 1904, page 201, there is an interpretation of the passage, and in volume 233, page 207, there is an illustration. Any time I want to write a sermon on this passage, in a moment's time I am in possession of the above sermon, interpretation, and illustration which can not be but helpful in my preparation.

My only expense for this was fifty cents for the blank book, and a little time in recording the references as I came across them. The minister's reading in this way becomes of practical value to him in sermonizing or in teaching the Bible. And it becomes of more value to him as the years go by. Altho I began this only four years ago it is remarkable what a number of passages are marked in my Bible already.

Choice and Use of a Text

In a very pertinent preliminary counsel incorporated in one of his recent "Weeknight Meditations," the Rev. J. H. Jowett, referring to the way in which a text of Scripture should be treated and studied, insisted that we must not only quote the whole of the text, but must interpret it in the illumination offered by its native and natural surroundings. It is not enough to have the picture; we must have it in the best light. The "hang" of a picture has much to do with the unveiling of its secrets. And the "hang" of a text has much to do with the unveiling of its truth. If some particular truth hangs in the Epistle to the Romans, then it must be interpreted in the light of that Epistle. Set it anywhere else, and it will be misconstrued. Lift it away from its context, and it suffers change, as delicate seaweed changes when we lift it out of the sea. So Mr. Jowett offers two counsels: Take the text in its entirety, and interpret it by the general teachings of the entire book. He especially illustrates his advice by adducing the words of Paul: "All things work together for good." That is not true, neither is it the teaching of that eighth chapter of the Roman letter in which the words occur. We have amputated the limb and left the heart; we have cut the flower and left the root. But the sentence is frequently thus disjointed, and punctuation is introduced where none was intended. "All things work together for good to them that love God." That is the relationship which exploits all circumstances, fair or foul, and imperiously commands them to labor for our good and lay their tribute at our feet. Mr. Jowett's admonition has its value in days when a strong tendency prevails in the direction of using "scrap texts," very often with little or no concern as to the context. It is true, however, that a skilful preacher will usually announce a short passage of Scripture as his text. Much tact is needed in the choice of the proper textual pivot of a discourse. There is usually some clause which is so salient that it represents to the mind the sense of the whole context.

Prayer for Sunday-schools

The Executive Committee of the World's Sunday-school Association invites all Evangelical churches to observe the third Sunday in October by engaging in public and private prayer for a special blessing upon Sunday-schools in all lands.

LIVING ISSUES FOR PULPIT TREATMENT

MODERN PRISON MANAGEMENT

[Note. The facts in this article are furnished by the warden and chaplain of one of our State prisons, an institution which has the reputation of standing in the front rank among modern penal institutions.]

Many of the churches have set aside a day known as "Prison Sunday" in order that through the pulpit citizens generally may gain some knowledge of the vast amount of work being done for an unfortunate class, and to interest some who as yet do not realize the need for this important field of human endeavor.

Many think that a prison is a space enclosed by four walls for the safe-keeping of those who have transgrest the law, where men are kept for the protection of society. They are correct in part only. That state or government falls far short of its duty if its penal institutions are mere places of detention and safe-keeping for that class of its population known as lawbreakers. Economy, humanity, and religion with one accord demand reformation as well as punishment. A criminal reformed is a citizen gained and who can properly estimate the value of such work?

The idea of reformation as the foundation principle of all prison management has steadily increased until a veritable revolution of methods employed has resulted. In primitive society the man who violated the traditions of his tribe was put to death under the most severe conditions that savage cunning could devise. Later came punishment by solitary confinement in dungeons where human life gradually gave way to wretched, unwholesome, and intolerable surroundings. Men were cast into prison and forgotten, and the manner of their slow but certain death was known to few and of concern to none. As men learned more of their duty to each other this condition changed for the better until we had the prison of yesterday.

In the prison of yesterday the confinement of the criminal at hard labor for a specified time was the object. No distinction was made between the youth who had committed his first offense and the confirmed criminal who neither respected the law nor feared its consequences. It did not differ in its treatment of the two except perhaps in length of sentence.

The prison of to-day recognizes that society may be better protected by separating the youthful offenders from the hardened criminals, and makes the attempt through discipline and teaching; through cleanliness, industry, education, and trade schools, and moral instruction as well, to restore them to society with the desire and the ability to make an honest living. In short, the new method first ascertains the weak places in the character of the prisoner, and seeks to strengthen them. It endeavors to send them forth better able to resist temptation and better qualified to make an honest living.

In the institution with which the writer is connected a radical change has taken place within the last ten years in the methods of dealing with the prison population.

The old prison stripe has been abolished, except as a means of punishment, and the grade system established. The first-grade suit is a cadet blue uniform with brass buttons. The second-grade suit is a dark check or plaid. The third-grade suit is the old-fashioned prison stripe.

At the time he is received as an inmate of the institution the prisoner is placed in the first grade and is allowed all the privileges belonging to this grade, namely: To write two letters a month; to receive two visits a month from friend or relative; to have two monthly magazines; one weekly newspaper and two books each week from the prison library. A violation of the rules may cause his reduction to the second grade. Or, if the violation is of serious nature, he may be reduced to the third grade. In the second grade the privileges are reduced by half, and in the third all the special privileges enjoyed in the first and second grades are denied. Three months must pass before the prisoner reduced to second grade can be restored to the uniform and privileges of the first grade. Then, no matter how much of his minimum time the prisoner has served, he must have six months' continuous good conduct in the first grade before the parole board will consider the question of his release. So the grading system means much more than a change of clothes. A violation of the rules

may practically put off the prisoner's appearance before the parole board for nine months, if he has been reduced to the second grade, or ten months if reduced to the third grade. A premiun is placed on good conduct, and it brings results.

In connection with the grading system merit braids are also used. For each year of good conduct the prisoner is given a black braid placed on the left sleeve. Five years entitles him to a gold braid. These he may retain during good behavior. In case of disobedience he loses them all. The adoption of this system brought out some interesting facts. Seventy-four per cent. of the men were entitled to one or more merit braids. One prisoner had a clear record for twenty-three years; one for eighteen years; one for sixteen years; one for twelve years; seventeen for six years; twenty-two for five years; fifty-four for three years; one hundred and six for two years and one hundred and ninety-five for one year. This system has had a marked effect in the deportment of the men. Those wearing braids guard them zealously, and those without them ask when they will be permitted to wear them.

The lock-step has been abolished. The men are now marched in single or double file after the manner of soldiers. This is not only better for them physically, but does not mark them for life, advertising to the world by their peculiar carriage that they have served time in prison.

With these general provisions for their care and progress while in the institution lawbreakers are received into prison and the work of their reformation is attempted. They come with all the shortcomings of the human race. Crime has not only made a wreck of their moral natures, but it has left its mark deep upon mind and body. The physical wreckage must be repaired and the mental defects must be corrected if there is to be any permanent correction of the moral delinquencies. It takes careful thought, abundance of time and patience, with a plenteous supply of tact properly mixt with human kindness, to handle with any degree of success this diversified class of moral delinquents, or criminals, if you prefer that term. Some of them have known no law but their own unbridled desires, no restraint excepting their lack of opportunity for committing crime. Discipline, respect for authority and for the rights of others are among the first lessons they must learn.

On their arrival as inmates of the institution all prisoners are given a thorough medical examination. This is as rigid and complete as that made by the government of its soldiers. The results of this examination are recorded on the books of the prison hospital and a copy furnished the deputy warden, in order that he may consider a prisoner's physical condition when assigning him to labor.

One of the problems in dealing with these men is the question of employment. Some of them have never worked. Others have lost the physical strength necessary to perform manual labor. All who are physically able must be employed, for idleness will retard the work of reformation and do great harm to the physical and mental condition. Probably seventy-five per cent. of prisoners entering the institution have no trade. They must be taught how to work, as well as the necessity for labor. As far as possible, every prisoner must be taught to do well something that will enable him to earn an honest living after his release.

The kitchen and dining-room of the prison furnish an important means for appealing to the better nature of the prisoner. It is useless to talk of reforming a hungry or poorly fed man. The so-called luxuries can not be a part of the prison menu, but a sufficient quantity of good wholesome food can be given every man. Great care is exercised in the preparation of the food, and every effort is exerted to see that the food when served is not only properly cooked, but served in a clean, inviting way.

A thoroughly equipped and up-to-date hospital must be maintained, and adequate medical attendance furnished. Prisoners who are sick must have the advantage of proper nursing and diet and medical attention. If at any time during day or night a man becomes sick it is only a matter of a few minutes until a doctor is present, prescribing for his needs.

After his arrival the prisoner is called to the chaplain's office, and during a friendly personal interview he is assured of a kindly interest in his welfare and the earnest desire of the management that his stay in the institution may result in great good to him. He is assured that the chaplain will be a friend to whom he may appeal at any time for counsel or advice.

In the Sunday chapel service the prisoner takes part in the singing of hymns he learned while still a boy and listens to the orchestra or band as it plays to cheer and inspire. Then there is a practical, earnest sermon. Many a prisoner has found the chapel service an inspiration toward seeking the power of a Christian life and learned there the willingness of God to help up the man who is down.

A school is maintained where the illiterate prisoner may make some amends for wasted opportunity. Many prisoners not knowing how to read or write when they came leave the institution able to do both and are thankful to have gained this knowledge through their imprisonment. It is not a dream to look forward to the day when the man in prison will have full opportunity through correspondence courses to do much more than study in the common branches.

The daily conduct of the prisoner is carefully noted; his conversation, the manner in which he performs his duties, his general deportment are closely watched for some evidence that the work of reformation has begun and is making promising growth. If the prisoner has given to the officers of the institution evidences of reformation, when his minimum sentence has been served and he appears before the board of parole to be considered for release he has done more for his own cause than all the outside influence he may be able to command.

The information and evidence on which a parole is based is gathered for the board from the time the prisoner enters the institution until he has served his minimum term. Diligent inquiry is made as to the circumstances of the man's crime and as to his previous conduct. His family history and habits of life are sought out to learn whether his tendencies were toward criminal practises. Before his minimum term has expired he is asked to tell his own complete story of his crime. This statement is sent to the judge and prosecutor who tried the case for their verification and any recommendation they may care to make. Often both judge and prosecutor will say that the prisoner's statement is correct and that the sentiment of the community is favorable to the man's release. In other cases they reply that the prisoner has not made a truthful statement of his case, and that in their opinion he should not be paroled. In addition to this correspondence, letters are secured from the former employers of the prisoner and from men who have known him for some time. The names of these men are sometimes furnished by the prisoner. He is always permitted to give references. Sometimes the replies are not at all what the prisoner imagined they would be. Knowing that these communications are strictly confidential, and for the parole board only, the writers do not hesitate to give the facts as they know them in regard to a case under discussion. With this correspondence before it and the record of the man's conduct while in prison, and after questioning the man personally, the parole board decides the question of his parole.

If the board grants the prisoner a parole he does not leave the prison until a responsible person by written contract agrees to give him employment for a stated time, usually one year and never less than six months, paying him living wages, and promising to take a friendly interest in him. The employer further agrees to report promptly to the institution any failure on the part of the paroled man to observe the conditions of the parole. These conditions the prisoner subscribes to before leaving the institution. He must be an industrious, law-abiding citizen. He must not visit saloons nor use intoxicants in any form. He must not associate with bad characters. He must not leave his place of employment without the written consent of the prison authorities. He must make each month a written report to the warden of the prison, setting forth his earnings, expenses and savings, and a statement as to his general conduct during the past month. This report must be signed also by the employer of the paroled man, vouching for its correctness. An intentional violation of all or of any one of these conditions of his parole will cause the return of the paroled man to the institution. During the life of his parole the man is frequently visited by the State agent who makes a careful investigation as to the life the man is leading and encourages or admonishes him as the case may demand.

It may surprize the reader to know that, in the State with which the writer is connected, of all the prisoners paroled from the institutions of the State for ten years, seventy-five out of every hundred men paroled have kept the conditions of their parole and earned their discharge.

THE PASTOR

"To win men, one by one, is the whole problem of the Kingdom of God."

THE EFFICIENT PASTOR

The Rev. Wilbur C. Newell, White Creek, N. Y.

Every efficient pastor must know and love his flock. For full pastoral equipment, a knowledge of men, shrewdness in reading human nature, inborn tact, and the power to seize opportunities are indispensable. A Japanese proverb says, "Even a dragon may be tamed if we know how to treat him." Some years ago a large congregation fell away. Some said the pastor had driven the people out on account of his denunciations against slavery. This was not the fact. The real reason was that the pastor had become so entirely disconnected from his people that he did not know them. In happy contrast to this all too common instance, take the notable example of Theodore L. Cuyler who in his prime was one of the most efficient pastors in the land. Every pastor will do well to act on his quaint but excellent advice, "Study your Bibles in the morning and the door-plates of your congregations in the afternoon." This personal attention on the part of the pastor, this affectionate sympathy with every individual, will bind our congregations to us "with hooks of steel." The pastor sometimes fails by going often to a few and neglecting the many. He then experiences the same difficulty that a shepherd would by doing likewise. The true pastor is the pastor of the whole flock. The caste system is one of the prevailing evils in the modern church. Suspicions about the pastor's where, what, when, and why will always be talked about. In no sense be a respecter of persons. Systematically visit all, know all, love all. The pastoral call must not be more social than religious. When circumstances favor it, prayer should be offered, and especially with the sick, aged, and those unable to attend the sanctuary. The occasion, our common sense, and the Holy Spirit will suggest the course of action. It is this real love of the true pastor for individual man that lifts his work and his church to the highest efficiency.

The true pastor or shepherd must lead and teach his flock. Essentially the pastor is a leader. When an efficient shepherd leads, all well-trained sheep are sure to follow. A church like an army will do almost anything when well led, and almost nothing at all when poorly led. Develop as far as possible a working church. Carlyle has aptly said, "The latest gospel in this world is, Know thy work and do it." This is but another phrase for the divine formula, "To every man his work." Unless every individual church-member can feel his personal responsibility as a loyal and faithful worker, the church only presents to the world the spectacle of a working pastor who is attempting in vain to do the work that belongs to his church. Yet this is precisely the spectacle all too commonly presented. In a large and flourishing church probably not more than one in twenty would be called workers. This is contrary to the true ideal taught by Christ in Luke x. In the wise economy of heaven our capital is more spiritual than material, and is divinely furnished. The church is run as a mutual cooperative institution. There is no place for selfish monopoly, no room for lazy and indifferent poverty. Every individual member should be a worker. The aggregate work of these individuals will solve the problem of the working church. The motto will be, "All workers and no shirkers." The task of every efficient pastor is to lead his congregation in this great work and teach them how to become efficient workers. It can be done by following the always effective methods of Christ: (1) work with the individual; (2) teach that true service is self-denial for others; (3) that this service is always in loyal love for Christ who is "the Way, the Truth, and the Life."

An efficient pastor must watch over and guard the flock. The shepherd as guardian has three distinct lines of work: (1) caring for the lambs; (2) looking after the sick and weak; (3) rescuing those astray and exposed to danger. The true shepherd of souls will likewise exercise special care over the children. Catholic churches wisely care for the children; Protestant churches for the most part unwisely neglect them. He will manifest Christ's characteristic of personal interest, and care for the sick, weak, and neg-

lected. And he will seek the straying, the lost, the imperiled of the flock. This is graphically taught by Jesus in the parable of the Lost Sheep. Many an otherwise efficient pastor fails here. He can not too often remember that he is sent, not only to the obedient sheep of the fold, but "the lost sheep of the house of Israel."

An efficient pastor must feed his flock in the pastures of spiritual truth, forever holding before them the central idea that the true church is the kingdom of Jesus Christ on the earth, and not an institution of men; a life and not a creed, an organization of living Christian believers divinely empowered to transform this sinful world to the life personified in Jesus Christ. The ideal kingdom of Jesus Christ as embodied in the matchless sermon on the Mount must be held supreme above arbitrary enactment and superstitious reverence for human institutions, doctrines, creeds, and decrees. The age of elaborate theologies has passed away. However true and excellent in their special mission, they do not satisfy the demands of the human heart to-day. What this world demands in the twentieth century is not a speculative theology of formulated doctrines about Jesus Christ, but Jesus Christ Himself; not simply the historical Christ, but the living Christ, spiritually enthroned in the mind and heart of true believers as the matchless teacher and miraculous personality of our time. The future church is to be, not a theological laboratory where human prescriptions are labeled with denominational brands and dealt out to the favored few, but vast dispensaries of Christian help and beneficence for the masses, in the spirit and method of the divine Helper who "went about doing good." The efficient pastor must therefore hold the church true to its divine mission and feed it with "the true bread that cometh down from heaven."

THE STORY OF MY MEN'S CLASS

Rev. C. E. McColly, Madison, Me.

My men's Bible-class was born of desire. For years there had been a great longing in my heart for a more intimate acquaintance with, and an opportunity to use the latent power of the men of my parish. The thought of what a mighty inspiration they might be to me filled my soul with a longing that only its realization could satisfy. To be deprived of their help filled me with deepest gloom, and I determined to remedy, if possible, that which was taking the joy out of my ministry.

In April, 1906, a quarterly describing the new adult Bible-class movement, and telling of its wonderful success, came to my desk. Eagerly I read it and realized that I had found a way to accomplish my desires.

I got three men to meet with me at the Sunday-school hour, and I unfolded to them my ambition to have an organized men's Bible-class as my helpers. We spent the hour talking over plans and discussing methods. We decided on three things: (1) That we will have a class of forty men. (2) When we get that number we will have a banquet. (3) We will make it a brotherhood class.

Six or seven men met the next Sunday and, enthused and determined, we settled down to definite systematic work. A list of men who we thought could be most easily persuaded to come was presented, and volunteers called for to invite them. It was so arranged that each man on the list received from three to eight invitations to attend the next Sunday. Soon we had nineteen men present. Then the town began to wonder and talk. For weeks our class was the subject of more discussion than any other topic. As soon as we had a sufficient number of men we organized, adopting a constitution and electing a teacher, president, vice-president, secretary and treasurer, and the necessary committees. After we got the "easy" men we went after the "hard" ones, and to the wonder, delight, and surprize of all, these, too, came.

Over a dozen of the hardest-drinking men of the town have been converted and joined the class.

Some of our victories have aroused much enthusiasm. One man, a church-member, had not been inside the church for fourteen years. The class went after him, and in a few weeks got him. He has not missed a single session of the class nor a morning service of the church since. He soon became interested in a prominent politician, a man clean of morals, but indifferent to the church. The whole class now became interested in getting

him, and invitations by the score were prest upon him.

One day I said to him, "Mr. A——, have you heard about our Bible-class?" With a quizzical smile he replied, "I haven't heard anything else for three months."

It was some time before we got him; now he never misses a Sunday, and is treasurer of our class.

One Sunday he found a group of boys shooting craps. He "rounded them up," brought them to the "summer house," and they all joined the class.

Much to the surprize of everybody, we secured our forty men in about eight weeks, and the ladies of the church provided our first banquet. Then we arranged a membership contest that lasted through the month of January. This increased our membership to one hundred and twenty. One of the happiest moments of all my ministerial career was when twelve of my men came to my home and laid before me a plan for a revival meeting for "men only" (we had just closed a four-weeks' meeting with about sixty converts). They would pay all expenses and assume all responsibilities. The meeting lasted eight days. The last few nights women were admitted. Twenty-one accepted Christ.

Nearly forty men have joined the church since the class was organized.

Summer came, and all the attractions of a new railroad, opening up the Moosehead-Lake region to tourist and sportsman; with neighboring resorts; and a trolley-ride to a free vaudeville; the nooks and vales and banks of the majestic Kennebec river to entice and allure with their coolness and beauty made a problem for us. How were we to keep our class together? We planned that if we had something for the men to do we could hold them, otherwise not. We hit on this plan: Our class-room in the church was small, hot, and stuffy. We proposed building a "summer house" on the church lot. The men were delighted. Two men donated the standing timber. The minister led a crew into the woods, we cut and hauled the logs to the saw-mill, the carpenters in the class built a beautiful "summer house" eighteen by thirty, leaving an open space three feet wide all the way around the building. Into this open space we fitted canvas curtains. We decorated the room with branches of trees, pictures, and mottos, put in electric lights, and we have the most delightful, coziest class-room imaginable.

Then we arranged an attendance contest, and the interest was simply marvelous. A hundred men gathered there, singing their songs, bowing their heads in prayer, or in animated discussion, in full view of the street caused many a curious passer-by to stop and question.

And they were men of all nationalities and practically of all shades of morals. The swarthy Armenian, the Irish Yankee, and the man from the provinces all mingled their voices in praise to God. We kept our men through August and September and had an average attendance during the two months of seventy. We are at the time of this writing seventeen months old and over three hundred men have joined the class. With our changing population many have gone away. The enrolment is not far from two hundred and fifty.

We teach the lesson by the discussion-method. The men like to talk back, and are free to express themselves. They resent the lecture-method as a curtailment of their rights. Let me give an incident of the lesson period to show the absolute freedom of the class. "How do you feel when you do wrong?" suddenly questioned the teacher.

It was the Armenian boy who spoke. "Something comes up and hurts me in my throat," he said eagerly; "something tells me, and it hurts." Many questions of vital interest come up and are discust.

They are heart-to-heart talks, and very precious they are to the men. Altho not all of them are professing Christians, yet they have surely been converted to better faith in humanity and closer communion with the Bible and with one another. The class makes much of the social features. The class is supposed to meet once a month for some kind of a social gathering. One of our favorite suppers is a baked-bean supper, baking our beans in a "bean-hole" as the river drivers do, many of whom are in our class. The great beauty of the new-movement class, and especially is it true of ours, is, that it is not a "one man's class." I have never heard the class alluded to as the class of anybody connected with the church or Sunday-school. We have built up this class by putting ourselves into it heart and soul.

No man gets out of my church without

from one to a dozen invitations to stay to Sunday-school.

One of my men invited one hundred and twenty-two men in one week. I asked one of my boys, "How did you get this fellow?" "Well," he said, "I asked him a few times, and as he didn't come I went and got him."

And so we bring them in. Our men take their teams and go after the invalid members and those not sufficiently interested to come otherwise.

A presiding officer in one of our lodges paid this tribute to my class. He called upon the sick committee to report, but they had been negligent and could not. "There is a Bible-class," said the officer, "in this town that takes better care of its members than we do. I see one of its members present, and will he please tell us about the brother."

We have our men divided into groups of ten, with a watchman for each group. This keeps us in constant touch with the men.

The brotherhood idea is our strongest factor. We have two mottos: "Only once a stranger" and "The other fellow"; and we try to live up to them. Here are some of the expressions of the men, regarding the benefit of the class: "It makes my whole week better," "It teaches me the best things of life." "It has been a great help to me," said one man earnestly; "the class has helped me more than I can tell you. Last winter I was converted through its influence. It has changed my whole life."

This is the feeling of the men. It is true the entire church has been changed by the men's class.

SUNDAY FUNERALS

The Rev. C. L. Palmer, Kingston, N. Y.

Sentiment against Sunday funerals is growing both in volume and velocity. It is axiomatic that this tendency will meet with almost universal approval. That a reformation can be brought about is not open to doubt, if all who take part in caring for the dead will unite in a definite and concerted opposition. The following incident illustrated what we believe is possible in every church. A Roman-Catholic priest upon taking charge of a parish announced to his people that it would be impossible for him to conduct funeral services on Sunday. His parishioners appreciated the wisdom of his request and complied with it. We think he has had no calls for such service for several years. It is such a stand that must be taken by every pastor if this imposition is to be discontinued. No reasonable excuse can be given for enduring the perplexity and annoyance caused by this inconsiderate demand. There are reasons why Sunday funerals should be abolished.

They are very inconvenient. The average pastor is fully occupied every hour of the day, either in conducting services or in completing preparation for them. In the morning and evening the usual preaching appointments occupy all his thought and demand all his energy. It is expected that the minister shall be at his very best every time he delivers a sermon. Many pastors attend the Bible-school and either teach a class or take some active part, while others are not willing to be absent from the prayer-meeting of the young people's society. It is therefore very difficult to find time to attend any other service, even tho the committal portion be read at the place of the obsequies. In some country churches it is the habit to suspend the morning or afternoon worship in order to hold a funeral. The custom is deplorable and ought to be discouraged by every pastor and congregation. It is no more convenient for the undertaker, for it often happens that the day is fully occupied in doing what should have been done on Saturday or Monday. They often complain that so much is demanded in one day that they are not able to do justice to the living or the dead. The difficulty is fully realized by the liverymen, for between pleasure-driving and funerals horses and drivers know nothing of rest. Business will be dull on Saturday and Monday, while on the day of rest more will be demanded than it is just to impose. Cemetery associations share the inconvenience. They are often obliged to employ additional men to open and close graves. It will not always be possible to avoid interments, because the laws of most cities and towns require the immediate burial of contagious cases. Florists are ready with the same complaint. They find that the larger part of their business comes at the very time that nature and grace demand a relaxation of

physical and mental powers. There is still another aspect. It not only imposes a great amount of labor on Sunday that can just as well and even better be done at another time, but it prevents many from discharging important home and church functions. Church officers are kept from the place of worship, Bible-classes are left without teachers, choirs without singers, and pews without occupants. Christian workers are unable to discharge important obligations because of the unwarranted invasion of the Sabbath.

Sunday funerals are usually inconsistent. Funerals (with exceptions, of course) held on Sunday are appointed in order to afford more of an opportunity for display. The departure of a life is taken as an opportunity to make a demonstration. It is pathetic to be forced to such a confession, but every pastor must be convinced that the point is well taken. More can usually make it possible at that time to attend, and the procession is apt to be viewed by a greater number. It seems unfair that ministers, undertakers, liverymen, florists, and many more should be obliged to cater to a demand that is so unlike the spirit of the gospel. The purpose of the service for the burial of the dead is not to make a display, but to obtain the comforting promises of the gospel and to learn the lesson that we, too, must go the same way that others have gone. It is inconsistent to ask a pastor to suspend his preaching service to conduct another that could just as well be held the day following or preceding. It is not consistent to ask a whole congregation to forego the inspiration and instruction of the place of worship. It is inconsistent to ask so many to do on Sunday what ought to be done during the week.

Sunday funerals are unnecessary. There was a time when it was imperative that the dead should be interred within a certain number of hours. There could be no option then as to when the funeral should be held, but that necessity no longer exists. The improved embalming process makes it possible to preserve a body several days without apparent change. It can just as well be kept until Monday if Saturday is considered too soon. Some time ago a pastor was called upon to conduct the funeral of a child on Sunday morning. He consented to comply with the request upon the supposition that the little one had passed away on Thursday or Friday. After the services were over, he learned from the family that the child died on Monday and was kept until Sunday in order to have the service in place of the preaching appointment. This experience is not exceptional in towns that are in the habit of permitting such imposition. Every pastor is constantly called upon to render such service under similar conditions. From no view-point can it be necessary for the pastor to have such duties imposed. Nor can it be necessary for the undertaker, for the embalming process makes it perfectly feasible to hold the obsequies on Monday. It is very seldom that the friends can not arrange as well for one day as another, while the community will have greater respect for those who protect the day of rest.

Sunday funerals are very unjust. It is a great piece of injustice to ask an overworked pastor to conduct extra services on Sunday. No pastor would complain if such requirements were unavoidable, but such is not the case. Some ignorant people think that pastors have but very little to do. But there is no class of professional men who spend more hours in hard work. The exhaustion of the Sabbath is fully realized by many, tho difficult to express. It is a great injustice to ask the undertaker, liverymen, florists, and others to do on Sunday what is not necessary. To disarrange the activities of the church and the work of the several charities is to prevent many from doing the service to which they are appointed.

We are not helpless in this matter. A way of escape is before us. Let every city, village, and town decide that under no circumstances will funerals be conducted on Sunday unless a committee of three is of the opinion that it is unavoidable. Cemetery associations should reserve the right to inter contagious cases without delay. The action should be published in all the papers and announced from all the pulpits.

Prayer-meeting Topics, September 28 to October 31, as found in the "Union Prayer-Meeting Helper," with full text, notes, memory verses, and other helpful matter: The Church. September 28–October 3. Beginning of the Jewish Church. Exodus—A Book Study. October 5–10. Beginning of the Christian Church. Acts i. 15, 16, 20, 26; ii. 4. October 12–17. Diversities of Gifts. 1 Cor. xii. 4–7, 23–27. October 19–24. Rebuilding the Walls of Zion. Neh. ii. 17–18. October 26–31. Ultimate Mission (Missionary). Mark xvi. 14–16.

THE TEACHER

"As are parents, so are schools and teachers."

STUDIES IN SOCIAL CHRISTIANITY

JOSIAH STRONG, D.D., NEW YORK.

A STUDY of the civilizations which produced our Western world shows that the great lines of Jewish, Greek, and Roman history converged on the advent of Christ as a focus. As in the past we trace the preparation of the world for the coming of the king, so in the present we may trace the preparation of the world for the coming of His kingdom.

Those ancient peoples worked out God's purposes unwittingly. It becomes us, to whom a divine revelation has been made, to be open-eyed and to discern the signs of the times that we may become conscious and intelligent "colaborers with God unto his kingdom."

The Gospel of the Kingdom is issued by the American Institute of Social Service in the interest of social Christianity. The editorials in this department the coming year will point out indications that God is preparing the nations for a much fuller coming of His kingdom among men, and call attention to some of the means by which its coming may be greatly hastened.

The "Studies in Social Christianity," begun with this first issue, are intended to present the most common and urgent problems of the new civilization, and to offer as many helps as may be possible in applying to their solution the principles of Christ's teachings.

If Jesus had laid down rules His influence would have been local and temporary. It was because He announced principles, universally and eternally applicable, that He became the light of the world. Rules are mechanical and vary with the changing circumstances and methods of men. Principles are vital and as eternal as God, whose they are. Jesus not only announced principles, but so embodied and lived them that He became the vital and impelling power of the world as well as its directing light.

It would be a great relief to our intellectual and moral laziness if by turning to chapter and verse in the New Testament we could read explicit directions how to deal with all the perplexities of life, both social and individual; but that would keep us children. We can, however, find in the teachings of Jesus principles which are of world-wide application, and as manly and sincere disciples we are bound to work out their application to all human relationships and activities, and then if we pretend to take Christ seriously, and if we have really been quickened by His touch of power, we shall honestly apply those principles to our own lives in our relations both to God and to our fellows.

We are also bound as disciples of Christ to see that this Gospel of the kingdom is preached in all the world; and, if preached, then applied. For the preaching and application of this social Gospel the opportuneness of the present time constitutes an imperative obligation. It goes without showing that world changes are in process. With the building of transcontinental railways; with the inauguration of the industrial revolution in every land; with the substitution of constitutional government for ancient despotism; with Russia, Persia, Turkey, and China attempting to establish parliamentary institutions; with the popular education and freedom of speech which must inevitably accompany the growth of democracy; with the rise of new sciences and their revolutionary results in the material world; with the development and application of the scientific method, and the consequent discrediting of many old ideas, it is quite evident that civilizations are in a condition of flux, that the world itself is in a state of transition. And the great transitional periods of the past have been the periods of great opportunity—the mighty hinges of history on which have turned the destinies of states, of nations, and of civilizations.

Moreover, the changes which are taking place are not only unprecedented in their magnitude, but profoundly significant in the great world tendency which they reveal. Since the appearance of life on this planet the differences between various living forms

have become increasingly great. Different races, nations, languages, customs, institutions, civilizations have grown more and more widely variant until recent times. It will be shown that within the memory of living men, this agelong stream of tendency has been reversed, and that now the movement is toward the oneness of the world.

It will be shown further that among the most powerful of the causes which are operative to this end is the industrial revolution, which has created or complicated practically all of the great social problems of the new civilization. It will be shown that this revolution is to go wherever men want and muscles work; and because industrial civilization is destined to become universal, the social problems which inevitably accompany it are destined to become world problems.

Altho the industrial revolution is not so old in America as in Europe, it has been carried to a further stage of development, and is therefore older, in point of experience, in the United States than in Great Britain. It will be shown that in a true and important sense America has become God's great social laboratory for the world.

With the world-wide forces which are now operating to create a world life, and the world-wide problems which all civilized peoples must soon face, there is an urgent need of apprehending Christianity as a world religion, not only capable of saving every individual soul in the world, but capable of saving the world itself—the only religion capable of solving the world problems, of establishing and maintaining a world peace, and of transforming the world life until its kingdoms become the kingdom of our God.

We accept the declarations of science that the material world is one, but most men doubt whether in the government of the world there is a fixt purpose and a comprehensive plan. The complexity of modern life overwhelms us. We are lost in details. The world seems to live only a day at a time. The newspaper habit distorts our perspective; it fixes attention on the happenings of the hour and passes before the mind a rapidly shifting panorama—a sort of continuous presentation of perpetually dissolving views, which to the average mind is a meaningless jumble of events.

We need to understand that events of world-wide meaning are taking place all around us, and in the light of the gospel of the kingdom we may see their large significance. These events, in which all classes are vitally concerned, are of world importance because they exhibit men's blind efforts to adjust themselves to the strange and close and complex relations of the new industrial civilization which is to become a world civilization.

The gospel of the kingdom deals, of course, with the relations of the individual to God, which must always remain fundamental, and also with man's relations to his fellow men. This latter portion of the Gospel has been largely neglected by the Church. It is now receiving new emphasis. During the past year most of the great ecclesiastical bodies officially recognized the social duties of the Church. This implies no less appreciation of her duty to the individual. The Church must declare the whole counsel of God. Society can not be saved while the individuals who compose it are unsaved. Nor can the individual be wholly right with God so long as he sustains wrong relations with his fellow men.

It is this balanced Gospel which must save the world; and if we are to give it to all the world, we must live it before all the world.

Pagan religions, mixt as they are so largely with superstitions, can not long resist the light of modern science. Asia will soon become either Christian or agnostic. The peoples of the East will not accept a new religion which does not solve their new problems; and if Christianity can not solve the great social problems here, it can not solve the same problems there.

If we do not conquer ourselves with the Gospel, we can never carry a conquering Gospel into all the world.

We believe that the Gospel of the kingdom of God is the wisdom of God and the power of God, equal to solving the world's problems and transforming the world's life.

On the following pages will be found the first of the new series of Studies in the Gospel of the Kingdom. Copies of this new publication "The Gospel of the Kingdom" may be had for five cents each. Address American Institute of Social Service, 80 Bible House, New York City.

STUDIES IN THE GOSPEL OF THE KINGDOM

Child Labor

The Ethics of Work—Oct. 4-10

I. **Scripture Basis.**—1. God is represented as a creative worker, Gen. i.; Isa. xl. 28. 2. Man is required to work—Adam and Eve, Gen. ii. 15; Gen. iii. 19; he is commanded to work six days, Ex. xx. 9, 10; is praised for working, Prov. xii. 27; woman included, Prov. xxxi. 10–28. 3. Christ a worker and carpenter and later a teacher, St. John v. 17. 4. Apostles workers, *e.g.*, St. Paul a tent-weaver even while an apostle, Acts xviii. 3, xx. 34, and 2 Thess. iii. 8. Work is enjoined on all Christians, 2 Thess. iii. 10-12.

II. **Facts.**—1. Contempt for manual labor among pagans. The Greeks despised manual labor; *e.g.*, Aristotle says, "All common labor and business of any kind is incompatible with happiness and virtue"; and "no vocation such as is followed by the vulgar herd of artizans or laborers can ever promote the moral well-being of man." (Politics vi. 27.) The caste system among the Hindus shows contempt for manual labor. Useful work of any kind, on the other hand, has been honored since the time of Christ, even tho done by a slave, Philemon 16. 2. Distinction between toil and work. Toil is commonly the exertion of mere physical force to a useful or useless task; work includes spiritual and mental, as well as physical effort. The work of superintendence and organization, for instance, which requires much planning, is an important part of work. The architect is as truly a workingman as the mason or the hod-carrier. Society needs both kinds of workers. It does not need capitalists who do not work; under any conditions capital is necessary, but it is desirable that capitalists should also be workers. It is a misfortune to both classes where there is an idle class which does not work, and a working class which has no capital.

3. The extent to which an idle class exists varies in different countries. The following table shows the percentage of bread-earners out of the total population of men, women, and children. Besides these bread-earners there is, however, an unknown number of people (largely wives of workingmen and farmers) who work very hard, but are not wage-earners.

PERCENTAGE OF BREAD-EARNERS IN INDUSTRIES

COUNTRIES.	Year.	Totals.
Germany	1895	42 7
Austria	1900	53.9
Russia	1897	24.9
Italy	1901	50.1
Switzerland	1888	44.8
France	1896	48.2
Belgium	1900	45.9
England and Wales	1901	44.1
Scotland	1901	44.3
Ireland	1901	44.0
United States of America	1900	38.4

A different classification of occupations gives us two classes: those in which *all* bread-winners depend on other people's capital, and those in which many do not. In 1900 there were in the United States in the first class: industrial workers, miners, etc., 24.1 per cent. of all wage-earners; domestic and personal service, 19.0; commerce and transportation, 16.3. In the second class: public service and professions, 4.3; agriculture, forestry, fishing, etc. 35.9.

III. **Teaching of Christianity.**—All men ought to work. It is, perhaps, not necessary that all men do manual labor, tho that is desirable, and Christianity honors manual labor. The intellectual classes would be wiser and healthier if each man did some manual labor. On the other hand, no man ought to do only routine manual labor. We need more artistic and creative manual work. We need more heads who work with their hands, and more hands who work with their heads. The hours of manual labor should be short enough to allow for mental work. To-day there are hundreds of thousands who do not work at all, because large masses of people are worked too long. (See lessons on Unemployment.) If all worked there would be more products, lower prices, and more general prosperity. These should undoubtedly be the ideals of a Christian community concerning work.

IV. **Topics for Study.**

1. What are the moral effects of healthy work? Of idleness?

2. Is unemployment the same as leisure? (See "Encyclopedia of Social Reform," p. 433, 2d column.)

3. Would a reduction of the hours of la-

bor to eight increase the number of workers? ("Enc. Soc. Ref.," p. 437, 2d col.)

4. Is there such a thing as overproduction? ("Enc. Soc. Ref.," p. 857.)

V. **Suggestions for Discussion.**

1. Should the State provide every man the opportunity to work?

2. How much does civilization owe to leisure?

3. Should there be a leisure class and a working class?

VII. **Supplement.**—Mind has been the principal agency in lifting men above the animal stage, and work has been the chief means. The two are intimately connected, and progressive work is impossible without mind, and mind can not develop without various forms of exercise.

Another distinction between toil and work may be found in the idea of service. If only the satisfaction of physical needs is sought by the application of one's energy, such application should be called toil. Since savages are said to seek this end only or, at least, chiefly, they are said to toil. Again, if a slave works because he fears the lash, or any man for the only reason that he fears starvation, he toils. If, on the other hand, a man exerts his energy and has some idea of the good he is doing to himself and his fellow men, and is ennobled by that conception—he works, no matter how humble his vocation may be. The idea of service to another being is thus essential to the conception of work.

Man must work owing to his physical helplessness as compared with animals. The greater and more urgent necessity for work lies, however, in the mental nature of man, with its constantly increasing needs and expanding wants. He is anxious to satisfy not only physical needs, like animals, but the desire for knowledge, truth, and beauty. These desires can not be satisfied, however, without a struggle, and man needs courage to conquer in this conflict. But if he applies himself intelligently, diligently, and courageously to the solution of problems beneficial to himself and to society, he is ennobled by his work.

Facts as to Child Labor—Oct. 11-17

I. **Scripture Basis.**—1. St. Luke i. 80; ii. 40; ii. 52. These passages show that John the Baptist and Jesus had a healthy childhood, free from stress of work, and that both their body and mind had an opportunity to develop normally. 2. We infer, however, that Jesus worked in the carpenter shop of Joseph when He was old enough. 3. Child labor was not a problem in the time of Christ. (See Supplement.) 4. This accounts perhaps for the silence of Christ and of the Apostles on this subject, altho the whole spirit of Christianity forbids child labor.

II. **The Facts.**—1. In America, that is Continental U. S., in 1900 the total number of children from the ages of 10 to 15 inclusive was 9,613,252; boys 4,852,427, girls 4,760,825. Of these children 1,750,178 or 18.2 per cent., were bread-winners. Of these working children 1,264,411 were boys, being 26.1 per cent. of all the boys of those ages; and 485,767 were girls, being 10.2 per cent. of all the girls of those ages. Of the total number of working children 8.1 per cent. were 10 years old, and 31.6 per cent were 15 years old.

2. Evil on the Increase. While the population of Continental U. S. increased 50.6 per cent. from 1880 to 1900, the increase in the number of bread-earners between 10 and 15 was 56.5 per cent. That of boys 53.2, and that of girls 65.7. The increase in the percentage of wage-earners from 1890 to 1900 was: Men (over 16 years) 23.5; women (over 16 years) 24.9; children (under 16 years) 39.5. The indications point, moreover, to an increase of this evil since 1900. An official estimate for 1906 places the number of working children between 10 and 15 inclusive at 1,939,524, as against 1,750,178, in 1900. It is, of course, true that out of this number, the vast majority, or 1,061,971, were employed in agriculture, that is, under the supervision of parents. Still there remains an army of 688,207 children who are deprived of parental control for the larger part of the day, and are employed in occupations and under conditions which are frequently unsanitary, both to mind and body, *e.g.*, silk and cotton industries, cheap cigar and tobacco factories, glass and coal-mining industries.

3. Chief Evils. Physical deterioration; mental inferiority; moral depravity; industrial deterioration; diminution of family income; eventual collapse of the social organization.

III. **Teaching of Christianity.**—Christianity teaches the worth of every soul and the dignity of every human being. The child has a right to proper growth, to good health, to a fair education, and to a large amount

of time for play. These demands can not be met if the child has to spend long and weary hours in a factory; and a nation which deprives her children of these rights commits a social wrong.

What shall we say, then, of modern nations that wilfully sacrifice their children to greed? Concerning the claim of the Southern mill-owners, that they need the children to work up the cotton, and that the nation needs the cotton goods, *The Outlook* (New York) said recently, "The nation may need the cotton, but it needs the children more. And if it is a case of choosing between the two, the nation will choose the children and get along without the cotton." And still we continue to waste the lives of children in our mills and factories, and sacrifice them to the god of Mammon as truly as the Canaanites sacrificed theirs to Moloch.

IV. **Topics for Special Study.**

1. Is the number of child workers reported by the censuses above or below the actual facts? "(Enc. Soc. Ref.," pp. 170–172, and 187.)

2. Does child labor increase the family income in the long run? ("Enc. Soc. Ref.," p. 179; Bolen, "Getting a Living," p. 648.

3. Does child labor in country districts need restriction? ("Enc. Soc. Ref.," p. 177).

4. What are the facts as to child labor in your State? In your city?

5. Do child-labor laws decrease production? ("Enc. Soc. Ref.," p. 178, ii., and p. 179, v.)

6. The physical effects of child labor. ("Enc. Soc. Ref.," p. 178, iii., and "Labor Problems" by Adams and Sumner, pp. 62–64).

V. **Topics for Discussion.**

1. Is child labor on the street better than that in shops? ("Enc. Soc. Ref.," p. 179, v.)

2. Is child labor advantageous to the poor? ("Enc. Soc. Ref.," p. 178, ii., p. 179, iv. and v.)

VII. **Supplement.—Child Labor in the Bible.** Child labor was not a problem in the times of Christ, since adult labor was cheap and plentiful. (See St. Matt. xx. 1–16.) This is perhaps the reason why we have no utterance either from Jesus or from the Apostles on this question.

We are, however, not left to mere surmises on the subject, since we know pretty definitely how children passed their time. They were engaged in fitting themselves for the duties of life, by attending school. There are a number of facts pointing clearly in this direction:

First, a carefully graded school system. At five or six years the child was to commence reading the Bible; at ten, learning the Mishnah—the law, etc., as handed down by tradition; at thirteen, he was "bound to the commandments"; * at fifteen, he began the study of the Talmud; at eighteen, he married; at twenty, he entered upon the pursuit of trade or business. The boy who was to learn a trade usually left school at twelve or thirteen, just after he had been "bound to the law," the later studies being for those who wanted to become scholars, who learned a trade between eighteen and twenty.

Second, the extension of the school system into every village. The elementary schools were invariably connected with the synagogs, and every village was bound to have both. It was unlawful for a Jew to live in a place where there was no school.

Third, the efficiency of the system. Teachers were not allowed to have as many pupils as they chose, their number was limited to twenty-five for each teacher. During the time of Christ the art of reading was universal among Jews, that of writing nearly so.

Fourth, the extension of this education to poor and orphaned children and to women. The adoption and education of a child was regarded as a specially "good work." (See 1 Tim. v. 10.) It is true that girls were not educated as well as boys, still they were not neglected. How efficiently they were trained may be gathered from the statement of St. Paul concerning Timothy (2 Tim. iii. 15), that he had known the Scriptures from childhood; this notwithstanding the facts that his father was a Gentile, that there was no synagog nor school in Lystra, and that his mother had been his only teacher.

It should be noted that in Palestine the age of twelve or thirteen, at which a boy was usually put to work, corresponds to that of fifteen or sixteen in Europe and America, owing to differences in climate and race. A boy had, as a rule, attained puberty before he began work. This was, moreover, never very hard, since boys were usually apprenticed to their own fathers, it being a matter of pious custom on the part of the boy to learn and continue the father's trade.

At the proper age a boy was put to work, since it was a rabbinical principle that

* A term meaning admission to the rights of membership in the Jewish church; corresponding to confirmation in some Christian churches.

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"whosoever does not teach his own son a trade, is as if he brought him up a robber." Work was looked upon as honest and dignified, because it made a man independent. During the life of our Lord even rabbis generally learned a trade in order to be a charge to no one. The Jewish boy had, then, every opportunity to develop physically and mentally before he entered upon the more serious duties of life.

Child Labor and Legislation—October 18–24

I. **Scripture Basis.**—Deut. iv. 8, 9; xi. 19; St. Luke ii. 46. Childhood is a period of preparation for the duties of adult life. That preparation consists chiefly in the free exercise of the body through play, and in that of the mind through proper instruction. Children crave exercise, and will take it if they are not prevented by employing their entire time at work. They must be compelled, tho, to be properly instructed. This is the attitude of the Bible. That the children had the right to play was taken for granted, and the Law ordered that they be instructed. The two passages from Deuteronomy inculcate this duty; the history of the Jews (see Supplement to the lesson of October 11) shows that this law was obeyed; the passage from St. Luke proves that in the case of Christ instruction had preceded His first journey to Jerusalem.

II. **Facts as to Legislation.**—1. Present legislation. (1) Age. The most important point in legislation for child labor is the determination of the age at which children are allowed to work in factories, shops, etc., that is, away from home. This age is 12 years in 7 States, all in the South; 13 in one, North Carolina; 14 in 31 States; 16 in two; one Territory, Hawaii, requires compulsory education up to 15 years, a regulation that practically forbids child labor; Nevada and the District of Columbia have the same law up to 14; one State, Louisiana, makes the age limit for boys 12, for girls 14; one State, Texas, makes the age limit 12 for literates, and 14 for illiterates. A number of States have special provisions to raise the working-age of children by about 2 years in dangerous occupations, *e.g.*, in mines; and several States explicitly forbid the employment of minors in saloons, acrobatic exhibitions, and in occupations dangerous to morals. Two States, Florida and Mississippi, make the special provision that minors may not be employed more than 60 days a year without legal consent of parent or guardian; the age in Florida is under 16, in Mississippi 21 for boys and 18 for girls. (2) Night work. The age under which children are forbidden to work at night is generally 16, except in South Carolina, where it is 12; in Alabama, 13; in Ohio, 18 for girls and 16 for boys; and in seven other States, 14. (3) Vacation. Most States make a concession for day-work during vacation to children under legal age. (4) Hours per day and week. The majority of States limit the hours per day to 10, and those per week to 60, except Porto Rico, where it is 6 per day; six States, 8; four States, 9; North Carolina, 11; Pennsylvania, 12 per day, but only 60 per week; Alabama, 48 for night-work per week, and 66 for day-work. (5) Proof of age. Most States require documentary evidence for proving the age of the child. (6) Officials for enforcement. The vast majority of States have special officials to look after the proper enforcement of the child-labor laws; but in some States the school officials are charged with this duty; only a few States have none: Mississippi, Alabama, Arizona, Arkansas, Florida, Georgia, Idaho, Nevada, South Carolina, Texas, and Wyoming.

2. Proposed legislation. An ideal child-labor law would forbid all factory work to children under 14 years, and to illiterate and sickly or undersized children, under 16; would require the employer to have a certificate for every child under 16, giving proper permission to work and specification of reasons for doing so; would require competent special officials for proper enforcement; would make school-attendance compulsory, and the school curriculum attractive; and would finally forbid all night-work, and limit day-work to 48 hours per week.

3. Societies interested in the prohibition of child labor. The National Child Labor Committee; The National Consumers' League; The General Federation of Women's Clubs, and The Labor-unions; also numerous philanthropists and churches.

4. Federal notice of child labor. Congress authorized in February, 1907, the appropriation of $150,000 for an "Investigation into the Conditions of Women and Child Labor." The purpose was to find out not only the

wages, hours, treatment of children, but also the social, physical, sanitary, and educational conditions of working women and children. Four industries were investigated by a number of expert agents—the glass, cotton, silk, and men's-clothing industries. The results of this investigation are now being tabulated and will not be available for some time. A new appropriation of the same amount was made by Congress in May, 1908, and will be used for the extension of this investigation into other industries.

III. **Subjects for Study.**

1. Which European country has the best child-labor laws? ("Enc. Soc. Ref.," pp. 181–187.)

2. Which State of the Union has the best child labor laws? ("Enc. Soc. Ref.," pp. 172–176.)

3. Should child-labor be protected outside of school hours? (" Enc. Soc. Ref.," p. 186; Adams and Sumner, "Labor Problems," p. 31; Bolen, "Getting a Living," p. 525.

4. What are the laws in your State about child labor? In your city?

5. What agencies or societies are active in the regulation of child labor in your State and city?

IV. **Subjects for Discussion.**

1. Is the regulation of child labor necessary for the protection of the American home?

2. Is immigration responsible for child labor in America? ("Enc. Soc. Ref.," p. 180, vi.; Adams and Sumner, "Labor Problems," pp. 24–26.)

What the Church Can Do—Oct. 25–31

I. **Scripture Basis.**—"And a little child shall lead them!" 1. Isa. xi. 1–9. This whole passage centers in a child who is pictured as the embodiment of peace and good-will, and appears as something sacred from whom all harm and evil should be kept. 2. Matt. xix. 13, 14; Mark x. 14, 15; Luke xviii. 16, 17. Jesus honored children very highly. 3. Matt. xviii 5, 6. Christ regards the reception of a little child as equal to that of Himself. 4. 1 Tim. ii. 15. Motherhood is regarded as sacred. 5. Childhood has been sanctified by that of Jesus.

II. **Facts.**—1. What the Church has done. It must be confest that the churches, as organized bodies, have done comparatively little for the regulation of child labor. The reason for this aloofness is not antagonism to proper legislation in this respect, but rather the lack of occasion until recent times.

This whole problem is modern. A conspicuous illustration is Japan which within a few decades has developed a serious child-labor problem owing to the introduction of modern machinery. Before steam and machinery were used extensively in manufacture, a man only could, as a rule, do the work in shops, because great strength was required. Nowadays steam furnishes the power, and a child is able to turn the lever and direct power equal to that of 10, 20, or even a hundred men. Exhaustion, moreover, no longer figures in this case, since machinery works practically all the time.

During the Middle Ages manufacturing was done almost exclusively in the houses of the employers, and the guilds regulated the employment of apprentices, carefully, *e.g.*, the boy learning a trade was usually treated as a member of the family, and the hours of labor were the same for the master and the employee. This system continued practically unchanged until the beginning or middle of the 18th century. There was, thus, little need on the part of the Church to do anything directly.

Indirectly, however, the Church did much by preaching and practising charity, to mitigate the lot of widows, orphans, and that of the oppressed of all kinds, *e.g.*, of slaves. Since the time of the Reformation schools have been established in all Christian countries, and all the older churches have required at least a certain amount of instruction prior to confirmation; and school attendance limits child labor. The churches have, moreover, been leaders in institutional work for the poor, in the fresh air movement and other reforms, and Christian men and women have led in the regulation of child labor.

2. What the Church can do. (1) No new machinery needs to be set in motion in regard to child labor, since there are several excellent organizations in the field. The churches need to know, however, about these societies in order to cooperate with them.

The National Child Labor Committee makes the regulation of child labor its special work. It aims to investigate and report the facts concerning child labor, to protect children already employed against moral and physical dangers while working; to

assist in enforcing the various child-labor laws in the different States; and to raise the standard of legislation, parental responsibility, and public opinion in reagrd to this subject. (Office: 105 East 22d Street, New York, N. Y.)

The National Consumers' League has a wider scope, and endeavors to investigate the conditions under which goods are made, to raise the wages of children and women workers, and to awaken the conscience of the community in this important matter. (Office: 105 East 22d Street, New York, N. Y.)

The General Federation of Women's Clubs has made the regulation of child labor one of its many laudable objects, and cooperates with the two agencies already mentioned.

These societies need the earnest cooperation of all Christian people, and it is the duty of the Church to encourage her members to give all possible assistance to these organizations.

(2) The Church is still the conscience of the world. She must emphasize the fact in her teaching that the most precious asset of a nation is children who are strong and healthy morally, mentally, and physically. She must bring home this fact to short-sighted parents and rapacious employers alike.

(3) Each individual church and Christian has a duty and a mission in regard to child labor. It is not desirable that children should do no work at all until 16 years of age, but it is absolutely necessary for the social welfare that such work should not be too strenuous, nor unhealthy. The child must have time for play and education. And this is the field in which individual churches and Christians may exercise their duty. As an organization, a church should try to find out what the conditions are in regard to child labor in its neighborhood and community. Every Christian, especially if an employer, should make the burdens of children workers as easy as possible, promote their moral and mental interests as far as possible, and try to enlist the cooperation of other Christians for the proper regulation of this matter.

Christian people are able to exert a powerful influence upon legislation by writing, telegraphing, and otherwise influencing their representatives in State legislatures and Congress. A conspicuous illustration is found in Governor Hughes' fight against race-track gambling. Only after thousands of letters, telegrams, paper clippings, etc., were received by the Assembly was the bill passed.

III. **Subjects for Study or Investigation.**

1. What is the condition of the cash-boys and cash-girls in the stores of your town or city? Wages, hours, treatment, chances for advancement, opportunities to study, etc.?

2. What is the condition of news-boys in your town or city?

3. Is there any restriction in regard to the hours of children workers in stores immediately previous to Christmas?

4. What is the condition of children workers in your town in the various factories, *e.g.*, shoe, cigar, clothing (men's and women's), paper box, etc.?

IV. **Subjects for Discussion.**

1. Should the Church take definite and united action against child labor? (See various sections in these Lessons, and "Enc. Soc. Ref." article, "The Church and Social Reform." This article shows that the influence of the Church has removed other social evils, and must consider it her duty to abolish child labor.)

2. Is not child labor against the best interests of the individual and of society? Adams and Sumner, "Labor Problems," pp. 58–67, also "Annals of the American Academy of Political and Social Science," on "Child Labor a Menace to Industry, Education, and Good Citizenship;" vol. xxvii., no. 2, March, 1906.

LITERATURE ON CHILD LABOR.

1. The ten books mentioned on cover form a general basis. 2. On general conditions of child labor: Willoughby, "Child Labor," also Graffenried, "Child Labor"—two prize essays in "Publications of the American Economic Association," vol. v., no. 2 (1890); "Annals of the American Academy of Political and Social Science," Philadelphia, "Child Labor; A Menace to Industry, Education, and Good Citizenship," vol. xxvii., No. 2, March, 1906; "Supplement to the Annals of the American Academy of Political and Social Science," July, 1908, "Child Labor and Social Progress," containing the fourth annual report of the National Child Labor Committee; *The Outlook*, New York, August 1, 1908, "English Child Life," by Percy Alden. 3. On Legislation: "Laws Relating to the Employment of Women and Children," Bureau of Labor, Washington, D.C., July, 1907; Child Labor Legislation, "Handbook of National Consumers' League," 1908. For other literature see "Encyclopedia of Social Reform," p. 185, and Adams and Sumner, "Labor Problems," p. 67. 4. On History: *The American Journal of Sociology*, vol. xiv., no. 1, July, 1908, "A Study of the Early History of Child Labor in America," by Edith Abbott.

THE BOOK

"A record of human experiences and divine revealings.

DAVID THE IDEAL KING OF ISRAEL

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I. David's Statesmanship. A passage drawn from the Early Judean Biography of David (2 Sam. v. 1–5) records the official recognition of the king of Judah by the leaders of all the tribes of Israel. With this recognition David began his career as the model, if not the faultless, king who would be forever remembered and cherished as the type of the true theocratic ruler. Not Solomon with all his glory succeeded in surpassing him in the estimation of the true Israelite. To the question, in what this greatness consists, the answer must be quite clearly and decidedly: In his appreciation of the true genius and destiny of Israel as the people of Jehovah, and his organization of the nation around this fundamental conception. In this he enjoys a unique distinction. History furnishes no other example of a man who so thoroughly understood and so completely gave himself to the task of making his people the people of his God, who took as the guiding thought of his public policy the idea that the nation over which he was called to preside was chosen by the supreme Ruler of the universe to be His own peculiar people.

His initial step in this direction was the establishment of the Ark of the Covenant—the emblem of Jehovah's presence in Israel—at Jerusalem, a city which he had already wrested from the Jebusites and made the capital of his state. If it be said that this act was prompted by political motives, or that political as well as religious motives had a share in leading to it, the statement must be accepted as true. To the modern, especially to the Western man, the distinction between political and religious motives is a broad and clearly visible one. To the ancient Israelite the line was imperceptible. While both motives had their force with David, the question is, which was the determining one—a question that the evidence clearly enables us to answer in favor of the religious impulse.

It is sometimes argued that the Psalms traditionally ascribed to David can not be his because their content is too thoroughly pervaded by the sense of God's presence. David, it is alleged, in the lament over Saul and Jonathan, makes no mention of Jehovah. But to reason in this fashion is to judge the richness of the forest by some stunted specimen of a tree in its outskirts. The tradition which represents David as intensely devoted to the service of Jehovah, and as bent upon making His worship the chief characteristic as well as the bulwark of the national life of the young kingdom committed to his care is too constant and explicit to be set aside by such negative considerations. Moreover, intrinsically there is nothing improbable in the representation of him as a devotee of Jehovah-worship. Gideon before him, Jeroboam later pursued a similar policy, even if with less devotion and dash. This is not of course saying that the colors in which David is presented in the histories of him are absolute reproductions from nature. Such colors are apt to differ, and actually do differ in the different sources. A comparison of the parallel accounts of 1 Sam., chs. v.–vii., and 1 Chron., chs. xiii.–xvii. makes it clear at a glance that each narrator was led to impart the tint of his own particular point of view into the picture (cf. below "The Books of Chronicles as History"). The facts of the case are that David no more than Gideon originated the thought of centering Israel's life about the worship of Israel's God. It was a ruling idea of centuries' standing among the tribes. It had been more or less ingrained in the nature of every true Israelite. David simply registered and exprest this conviction in its intensest form, and carried it forward into a more advanced stage of development. He thus became a unique leader along lines in which his people had already been guided by his predecessors. From the human point of view David's statesmanship may be said to have consisted in his having discovered the inner historical principle of Israel's life and in his having cordially and enthusiastically given himself to the task of realizing it. From the point of view of the history of revelation, his policy was, of course, formed under divine inspiration and he was himself guided in the

developing and carrying it into execution by the Providence which was designing to bless the world through Israel.

II. The Books of Chronicles as History. The place of Chronicles in the English Bible is very likely to mislead the reader about the nature and date of these books, if he be not acquainted with the fact that that place is by no means the original one. In the Hebrew editions of the Old Testament Chronicles stand either at the beginning of the third division of the collection (the *Hagiographa*), with Ezra and Nehemiah at the end, or at the end of the division immediately after Ezra and Nehemiah. This arrangement, taken in connection with the well-known history of the discussion among the Jews which led to the formation of the canon, indicates that the mind of the Jewish Church halted as to whether to admit the books of Chronicles into the canon or exclude them as superfluous and inferior variants of Samuel and Kings. The latter are accordingly placed among the "Former Prophets," and the former finally found their way into the "Writings." In the Greek translation of the Old Testament the question of canonicity was out of consideration. To those who made the canon Chronicles simply recapitulated the history to the point where it was carried forward by Ezra and Nehemiah. They made their arrangement accordingly, and once made it was taken up by Jerome in the Vulgate and has remained the favorite one in later versions.

Another fact that must be borne in mind in studying Chronicles is that they are the work of a man who lived between 300 B.C. and 250 B.C. and compiled from earlier sources. These he mentions under as many as fifteen titles. Most of the titles, however, are obviously variants of the same original, and a number of them are distinguishable as designations of our extant books of Samuel and Kings. Such are the "Book of the Kings of Israel and Judah" (2 Chron. xvii. 7), the "Book of the Kings of Judah and Israel" (2 Chron. xvi. 11), "The Words of Samuel the Seer" (1 Chron. xxix. 29). Others are obscurer and possibly independent works now lost, such as "The Words of Nathan the Prophet" (1 Chron. xxix. 29; 2 Chron. ix. 29), "The Words of Gad the Seer" (1 Chron. xxix. 29), "The Words of Shemaiah the Prophet and of Iddo the Seer" (2 Chron. xii. 15), "The Words of Jehu ben Hanani" (2 Chron. xx. 34), "The Words of the Seers" (2 Chron. xxxiii. 19), "The Vision of Isaiah the Prophet" (2 Chron. xxxii. 32), besides several others.

More important still as a help to the correct appreciation of the finer shades of the Chronicler's work is the knowledge of the purpose he had in mind in writing. This was not to inform his readers regarding the main outline of the history of Israel. Those were already adequately given in the writings from which he drew his materials. It was rather to trace the thread of that story in the light of the system of ceremonial as it existed in postexilic times. The history was to him important simply because it gave the background and record of the beginnings of the institutions of the Second Temple and furnished illustrations of the peculiar ethical and religious principles which were uppermost in his mind. It has for this reason been called in modern times "The Ecclesiastical History of Judah and the Second Temple."

In the light of these facts regarding the origin and character of Chronicles it is easy to understand the larger space allotted in them to the account of the transfer of the Ark of the Covenant to Jerusalem, the elaboration of particular details, as, for example, regarding the preparation of the Levites, who were to perform this task, and the idealized description of the whole process with David himself clothed in "a robe of fine linen" and "an ephod of linen," leading the formal procession. In this light finally must one try to understand the practically verbatim reproduction of 2 Sam., ch. vii. and 2 Chron., ch. xvii., containing the story of David's proposal to build a temple and Jehovah's forbidding him to do so. In itself there is nothing improbable in David's wishing to give the final touch to the execution of his plan regarding the centralization of the worship of Jehovah in Israel. But, as a matter of fact, the historical sources from which we learn of this wish are secondary and highly idealized.

III. A King's Personal Loyalty to an Old Friend. The portion of 2 Sam. included between chs. ix. and xx. is a continuous and homogeneous narrative. The narrator writes apparently without any special bias and seems to give history for

its own interest. Moreover, he appears to be a contemporary, if not an actual eye-witness of the most of the facts he records. Accordingly critics regard the section, with the exception of some minor interpolations, as a unit and concede it the highest value as a historical source. This is all the more gratifying since the subject-matter with which it begins adds materially to the understanding of David's character and of the secret of his idolization by the generations which immediately followed him. His search for and treatment of Meribaal, the son of Jonathan, show David the man as full of tact and human feeling, just as his establishing the Ark at Jerusalem shows him as possest of insight and prevision as a statesman. The one presents him in the light of a loyal and true friend, the other as the king thoroughly cognizant of the character and need of his people, and determined in both cases to act out his convictions.

IV. The Thirty-Second Psalm. The question of Davidic Psalms has been subjected to quite a thorough discussion during the last quarter of a century, with the result that, the tendency toward the negative answer to it having run its full course, has now yielded to a more discriminating use of the evidence in the case. Before the raising of the question at all it was doubted whether there were any postexilic Psalms in the Psalter; then it became popular to doubt whether there were any preexilic ones; now it is a question as to which are preexilic and which postexilic, and whether all those ascribed to David in their titles are really compositions of David's. That David wrote some Psalms is rendered all but certain by the facts that religious poetry flourished in Israel before his day, that he himself wrote poetry (the dirges over Saul and Jonathan and Abner), that the First Temple had its hymns, if not its hymn-book as well as the Second (see Is. xxx. 39; Amos v. 23; Jer. xxxiii. 11), and that the tradition of his having written Psalms is too uniform and constant to be explained in any other way than upon the assumption that it is based on fact.

But the question still remains, Are all the Psalms ascribed to him in reality his works? The facts accessible do not warrant what may be called a "blanket" answer to this question; and we must therefore be content as occasion offers to examine the evidence in the case of each separately. Thus the thirty-second Psalm claims in the title to have been written by David, and has generally been associated with the period of his life when he committed the great sin against Uriah and Bathsheba. For some time—some think nearly a year—he stubbornly refused to acknowledge his sin. But when the prophet brought his conscience to full activity he broke into penitential tears. It was then that he wrote the fifty-first Psalm as a prayer for pardon. When the sense of forgiveness dawned on his heart, what more natural than that he should once more give vent to his feelings in the words of the thirty-second Psalm? While there is nothing specific in the nature of a historical allusion to put this beyond doubt, every consideration confirms it, and it may be taken as the true history of this very comforting composition.

CHRIST'S KNOWLEDGE OF THE CHURCHES

The Rev. Charles Melancthon Jones, Berkeley, Cal.

John, the beloved apostle, being in the Spirit one memorable Lord's day morning, and looking out from his shut-in Patmos shore, over the waters of the Ægean, was longing for some way of renewing his usefulness for the cluster of churches where he had exercised his ministry as missionary and as pastor. And we may be sure that John's glorified Master made known to His noble old disciple that a way was open for becoming helpful to the distant congregations he had served by making the prisoner on earth the grateful scribe for his Lord's messages from heaven. In some such way as this those churches of John's most precious memory and interest came to enjoy the election of the Master's instructing grace. The churches addrest were real, local assemblies with the usual differences in history, membership, spirit, purpose, and prospect. And it will be profitable to consider what is involved in Christ's knowledge of the churches, as suggested by His impressive "I know!" in recognition of the peculiar shortcoming, misfortune or limitation, progression or retrogression, loyalty or lukewarmness, characteristic of churches then as now.

I. Ephesus, the Careworn Church

Heading the list of the seven is the church at Ephesus. While not yet a half-century old, it had had a history of much varied experience, and its characteristic is found in this circumstance.

Organized by that master missionary, Paul, who bestowed on it more of his special service than he had seemed to give to any other field of his ministry, it had later the care of Timothy and even of John himself. The epithet "careworn" would seem to imply that those to whom it is applicable have still a "care" for a cause, but are so "worn" by its exercise that the original motive and interest have been all but lost. It can thus be both a title of honor and a signal of danger. For example, the careworn parent of several children has often lost the "first love" with which the firstborn was welcomed. So also the careworn teacher of many years' experience has sometimes become careless, cold, and cross, and the pedagogical candlestick has had to be removed from hands better fitted than ever in some respects for best service. Modern ministers of the gospel know all too well that the careworn pastor precipitates himself prematurely over the dead-line. But in those unsophisticated days when "Paul the aged" wrote such a moving letter to Philemon, and the venerable John was cherished by his "little children," apparently the only "dead-line" the old preacher knew was that enforced by the heathen persecutor.

In trying to reconcile our Lord's warm commendation with His warning complaint, we find ourselves with a first-class problem on our hands—how to realize that apparently faithful service may be found unacceptable. It seems like a paradox that Jesus should commend the Ephesian Christians because they had learned how to hate, and at the same time condemn them because they had ceased to love. In His own earthly life our Christ illustrated how honorable is a noble aversion to what is unjust, insincere, and especially what is unkind; but far too many forget to follow Him in His assertion of the wo of Pharisaism, in that it had forgotten how to love, and had remembered only how to hate! Many a church thousands of miles and thousands of years distant from that at Ephesus has been self-complacent with its intolerance of mistaken men, its hatred of false doctrine, its persistence in wearisome work, which still, like Ephesus, because lacking in love and its manifestations—the "first love" and the "first works"—may be forfeiting its right to exist, and be in danger of losing its privilege and power. The careworn church having been running some time, all its ways are established, even to deep ruts, and it is considered sacrilege to work the roads. Difficulties and disharmonies become pet institutions. Little by little the love of Christ has been left out, until the motive has changed to personal, local, or denominational interest. There is a safeguard against this declension, or a recovery from it, which our Lord shows to be a turning back of recollection and resolution to the manner of mind from which the church has fallen.

Studies in the Psalms

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THE SONG OF THE TWO BOOKS. PSALM XIX.

I. VOLUME one. Nature, verses 1–6. In this volume God is known as EL the Creator, verse 1.

1. The heavens, verses 1–4. (1) The heavens declare God's glory emphatically, verse 1. (2) The heavens declare God's glory always, verse 2. (3) The heavens declare God's glory silently, verse 3. (4) The heavens declare God's glory everywhere, verse 4.

2. The sun, verses 4–6. The glorious sun declares the glory of God from end to end the wide world over.

II. Vol. two. Revelation, verses 7–11. In this volume God is known as Jehovah, the counselor, law-giver, and covenant God, verse 7.

1. There are six titles to describe the Word of His grace: The law of the Lord; the testimony of the Lord; the statutes of the Lord; the commandment of the Lord; the fear of the Lord; the judgments of the Lord.

2. Six qualities belonging to it: Perfect, sure, right, pure, clean, true, and righteous.

3. Six effects produced by it: Conversion, wisdom, joy, enlightenment, stability, discrimination.

III. A prayer for pardon and restraining grace, verses 12–14. 1. Let us recognize the guilt of sin. 2. Let us seek forgiveness and cleansing from secret sin. 3. Let us beware of presumptuous sin. 4. Let us seek entire deliverance from sin.

SERMONIC LITERATURE

SERMONS—ADDRESSES

"Soft words, smooth prophecies, are doubtless well;
But to rebuke the age's popular crime,
We need the souls of fire, the hearts of that old time."

THE VOICES OF GOD*

Newell Dwight Hillis, D.D., Brooklyn.

Lo, these are but the outskirts of his ways; and how small a whisper do we hear of him! But the thunder of his power who can understand?—Job xxvi. 14.

All the billows of trouble had swept over the heart and life of Job. His riches had taken wings and fled away; his physical strength had become as weakness itself until the grasshopper was a burden; his good name had vanished; the friends that at first praised him remained only to curse. And he bemoaned the silence of God in these hours of trouble. Sooner or later in life, we all feel what Job felt—stars over us, silent; graves under us, silent; all the presences round about us—all are silent. Man sobs and lifts up his voice toward the peaks of those eternities, and there cometh back no answer save the echo of his cry. It seems an altogether logical thing for Job, and for us all in the hour when we lose our good name, our health, and our riches—and especially when death enters our household, and takes from our arms our best beloved, and the footprint that the angel leaves behind is a grave, dug in the waving grass—that we should cry out to God for the explanation of all these mysteries. And we ask, "What have we done that these troubles should come upon us?"—The stars over us, silent; graves under us, silent. Who can understand the speech of God? And, with a broken heart, man bewails. The reason why the silence of God seems so unexplainable is that He has told every possible secret to all the living things that are less than man. Every other creature in this wide world that crawls or flies or runs knows all about where it came from, or at any rate what it is here for, and where it is going to. Every one of these little birds carries a handbook, an organized guide-book, of right living with it—always. It is called "The Handbook of Instinct." When a little lark or nightingale opens its eyes in the nest, it finds that that instinct is always with it; and that instinct guides the bird home through the pathless air into the great oases in the northern part of Africa. No bee ever is in trouble; it does not have to ask for any voice because it has a guide-book named "Instinct" with it.

The little honey-bee knows how to build a six-sided cell—the finest cell in the world. This little honey-bee knows when the mercury climbs to the point when the wax will melt. Then the bee arranges and divides itself up in squadrons and regiments, and every twentieth honey-bee glues its little feet down to the bottom of the floor and sets its little wings flying, and cools the air until the mercury drops below the point when the wax will melt. The honey-bee knows all about it, and after ten thousand years' teaching you could not tell it more. God gave it a voice. There is no silence for the bee. Again, the salmon leaves its native place in the rivers of Norway or Canada, goes out to sea a thousand miles, and comes back when it is six years of age. Some unerring instinct brings it through the pathless ocean, back to the little river and up the stream to the very point from which it set forth. All of the animals have their voices. Everything, I say, that is below man has its guide-book to right living. Then in comes man, made in the image of God, destined to achieve God's likeness hereafter. And he cries out about the silence of God, as to man's origin, and as to man's end, and as to his duty and how he is to get through life. From whence did man come—upward from the low-lying animals? Is it true that every muscle and nerve that is distributed among the wide-lying universe has finally been assembled in man's own body, until all the distributed excellencies of life have been gathered together

* From *The Christian World Pulpit*. Preached at Whitefields Tabernacle, Tottenham-Court-road, on Sunday, July 19.

and focused in man? Why does not God speak about man's origin? How is it that when man comes toward death the grave is always silent? How is it the heavens above have these great silences? Job said that they were unexplainable. He cries out that all the voices of God are only whispers, that when God's footprint is found it is always in the snow, quickly melting, and never in the driven rock. And in comes David to say there is darkness round about God's throne. After a time there is a man named Paul, who explains that we shall see it best through a darkened window, through which the light comes feebly. It is a great problem, and meanwhile we go blundering, stumbling, sometimes cursing, sinning, falling, weeping, and even your poets in their wisdom clutch at dust, straw, and chaff, and call upon Him who is the Lord of all, and bemoan the silence and plead for the voice, until poet and philosopher and practical man alike marvel at the silence of God, or else His whisperings, and long for the full thunder of God's eloquent speech.

Now I suppose your scholars are right in thinking that some four thousand years have passed away since Job uttered that sentence, and men are a little inclined to believe that Job overestimated the silence of God, and all our philosophers and our poets and our practical men are a little bit in danger in the hour of trouble of thinking that the silence is more marvelous than the speech. And perhaps when we come back again to larger knowledge we must think with Jesus Christ that it is the speech of God that is the wonderful thing—that instead of God being the silent One, He is the one Being who has worn His heart upon His sleeve, unrolled all His secrets, and syllables are spoken unto us by ten thousand thousand voices, and that it is man's ear that is deaf and does not listen to the sweetest voice that was ever heard, that it is man's eye which is blind to the marvelous writings that are yonder on pages of blue, that it is man's heart that is dead and utterly inert, in the presence of One who is trying to speak unto His children in all these various voices. Strictly speaking, this universe of ours is the mind of God rushing forth to full exhibition in the majesty of the summers, and the sanctity of the winters, and all the solemnity of the procession of the seasons. We talk to one another in English in an alphabet that has twenty-six letters. God's alphabet has ten thousand thousand letters in the literature of His wondrous, His marvelous speech. And we ought to understand that, when we consider the difficulty of expressing ourselves, providing we have anything to say. Have you ever considered that when you have done your utmost to express yourself to your closest friend that it is very hard for you to speak of what is within you? Now and then you have a man who can speak in four or five ways, a man like Michaelangelo. He wrote marvelous poetry, and then when men did not understand him fully he began to express himself through great paintings. Then when men did not understand him he unrolled his soul through sculpture, and then when men did not know what he was driving at he began to build splendid and massive cathedrals which were so wonderful that when the multitude entered in they bowed their foreheads in the presence of a temple that seemed so wonderful that it was like unto the heaven of heavens. But when this man that had this power to unroll himself in four or five arts has passed, how occasional it is for us to find a man who can speak in these many languages. The orator, after uttering himself in the best possible way, turns to his friend and says, "Why, it was not a tithe of what I intended to say." When the architect has built a hundred houses he turns and says, "Why, for each building I planned there were a hundred other and more marvelous plans in my mind." When the man has written his poem he turns to you and whispers, "Oh! if I only could have told in verse the dreams and the prophecies and the visions that God sent me in the hour of the night!" And now and then, I suppose, when your pastor preaches a sermon and you think it is a very wonderful statement about the truth of God, he goes home discouraged and saying to himself, "If I could have only shown them the vision that God opened to me last night when I was tossing on my pillow, and there was a rift in the sky, and I saw that solemn procession of the movements of God, then my congregation would have had a sermon indeed." You see, it is so difficult for men to tell the deepest things that are within them. Why, even a young lover never can fully express himself. In the Greek language you can say the words "I love" in sixteen hundred and sixty-four ways, and then when the man has said, "I love

you," to Juliet in sixteen hundred and sixty-four ways, she turns round to Romeo and says, "Do you really love me?"—so hard is it to express ourselves, so absolutely impossible is it for the soul to unroll itself. Why, even fathers and mothers can not express themselves to the little child that they love with all their hearts.

We have a blind girl, and a deaf girl, and a dumb girl in one girl over in the United States—a very wonderful girl named Helen Keller. Now, Helen has learned by her teacher putting the fingers on the throat finally to understand that the orange has a golden heart, and that the rain is grateful to the thirsty fields. When Phillips Brooks came to her when she was six years of age and told the teacher to spell out something about God, and tell her that God was her Father, Helen spelled back on the lips of her teacher these words, "I felt Him in my heart, but oh! I did not know what to call Him before." You see, God had been speaking to her. Helen Keller's mother used to hang over little Helen's cradle—where Helen was all entombed there in her little body that weighed fifty pounds, and her ears were deaf—saying, "Oh, Helen, Helen, how I love you! Oh, Helen, what your father and I would do for you! We would work our fingers to the very bone if you could only understand." The mother sobbed her love over little Helen, the dumb girl and the blind girl, and there were not many things in the world so heart-breaking as that mother, as she held this little girl to her bosom. And yet, all the time Helen Keller was saying to herself, "Oh, if mother would only speak to me! Oh, why are mothers giving only the whisperings of their love?" Even little Helen would say, "I wonder if I have a father and mother, and if I have, why clouds and darkness are round about them." When she was seven years of age she began to think that fathers and mothers were seen only through a glass, darkly; and yet her father and mother were breaking their hearts trying to reveal themselves to Helen. Oh, piteous symbol of the heart-broken God leaning over the battlements of His heaven, speaking to us through all the summers, unrolling His will through all the procession of the seasons, giving to us His music in all the solemnity of sweet sounds—the laws of nature themselves; nothing but divine strings on His great harp of nature from which there drop lyric thoughts out of His almighty solitude. God is the world's great artist, framing Himself forth in the landscapes. God is the world's great harvest-maker, expressing Himself in the fruits and the flowers and the blossoms. God is the first great poet and philosopher and speaker. Our sweet mothers borrow their finest qualities from God. Patriots, martyrs, poets, statesmen, and heroes—they all borrow their qualities and heroism from Almighty God, then dim the qualities in borrowing them from God. It is the pathos of God who is speaking that is manifest in our unwillingness to hear. Surely Job did overestimate the silence of God. We have forgotten about His voices. Let us put over against Job's chapter of the whispering voices of God the full thunder of the voices that God gives to us in our life when we cry out to Him for speech. Let us begin our statement by saying that for all deeply reflective minds—for men that have learned how to read nature and human life as the page of an open book—the laws of nature and all the processes of the world that is around and about us are really voices of God. Philosophers try to make us believe from time to time that matter and force and law have created this beautiful world in which we live. They try to explain nature by spelling law with a capital "L." You can not eliminate Almighty God from this universe by spelling Him with a small "g," and you can not make law to create a universe like ours by spelling matter and force and law with a capital "M" and "F" and "L." It is not possible to take a red rose from a garden and then look down at a black clod and say that one black clod mingled with a little water, plus a little force, have unrolled the mystery of a red rose. And for this reason there is not an inventor that can make a red rose. If one black clod with a little water can create a rose, then you and I had better pray to be turned into black clods so that we can create roses!

Law is simply God's way of doing things. Law is God's organized thought that thinks for Him. It is not necessary for our Father God to stop and think about us all the time—tho He does—because His laws sit up night and day and think for Him. The laws of Almighty God are round about us, and they express His divine will. So that when we come to study the great laws of nature, we know that this is God speaking. When the clerk comes and finds out that

it is the law of the bank that the establishment should open at eight o'clock, what does the law mean? It means that it is the organized will and habit of the man that runs that bank. And when the sun rises at a certain moment in the morning and sets at night, and when this great earth of ours goes speeding away and then turns on the twenty-first day of June—these laws mean the organized expression and mind and heart of the infinite God. When, therefore, we speak of the sciences we mean a copy of the laws of God. Geology copies God's handwriting on the pages of His rocks; astronomy copies God's handwriting and voice on the pages of His stars; physiology copies God's speech uttered through the human body; psychology—it is a copy of the laws of the human intellect; art—it is a copy of God's beautiful thoughts; tools—they are God's useful thoughts organized into terms of steel or iron or wood, and they give us these marvelous textures. This universe of ours is simply a great wheel, a wheel fitted in another wheel, a vast complicated mechanism—never a lever getting out of place, never a wheel slipping a cog. But at the back of the whole stands an Inventor; at the back of the whole printing-press there is One keeping watch over His mechanism; at the back of all the flying wheels stands the great Father God in the silence, keeping watch above His own. These laws of nature through land and sea and sky, through all the fruits, through all that lends us beauty and truth—they are the voices of God speaking to us. Then you find a man that has visions like Moses, who takes off his shoes when the acacia-bush flames in scarlet and burns like a sheet of fire. When Paul, with his visionary power, looks up he perceives that God is speaking to him. Tennyson understands that God is nearer than breathing, and closer than hands or feet. We never can escape from Him. The angel of His goodness goes before us; the angel of His mercy follows after us. God is not a bundle of thunderstorms; God is not a sheath of red-hot thunderbolts; God is not upon the track of a sinner to overwhelm him for his sins; God follows after sinful men to recover them out of their transgressions. We are camped in the heart of God; we set up our tent in the midst of God's mind. We can no more lift ourselves out of the presence of God than a man can lift himself out of this universe by—excuse the expression—his boots. That is our hope. The way to fly from God is to flee into His arms. This world is so beautiful—this world, steeped in God's wisdom, colored with His love, flaming with His beauty—it is the voice of God. If we have a mind that is sensitive to His overtures of love, then the manifold voices of God in physical nature is the marvelous fact and event of human life.

Then, in a larger sense, perhaps the penalties of human life, the retributive punishments that overwhelm transgressors, and the aches and pains that attend us physically and morally when we have disobeyed the will of God are voices telling us in thousands of ways how God feels toward disobedience and the transgression of His will. Many a man has a heart full of hatred toward the unseen God because of the penalties that overwhelm sin. Paul has said that what a a bad man sows he shall reap, and if a youth as a glutton, or a drunkard, or a liar, or a youth of passion, has sown a spark, he shall reap a conflagration; and if he sows simply a flame his soul will soon be like unto a city through which the flames have passed, leaving behind it only ruins and fallen arches. And yet what better way is there for one to express his attitude toward transgression than through the exceeding tenderness and mercy of penalty and retributive punishment? Suppose you had a little child that you were going to send across the American continent, three thousand miles long, and the little child had never been across the continent before. Suppose that he was going to walk, and that he would take seventy days or possibly fourscore days to go from New York harbor to San Francisco and the Golden Gate—over the forests, across the deserts, along deep rivers, up the side of the Rockies, down into the great flaming orange-plantations of California—those vast tracts which are almost beyond description, to the Golden Gate, and the setting sun. What if the child, as it crossed the continent, was in constant danger of being led here into a bog, and there into a forest, and there into the river? Then what if some angel came along, when the child was going into the forest and was to be bitten by serpents, what if this angel of penalty and pain should come to the child and tear its white hand and scourge it away from the serpent back into that beautiful path planted with flowers! What if, when

the child came to a dangerous precipice, the angel should put up a bulwark of sharp iron there with points, and when the child is going over the side into the precipice the sharp scourge smite it back, and, with its red blood-drops on the side, the little child says, "What made you hurt me?" If the angel could speak it would say, "Ah, my child, I loved you so much that I made you be pained a little to save you from the precipice and the chasm of disaster." What are the Ten Commandments but God's ten sword-points put over here on the side of the precipice of passion and of sin, to scourge our youth back into the way of integrity? Oh! the mercy of the penalties of God, the tenderness of our aches and our pains, the beneficence of a God that loves so much that He is willing to make us suffer! The kindest act that is ever done is the act of a surgeon that cuts out the foul sore. Therefore, we might linger a lifetime over the way God reveals Himself through all these penalties, acts of justice, retributions, and punishments that come to us. These are the voices of God. Many and many a boy has come to my country from yours as a prodigal son. I have seen casks of precious oil and liquor which have come from Spain to the United States. Some enemy had bored a minute hole through the cask, and little by little the precious liquor had leaked away. The aperture was all but invisible, and then some deadly fungus begins its insidious growth on the inside, and when the cask is examined lo! the liquor has gone and the precious oil has vanished and the treasure has passed away. All these beautiful boys of ours that go out into human life see the doors where the angel stands—or rather a demon transfigured into an angel of life. Sin is made beautiful. They are led on this side and on that, and then the day comes when the boy returns home, and his body aches and the nerves are shattered and the brain is full of anger.

Then you get the first chapter of Proverbs. Did you ever read that chapter? Viewed as an expression of nature, it is the most tender and gentle and beneficent voice in the world, outside of the voice of Jesus Christ. Yet look how it has been misunderstood. "Because I have called and you refused, I have stretched out my hand and no man regarded; but ye have set aside all my counsel and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you." It is a terrible statement. God is presented there as an organized thunder-storm, a kind of flaming cannon-ball. That is because we have not read the chapter carefully. Read it again. It is the voice of nature. It is the voice of physiology. To the glutton it says, "I warned you against gluttony; I stretched out my hand to you against avarice and passion and drunkenness, but you would not take my counsel. You despised all my reproof"—and now neuralgia and any number of diseases come upon the youth—I will not say that it is this rheumatism or that heart failure, but all these diseases break into voice and they say to the youth, "You would have none of my counsel; you mocked at my reproof." Are not all these pains and penalties the voices and speech of God? But all of us in the hour when we yield to selfishness so fling ourselves against the laws of Almighty God. Perhaps if we were to read again the real meaning, between the lines, of the penalties of our lives, we should change our thought about God's silence and marvel at His speech. I think all the sufferings of life that overwhelm us represent the voice of God. It is an old statement and proverb that nothing is so hard to explain as the problem of suffering, and that the silences of God are chiefly discerned by men whose hearts have been laid upon the anvil while the angels with the hammer in their hands have beaten the sword out thin. And yet Christ tells us that God never speaks to us so tenderly as in the hour of suffering and of chastisement. We all know that rain sometimes means just as great a help to a sheaf of wheat as a day of sunshine. We know that midnight is necessary to unroll the crimson secret of a red rose. We know that no angel was ever made out of a marble statue, by mere love, that always a man has to lift a hammer and chisel and make the sparks fly. We know that the men who have been the greatest in the history of the Christian Church have been the men who have suffered most. If we call the roll of the great men of history we will find that they were all heart-broken; they all had their lives in some way destroyed through suffering and trouble, and were made perfect through trouble.

Homer is the greatest poet, and he had his heart broken because he was blind. Dante was the second great poet, and he tells us in his "Inferno" that "for thirty years I held heart-break like a wolf at bay." John Milton was a great poet and he was a blind man. God closed his eyes to the beauty of the landscape that he might see that light which is never seen on land or sea or in the sky.

Who is the greatest man of our country? In some respects Abraham Lincoln. What made him? The angel of suffering. When God wanted to free three million slaves He did not go to a purple palace. He went to a little log cabin that had only three sides—the fourth side was made of a buffalo skin which waved to and fro in the wind. Abraham Lincoln had only one book, the New Testament, and afterward John Bunyan's "Pilgrim's Progress." He committed both to memory and on the basis of those two books he developed the finest prose for the purpose of eloquence that my country has produced in the last two hundred years. God took that little child, that babe born in that log cabin, and laid it in the arms of the angel of suffering, and He said to His favorite angel, "Take thou this babe, rear him for me, and make him great. Plant his little path thick with thorns. Cut his feet with sharp rocks. Load his little back with heavy burdens. Make him stout by burden-bearing. Break his heart. Take out of his arms everything that he loves. Make his face more marred than the face of any man of his generation. Make his soul so sensitive that the sob of a black man down in a cotton plantation will awaken sympathy in his soul." Oh, that angel of sympathy! Sympathy is that divine quality which can not see tears on the cheek of a child without longing to wipe them away. Sympathy is that quality which can not see a boy or girl coming to a marriage altar without praying to God that no worm will ever creep to the heart of the orange blossoms. Sympathy is so divine that when a boy puts out to sea immediately you begin to pray that God may hold the ship back from an untimely wreck before it has left the harbor. And God awakened the sympathy of the soul of Abraham Lincoln. Just as you put three threads of silk over there into the window and the threads are so sensitive that the slightest zephyr that ever blew will awaken music as of an Eolian harp, so the angel of suffering made Abraham Lincoln so sensitive that one day, when his path had been red with life-blood, when his face was marred with sorrow, God brought him up to the White House in Washington to free three million slaves. God made Abraham Lincoln great by suffering and perfect by sorrow, as He made His Son and our Savior Jesus Christ by the *Via Dolorosa,* and His long lingering in Gethsemane. What are these pains but God's whispered voices? Think of George Matheson, a scholar, gone blind—George Matheson in his pulpit in Scotland, of whom no man could have hoped too much in his boyhood. Matheson, who had his vision of being a universal scholar, found that blindness had closed his books, and that he was going solitary through life, without wife or child, a blind man. Then he says that God stretched out His hand and plucked every rose from the bush of the tree of life, and then from the ground there blossomed red flowers, and a joy and a bloom that shall ever be. For he knows now why he was the greatest sufferer of his generation. Homer understands his cup of sorrow. Dante understands why he was an exile. Abraham Lincoln, who was assassinated before he knew the people loved him, understands his chastisements. Jesus Christ, who lifted His arms wide on the cross to take this sin-stricken world to His soul and lift it back to His Father's side, long ago has become the King of Kings and the Lord of Lords, knowing why it is that He was the crowned sufferer, for the silence hath burst into speech. The storms reveal God's power; they are voices. The harvests repeat His history, His goodness; they are voices. Conscience is a voice. But, above all things else, Calvary and the cross are God's eulogy of man's worth written in letters of crimson, flaming forth the divine estimate, God's estimate of the world and of man, and in Christ we have the silence of God bursting forth into full speech. "He so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Clouds and darkness are round about God's throne; silence and mystery gird Him round. Nay, God is the all-speaking God, who hath unrolled His soul and spoken His latest and last and profoundest thought about man in Jesus Christ, hanging on His cross, and springing from Olivet back into the open sky.

THE SECRET OF REST

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[Analytical Note.—The famous and all-important *argumentum ad hominem* is pertinently employed in its transfigured sense in this discourse. The moral principles discust in a portion of the sermon are enforced by a direct appeal to the human personality of Christ. The object of the Christian preacher in any and on every occasion should be to make his chosen subject a pointer to the Redeemer. It will be noted that Dr. Adeney very speedily identifies his sermon with Christology. The method of preaching is thus, in this instance, emphatically Christocentric. Many an able preacher may easily be induced, under the fascination of some great and attractive topic, to make that the center of attention, placing Christ somewhere in the circumference of the consideration involved. This is neither Pauline nor Johannean, nor Petrine. Dr. Adeney's address is an excellent pattern of both ontology and deontology in the homiletic application. He displays, on the one hand, the "logic of pure being" as demonstrated in the perfect Christ, and he shows, on the other hand, how in the same perfect Savior all moral obligation is absolutely fulfilled.—The Editors.]

Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matt. xi. 28–30.

I think it is safe to say that this is the best-known and the most-loved of all the sayings of Jesus Christ. We more often see it framed as a motto on the walls of our homes, we more frequently hear it quoted in public addresses and prayers than any other of the utterances of that voice which "spake as never man spake." For it is life that we crave—life and yet more life—deep drafts of the water of life. If, then, an Oriental Christian who knew our temperament, but not our religion, visited our shores as a missionary, we might expect him to regard the invitation to rest as unsuitable for our energetic natures, and to select as the gospel message for the Occident such a saying of Christ as this: "I am come that they may have life, and that they may have it more abundantly." And yet for one occasion when we hear this inspiriting declaration cited there are ten when it is the invitation to rest that the preacher offers. How is that?

Experience teaches us that when the great Physician of souls drew up His prescription for rest He was preparing a remedy for a universal human malady, that He had diagnosed a disease which was at least as distressful among the energetic West as in the indolent East. All the world over, right down the ages, the heart of mankind aches with restlessness. Some thirst for pleasures; some hunger for riches; some, whatever be the immediate aim or the form, scheme for power; but, it assumes, essentially all are smitten by the same malady, all are urged by the same inward ache, all are restless, and all are hoping that when they get their heart's desire they shall be at rest. And here we see Jesus meeting this universal craving with the offer of His rest. It is not surprizing that His words are wonderfully welcome.

I must ask you to examine a little more closely this very familiar saying of our Lord. The result of this process will demand a serious qualification of the assertion of its popularity. In point of fact, it is only the first sentence of it that is so universally popular. What we most frequently hear quoted is the invitation, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." There it is broken off. But this is only the beginning of the great saying. We have merely a mutilated fragment presented to us. That is not just to the speaker. We should hear Him to the end if we would appreciate His message. In the first verse the Physician opens His door to receive His patients; in the following verses He prescribes for them. To take the one part of the utterance without the remainder of it is like going to a great doctor and coming away again only to fling his prescription into the fire, and then complaining that we are no better—as tho the mere charm of a few moments in his presence ought to have dispelled our ailment.

But now let us take this great saying in its fulness, and inasmuch as the first verse is already perfectly familiar to us, let us concentrate our attention on the neglected verses which follow. Then we shall see that the prescription may be divided into two parts. Jesus says, "Take my yoke upon you, and learn of me." Here we have service—the yoke; and discipleship—the learning. Let us take them separately, and in the

reverse order, because we have to begin with discipleship, altho it is in the service that this final secret of rest is found, so that that is the supreme object to be aimed at.

I. Discipleship.—"Learn of me." It will be seen at once that a certain continuity of connection is required. The disciple's relation to his Master is different from the patient's relation to his physician, in being more continuous. It is not enough to come to Christ in a critical moment, and then imagine that this has effected all we need for a lifetime. The disciple must sit at his Master's feet, and patiently learn of Him, drinking in His teaching, absorbing His spirit, gradually growing into the knowledge and character that He desires to impart. This is required of the disciple of Christ who would learn His secret of rest.

First there is Christ's meekness. Now here, again, the prescription does not seem adapted to the Anglo-Saxon temperament. It is difficult to associate the idea of meekness with the picture of the typical Anglo-Saxon. Certainly it is not so associated by our foreign critics. Besides, there is a mean thing sometimes called meekness that we all despise, and rightly. The incapacity to feel the stirrings of righteous indignation is a sign of moral decadence. This flaccid inability to be angry at the right moment is more than contemptible; it is culpable. Jesus could be angry. No one ever spoke more terrible words than the meek and lowly Jesus. His eye could flash with wrath, His voice thunder denunciation. We should all be better men and women if we followed the example of the anger of Jesus, if we were less patient of the hypocrisies and tyrannies and cruelties that we see round about us, deceiving the simple, and crushing the weak. It was against these things that Jesus was angry. When He saw false pretentious religiosity censoriously criticizing free innocence, when He saw wrath oppressing poverty, or childhood wronged, He flamed out in anger. Then where does His meekness come in? Where His own person was concerned—in this that "he was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." We are too much in the opposite case. We can endure the sight of our neighbors' wrongs with complacency; but when we are touched ourselves we flare out in a rage. That is to be never sure of peace. Similarly, the lowliness of Christ that abandoning self-seeking ambition enters into the secret of rest.

II. Service.—"Take my yoke upon you." Here we seem to be confronted with a contradiction. The yoke suggests the opposite to rest; it suggests toil. "Now we wear the yoke." After our little day is over we may hope to lay it aside, and then comes rest. But that is not Christ's idea. The whole sweep of the passage leads to the thought of a rest that is to be enjoyed here and now. We are to find rest even while we are wearing the yoke. More than that; we are to find rest by putting on the yoke. How can we solve that paradox? Let us consider a moment. Is labor the exact antithesis of rest? We may put the case another way, and ask, Does restlessness make for work? Here we see at once that the opposition is not just where we may have hastily supposed it to be. There are people who give out that they are very busy, making a great noise in the world; and yet it is all "mere sound and fury signifying nothing"; and there are quiet folk, unobserved and never attracting attention, inwardly at rest, the fruit of whose lives is wonderfully beneficent. When the machine is groaning and creaking it is not turning out the greatest amount of good work. Oil the wheels; then it will be at rest, by comparison with the jarring noise now silenced; and yet the output will be greater and better. Certainly idleness is not rest.

But Jesus speaks in particular of His own yoke. It is in the wearing of His yoke that rest is to be found. Now, that is the last idea that ever presents itself to some weary souls. I think I see one of these gloomy, discontented beings. To such a one religion itself is only a burden. He will say, "I come to the house of God, but I find no peace there. The song rises in jubilant praise, but no gladness wells upon my sad heart. The prayers are poured out for peace and joy, but neither joy nor peace ever visits my gloomy spirit. I hunger for some message of good; but while others gain their blessing, while showers of blessings are falling, no droppings fall on me. I enter with my burden, and I leave with my burden, unrelieved, unconsoled." To such a one I would put the question, "What work are you doing in the Church?" Work! Doing! These are words never thought of. The answer must be "None." If so, then

there is nothing to be said to so selfish a soul but this, "You are doomed to disappointment as long as you are only seeking your own comfort in religion; and if you never seek anything else, you will be miserable forever. Christ has bidden you take His yoke if you would enjoy His rest. You will not take His yoke; then do not be surprized to find that you are not receiving His rest. But, come now, is there nothing you can do? Can you visit the sick, bring help to the needy, teach in the Sunday-school or adult school, or aid in some business branch of the Church, or benefit society?" The prosaic reference to these things may seem to spoil the subject which has come to a person in a golden haze of poetry. But Jesus Himself was most real and practical. When He spoke of His yoke, depend upon it He meant just such matter-of-fact service as this. Now we rarely find discontent and gloom among the active church workers. It is the spiritual hypochondriac who can find no peace in religion. To wear the yoke of Christ is to enjoy His restfulness.

We may see this more clearly if we look at it more closely. Then we may observe some of the reasons why the yoke of Christ in particular leads to rest. Let me mention one or two. First, His considerateness. Justin Martyr, who lived in the first half of the second century of the Christian era, tells us that when Jesus was a carpenter at Nazareth He used to make "plows and yokes for oxen." It has been suggested that this ancient church-father derived that curious piece of information from the now lost "Gospel according to the Hebrews." If we may accept it as correct, and it comes from very old times, Jesus was a yoke-maker by trade. Then He knew what make of yoke would be hard to wear, and what easy. The easy yoke would be one that would not gall the back of the poor ox on which it was fitted; one, perhaps, that was deliberately eased so as not to press on a tender place. That is what a considerate artizan would be careful to see to; and we may be sure that in His artisan life Jesus would be thoughtful for the welfare of the dumb animals with which He had to do. He is considerate as a Master of human souls. There are some masters so brutally thoughtless that their slightest commands sting like insults, and others so gracious, genial, and considerate that their very orders are accepted by the servants as favors. It is a delight to serve such masters. Their yoke is easy. Now, Jesus Christ is the most considerate of Masters. As Milton said, reflecting on the unwelcome limitations imposed upon his service by his blindness, He "doth not exact day's labor, light denied."

Next, there is His love. We must take the teaching of Christ in its wholeness if we would understand and appreciate its several parts. It is the same with the Christian life. If we think of that as only service, and consider the measure of its exactions, it will seem to be a hard service indeed. If we take the Gospel as a law it is the hardest of laws. But Christ only lays His yoke on His disciples. He first wins His people to Him by His love, and then, His love constraining them, He sets them to work for their very love of Him. Byron says to Love: "With thee all tasks are sweet." If this is so obviously true of the human love of man and woman, is it not also true of the divine love of Christ?

Then, we have His companionship. It has been pointed out that a yoke is for two. Two oxen are yoked together. So, it has been suggested, we are yoked to Christ when we wear His yoke. Then He bears the greater part of the burden, and for this reason to us the yoke is easy. It is easy for us just because it was so very hard for Him. We must not press this fancy as tho it constituted a solid argument, because it is not probable that our Lord intended to suggest anything of the kind when He uttered the saying that we are now considering. Still, it points to a truth. He is with us, and His presence makes all the difference to the burdensomeness of the task He lays upon us.

It is the Christless life that is gloomy and ill at ease. Walking with Him, like the two on the road to Emmaus, we forget the weight of the burden that is on our shoulders, because our hearts burn within us while He talks with us by the way.

The aid of His Spirit is the last point to consider. "How hard it is to be a Christian," cried Browning in the opening words of his "Easter Day." To-day some people are trying to make it more easy. So they are discreetly silent about the yoke, and the cross, and the denying of self, concerning all of which Jesus spoke so plainly—while they make the most of the joy, and peace, and comfort of the Gospel. The experiment

does not appear to be very successful. Chivalrous souls would be more drawn by the spirit of adventure in response to a trumpet-call to battle than to listen to these soothing songs of ease. But if it did succeed what would be its worth? What would be the value of a Christianity so one-sided, so enervating, so self-indulgent? In fact, I do not see how you can call it Christianity at all. The ship is stranded at the bar of the harbor. What is to be done to float her? You can throw the cargo overboard; but then the very purpose of her voyage will be destroyed. It will be better to wait till the flood-tide, and then the ship will rise on the deep water and sail out to sea, cargo and all. It is vain to float our Gospel ship by throwing cargo overboard. The only wise course is to take Christ's full message; to have the yoke and the Cross as well as the pardon and the peace. Much is asked of Christ's faithful servant. But much is given to inspire and strengthen him in his work. When the full tide of God's love and power is flowing it is possible to live this strenuous life, and at the same time to find the yoke easy and the burden of it light, upheld by the spirit of His love.

Our readers will find an interesting side-light on this text under "Themes and Texts" of this issue.

HORIZONS

The Rev. Chester Ferris, Petaluma, Cal.

I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.—John xvi. 12, 13.

A constant influence upon mind and heart, an unfathomed book of searching, is the sky above us. Each morn the eye turns upward to discern the signs of the day. There does the poet find food for fancy; from time immemorial have seers sought symbols of destiny in cloud and star and setting sun; and every man lives in a transport of variant beauty.

Vast as is the semiglobe and inexhaustible, it is with a sense of rest and footing that the eye never fails in its movement to pause upon that circle where heaven and earth do meet. The vision finds its limit. To the child it is the end of things—no more beyond. As the old-time mariner considered that to venture westward of the Pillars of Hercules would dash him into bottomless chaos, so to the untraveled, always, the great sky-line marks the end of space and reality. Time came when adventure or accident pushed the sailor out upon the great Atlantic. Then as curiosity lured him on, the horizon went forward. "To-morrow we shall grasp it," said he. Death came with the goal unreached. Other generations prest on to reach this quest, and still the horizon was distant as before. Ever wandering, ever pursuing, great was their amazement to stumble upon the old home; they had belted the globe without reaching the sky-line.

Thus does nature speak once more to the spirit through the eye. Truth is the exhaustless sky, not a hemisphere of a few marches, but a globe-encircling infinity. Horizons are lines of illusion which bind the vision of souls.

The mighty principle is applied by Jesus, to the specific comfort of His friends. "I have yet many things to say unto you, but you can not bear them now." Heavy-eyed with sorrow, confused in the fog of doubt and foreboding, not yet can they behold the far-reaching truth of His death and resurrection as means to the salvation and illumination of man. Then He adds, "Howbeit when he, the spirit of truth is come, he shall guide you into all the truth." Their eyes will be opened, and pressing on, the horizon will expand to include for them the love and victory of God.

Let us consider some of the conditions which influence our horizons now to draw near, then to widen, now to be dim, and again to be clear and glorious.

There is a horizon of undevelopment. The world of the babe's sight is but few inches in diameter. Each day sends out the circle, while objects come out of the haze, a mother's face is distinguished, and then, love within the face. In like manner, instinct beginning with naught of knowledge pushes the soul into the light of experience. Through the life span of the years most learners go not far

beyond a few simple steps, while the genius pierces beyond the stars and half-way around the globe.

Wherefore knowledge and ignorance must ever continue on earth to be but relative terms. The wisdom of Ptolemy's astronomer with a fixt world and circling sun is ignorance to the modern scientist who finds the great luminary to be center to a swinging universe. It is generally admitted that even the sage has his sky-line. The wise man laughs when an applicant for a certain humble janitorship in a library affirmed, "I have read most of the important books in the English language." In the realm of truth none need lament with Alexander that there are no more worlds to conquer.

One realizes, too, that in the vital experiences of the spirit mystery eternally limits the vision. There are to all many things which Christ can not tell them now. Not now do we know the full meaning of the day's opportunity, its sadness, its joy; much less of the future coiled up in this day.

The Master, like ourselves, swathed in human undevelopment, must wait the future's own disclosures. His senses were limited by locality. Music rising from Italy's villas brought no delight to his ear. Nor was there charm for him in the panorama of the Hudson. Frenzied fanatics trouble each generation with predictions of the end of the world, but the Son of Man, who erred not nor stumbled in His judgments, modestly admitted ignorance of much behind the veil of the yet-to-be. "The end of the world?" He exclaimed in answer to a disciple's question. "Who knows? Not I, nor the angels of Heaven. Only my Father knows."

Yet the Spirit guides the disciples of light into all the truth. It is for all men, under His illumination, through the toil, the love, the pain, the achievement of the days to push on, knowing that the horizon surely widens, laying before us God's treasures.

Let no one be discouraged by the vastness of the quest, nor yet by the limitations inherent in our humanity. What if horizons did not exist? What if the undeveloped babe could see round the world, penetrate to the core of mountains, were able to hear music from other continents, know all your thoughts and mine, could fathom all sciences and philosophies, divine the future? Were it better to know all without learning, to behold all without traveling, to be in immediate rapport with all space and eternities, man and God; for us men to have no horizons in our sky?

There were no thrill of wonder, no stir of novelty, no amazement of discovery. And all future joy in its immensity must cloy the appetite through sheer volume. Without the delight given by mystery of personality, there could be no marriage or friendship as we know it, and the sense of worship of God must alter its nature beyond all our comprehension. To abolish horizons would uncreate us, give the babe omniscience, make him a god. In fact, these limitations are an unalterable element of our humanness. Let us, then, never chafe at our horizons, but rather as children in God's great world trust the divine Spirit ever to lead us on.

There is also a horizon of local color. What one "sees" is determined in large part by what one chooses to do and where one chooses to live. The individual is a miniature palace with windows colored by hereditary disposition, mental capacity, instinctive energy, through which the soul views all things. However, this palace finds alteration and enlargement, these windows become clear or of definite hue, through the choices which one makes for oneself.

Locality, for instance, shapes the horizon. What a farmer beholds with his soul's eye differs as completely from the vision of a citizen as the fields and skies of his habitual observation contrast with the hot streets and bounding skyscrapers that influence him whose environment is man-made. There is both loss and compensation to each. All that nature gives in its various moods and shapes is largely withheld from the one, while the other enters into the throb and exhilaration of human rivalry and comradeship. Each judging all the world to be his locality magnified is in danger of provincialism. Yet each, too, has a knowledge of his locality—its flora and fauna, its traditions and men, that is a treasure peculiarly his own.

Clearly, too, our friends, whom we know intimately, are the mirror in which the world of men and women are seen.

One's occupation is no less an influence upon the horizon. The work one does gives an experience which none other can know in its reality, but also draws a boundary round about our observation and ideas of other occupations. Therefore each man thinks his

toil is the most wearisome, and yet would not embrace the opportunity to lay it down when face to face with another's burden.

Shall we share the activities and fellowship and worship of Christ's church, or shall one's soul become secularized? From the simple choice of life-aim does the soul proceed to possess a kingdom fraught with eternal wo or eternal joy.

Thus does each of us vastly influence by choice his own sky-line. With the formation of taste, habit, association, the years give sharpness, definiteness to that boundary. How often does age bring narrowness, prejudice, inflexibility! Let this not be, brethren. Keep fresh and open-minded. With Gladstone, be creative at eighty. Cease not to read, to travel in new scenes. Above all, let interest be preserved in the children, the youth, near you. Practising the presence of God, His spirit would ever enlarge the horizon of vision, appreciation, and joy.

For all of us too there is a horizon of sin. As certain dyes used upon the hair tend to produce blindness, so does sin work destruction to spiritual vision until the world closes down like a cell upon man's soul. Sin brings solitude and utter loneliness. Whether it be those sins of blood which are followed by weakness, corruption, self-loathing; or the sins of will—avarice, envy, lying, suspicion—which harden the heart to stone: all alike draw the horizon as a chain about the feet, and cold fog of gloom about the head.

There is a holiness without which no one shall see the Lord—nor the beauty of the world—nor his fellow man. The wicked go to the outer darkness. The pure in heart see God, and behold the glory in nature, and the light of friends.

Oh, the inevitable wretchedness of sin! It makes blind; it blots out the sky! But thank God for that grace of cleansing which opens blind eyes! Jesus Christ bids the sinner to see, perhaps at first men only as trees walking, but with restoring vision until it pierces from the very throne of God out upon all His worlds. He that follows after Him "shall not walk in darkness, but have the light of life."

But to the climbing soul there is a horizon of the heights. Before the mountain-climber stretches a broad mosaic of wood and orchard and meadow, river and sky. Not only does elevation raise the eye above obstructions to its path, but the clearer atmosphere reduces distance. Many a day in Montana has the near-by schoolhouse seemed to be banked against the Highwoods, thirty miles away, while in the opposite direction the main Rockies, one hundred miles from me, could be seen in gleaming, jagged outline.

It is abundantly worth one's strength and time to climb the heights. Potatoes and squashes grow more richly in the lower valleys, but ozone and nectar and soul-stirring views are best found in great altitudes. Those are great days—which God limits to very few lest one be exalted overmuch and forget the service of the valley—when one rises above the contentions and noises of the city, with its changes and fleeting desires, to stand on the eternal hills in the primeval silence, with naught near but the Creator and the works fresh from His hand.

Wherefore, O soul, take opportunity to reach the mountain-tops. They can be gained without money and without price. Follow the sunbeam of the morning or mount on the wings of prayer. Go into the heart of the Bible, walk out alone under the communion of the stars, climb the hills, sit at the feet of a true Prophet, give a cup of cold water and say a "gude word for Jesus Christ." For whoever sings in the heart trustingly to the Father or thanks Him for sacred joys, whoever follows the divine will through the dark valley of sacrifice or treads the path of self-denying service, whoever is in the train of those who "overcome"—he is led by the spirit of truth upon the mountain of vision where great fields of the world glorious stretch forth to the horizon of his joy.

To every human vision there is, moreover, a horizon of God's mercy. The final reason for the horizon is the fiat of the Creator. Its cause is the curvature of the earth. Ascend then to infinite heights; yet half the world abides in darkness to thee, because of its sphericity. God has set everlasting bounds to the eye of eagle or man, and similar limitations to knowledge and experience. Some things can be known with absolute certitude—but the reasons beyond them are points of light shading off into the black. "What is man in Mars?" The catalog of things known is brief. Their mathematics is our mathematics, reason is the same, and love and the rule of God. To be just, kind, merciful, reverent is right in Mars as in Earth. There is one God. A few things He can tell us now, but beyond that—silence.

The individuality of man also colors all his ideas. The same sights and sounds make variant reports to different sensories. And each of us views this globe of truth from a slightly unlike angle, and with consequent varying observations and conclusions. Let no one, then, be dismayed because of such wide diversity of opinion even regarding dogmas to us sacred. From a common store of experience normal people must extract uniform fundamental beliefs, yet our treasure is seen through the colored glass of our own individuality. There can not cease to be opposing schools of philosophy, of government, and among finite men viewing the infinite God, many sects. With charity for all, the spirit of truth leads the open-minded searcher into more and more of the infinite truth.

Horizons are goals created for our striving, and homes for our rest. The traveler sets before himself a definite object for the journey, a runner presses to a prize, the merchant works toward a limit. As some visitor at a world's fair after two or three days' assiduous examination of curious objects weariedly closes the eyes to see no more, so does God, by means of the horizon, spare us that exhaustion which the unveiled stores of knowledge and experience would hurl upon us. On occasion, the vacationist may with delight stretch out with no shelter for the night between himself and heaven's shining constellations, yet it is the rule of life for birds to build nests between themselves and the infinite, an Arab carries his tent, and man prefers a limiting roof above the head. Much knowledge increases the sorrow of weariness, large sympathies bring wrecking strain. God rests our minds in the illusions of time and space—little chunks cut out of eternity on which to abide and build. Columbus lays him down in a little room after discovering continents. It is not to God, omnipotent, omniscient, to whom most weary men creep for rest, but to His Son, Jesus, who limited Himself in our bone and flesh, and who, like us, hungers, sleeps, works, loves, dies, and lives again. His voice bidding us to "come," "live," "rest," "conquer," in its human accents soothes, calms, saves.

In God's great mercy the horizon dips down between us and our future. O ye who consult soothsayers and fortune-tellers, what misery do ye seek? Each moment new, each day a discovery, that is a fine provision of His love. I shall not forget the good old deacon's daily prayer of praise: "Thy mercies are new every morning and fresh every evening." Thus can we bear our sorrows distributed through the years. Thus can we delight as a child in the deep joys distributed between. And death is ordained to be the crowning blessing of earth. What does it bring? Before it the profligate takes account of stock lest he eternally regret. The good look forward trustingly as to a day when earth's horizon lifts and the soul sweeps open-eyed into Elysian fields, when faith rises into sight, and this mortal passes into immortality.

Beloved, Christ meets you at the horizon. There is no land which is not God's country. Chafe not at these barriers which He throws about you by the very fact of undevelopment. Seek those broad choices which avoid narrowness, provincialism, senility. Let all abandon sin, for it blinds the eye and draws the sky as a death-fog upon the spirit. Climb the mountains of service, sacrifice, that give the far, rich view. Why be discouraged because earth's curvature ever hides the distant scene? It is rather the path of the Creator's love by which one may journey on and on as did those mariners first circling the globe, at the end to reach home.

Yes, there are many things the Lord can not tell us now. We learn by living. For the true disciple the divine Spirit is guide into all the truth. What assurance of reward is this to the student! What calm to the multitude living on with no goal in sight but plain, immediate duty! What comfort to all who sorrow! What expectation of joy beyond! Beloved, Christ is at the horizon!

GOD'S SCHOOL-TEACHERS

The Rev. C. Waldo Cherry, Troy, N. Y.

For the invisible things of him from the creation of the world are clearly seen, being perceived by the things that are made, even his everlasting power and divinity.—Rom. i. 20 (A. R. V.).

At this time of year it is natural that our thoughts should turn to the subject of education. The school bells are ringing, classes are forming, our young men and women are leaving home and entering the educational institutions with which our land is so plentifully endowed. Education has become a matter of vast importance to our modern world. We have it on good authority that wisdom is more precious than rubies. Victor Hugo says "that he who opens a school closes a prison." The young man or woman who fails to utilize the opportunities of special instruction and culture which our day offers is distinctly handicapped in the race of life. And so we insist that our children shall go to school. We are willing to endure separation, to make sacrifices, to permit our boys and girls to risk the temptations of the world, in order that their minds may become rich and cultured through instruction for the work of life.

Now all this truth concerning the importance of education is but a part of a far larger truth which we need to ponder. The main business of life is education. We are here to receive instruction and to make the application of the truths received. God put man into the world that he might go to school. Childhood and youth are primary grades, death is commencement day, and all the time between is occupied in learning how to live. Therefore, God fills the world with His school-teachers. He surrounds us from childhood with instructors. He fills the world with voices of wisdom and voices of truth that we may learn to live. The first of all God's instructors is the Bible, with its voice of authority, its page of revelation, its lessons of everlasting life, and he who enters its school learns to say reverently and gratefully, "Thy word is a lamp unto my feet and a guide unto my pathway."

Again, there is history which makes the nations instructors in the truths of God's sovereignty, in the sanctity and inviolability of the moral law and in the coming of the Kingdom of Heaven as that "one far-off divine event toward which creation moves." Above all, there is Christ, the great Teacher, embodying in Himself all the truths of life and declaring them to men with a voice of sympathy, tenderness, and power which makes them say, "Never man spake as this man." But God is not done yet. Besides these great and exalted teachers, He has a corps of humbler instructors who are ceaselessly engaged in declaring His thoughts and revealing His truth unto men. Our text says that "the invisible things of him [God] are clearly seen, being perceived by the things that are made." The "invisible things of God" are those great spiritual truths of His being, love and power, so lofty, so sublime, that they rise in their grandeur higher than the heavens. The "things that are made," on the other hand, are the things of this material, tangible, corporeal world. They are all around us. They are part and parcel of our life; and the things material declare the things spiritual, the things which are seen declare the things which are not seen. Earth is the revealer of Heaven. Drummond used natural laws to interpret the spiritual world. The things of our common life are God's school-teachers. They show Him as the tiny dust particles in the atmosphere show the light. They reflect Him as the dew-drop in the grass reflects the sun.

God does not limit His revelation to the Bible. God did not stop showing Himself in human life after Christ lived. There is a revelation of God going on to-day in all life. Circumstance and character are but the marks of His footprints.

"Earth's crammed with heaven
And every common bush afire with God."

"The invisible things of God are clearly seen, being perceived by the things that are made." The world is full of God's school-teachers, proclaiming the high truths of heaven unto the minds of men.

One of God's school-teachers is Mother Nature herself. Our age is growing into a new love of nature. Popular studies upon bird and beast, upon tree and flower, abound on our book-shelves. Few of us are there who do not look forward to spending our holiday in the woods or mountains, by lakes or seashore. "Back to nature" is not merely

the cry of the philosopher, but the cry of the multitude to-day. There is something vastly hopeful in this movement, not merely because there is fresh air and red blood and health in the out-of-doors, but because God is there.

"God made the country, man made the town" is true in this sense that God's creative power stamps itself more visibly and freshly upon the forms of nature than anywhere else. Long ago the Jewish poet wrote, "The heavens declare the glory of God and the firmament showeth his handiwork," and the modern scientist corroborated this testimony when he explored the heavens and uttered his dictum, "The undevout astronomer is mad." Modern science is not known to be especially religious, but the further science explores into the secrets of nature the more does she recognize in nature a simplicity, a regularity, a law, a unity which bespeak a central, sovereign, controlling mind. That fine passage of Augustine's is still in place. Speaking of how he went to nature to find God, he says, "I asked the earth and it said, 'I am not He,' and all that is therein made the same confession. I asked the sea and the depths and they said, 'We are not thy God, seek higher.' I asked the winds, but the air with all the inhabitants thereof answered, 'I am not thy God.' I asked the heavens, the sun, the moon, the stars, and they answered, 'Neither are we the God whom thou seekest.' And I said unto all things which surround me, 'Ye have told me concerning your God that ye are not He; speak to me then of Him,' and they all cried with a loud voice, 'He made us.'"

Nature, then, is one of God's school-teachers. There are sermons in stones and books in running brooks. God's wisdom and power are revealed in the matchless harmonies, the teeming life, the beauty, and the regularity of the natural world.

And the remarkable thing about this teaching is that it is so close at hand. In Thomas Hardy's story, "Jude, the Obscure," we are told of a young man's thirst for knowledge, of his pitiful and unavailing struggle to enter an English university, and of his final death within sight of the walls of the educational institution whose doors had been closed to him. Certainly no man is debarred from entering God's university of nature. Its roof is as broad as the sky; its instructors as many as the blades of grass, and everywhere and always it speaks of God.

Another of God's school-teachers is human life and experience. The truths of Christianity are impressive, not simply because they are in the Bible, but because they are in life; because in all ages they have become living and breathing in human beings. It is written of Christ in the fourth Gospel that "the word was made flesh and dwelt among us." Every man in this world stands for a word made flesh, for some truth or untruth brought down and made incarnate in his personality, and we have but to look around us at human character to perceive truths of vital import writing themselves there.

For instance, notice how the truth of judgment for sin is being exemplified in human life to-day. Somehow that doctrine has not found much acceptance of late. Men have said that we had passed away from those old, crude ideas of sin and punishment and retribution; that they belonged to an age of iron, rather than to an age of love. And yet events of recent occurrence seem to face another way. Here in one of our large financial institutions is a man who holds a position of high honor and trust. Temptation comes to him and he betrays his trust. For years, so we are told, the deception goes on and the sin is covered. It looks as tho its perpetrator will escape. But Nemesis is on his trail. Judgment, slow in coming, at last knocks at his door. Offered his choice of punishment, he accepts the suicide's release and goes out into the darkness.

It is a terrible story, but it has its lesson. There are some lights which are made for safety and others for danger signals. No man can look upon the record of such a life, lived as it was amid the conditions of our age, and not see written upon it in letters of lurid flame that old truth of God's word, "The wages of sin is death." No young man setting out to make his career can look at that life and not see that obedience to God, loyalty to principle, and faithfulness to duty are better than all the wages of unrighteousness.

But God makes men to be beacon lights as well as danger signals. When the author of the epistle to the Hebrews desired to show the nature and glory of faith, he found his best illustrations in men. He called the roll from Abel to Noah, from Abraham to David, and showed faith to be the inspiration of these heroic lives. So God has set the pages of history with names that shine like stars,

guiding men out of darkness into light. Young men and women ought to be thrilled and inspired to-day by the name of Samuel Mills. In vain we search his biography to find special marks of brilliancy or popularity. His rank in college was only ordinary. He was painfully diffident and strange in society, but this young man enshrined in his heart the great purpose of Christian service. With far-reaching vision he looked across the sea and saw the hearts of the heathen thirsting after God. He wrote to the church authorities, asking how he might be sent as a missionary. He gathered a little band of fellow students, whose hearts God had touched, and they met behind a haystack to pray for a world evangel. Like the pebble dropt into the lake, that prayer-meeting generated circles of influence which widened and widened, until its final result was the foreign-mission movement of our day, whose representatives are preaching the gospel in every land. No one can look upon this life without reading in it the truth of that great law of service, "He that will be great among you, let him be your minister; and he that will be chief among you, let him be the servant of all."

God does not write all His truths in books or preach them in sermons; He writes them in human hearts. "The invisible things of him are perceived by the things that are made." All about us there are lives which are speaking of faith, of sacrifice, and of service. They are God's school-teachers, declaring the truths of the Kingdom of Heaven.

Strange as it may seem, another of God's school-teachers is defeat and failure; for, however much failure is to be deplored, it has this value, that it can teach us what to avoid. The child that dreads the fire is the child that has been burned with fire. The bird that avoids the snare is the bird that has escaped from its imprisonment. Experience is a stern teacher, but it does teach. It has been said that science and human progress owe more to their failures than to their victories. How many experiments did Palissy see fail before he discovered the secret of the enamel, but each failure taught him something he had not known before, until at last he had eliminated every process but the true one and he held the glazed cup in his hand. So one of the most comforting and inspiring truths of the Christian life is that we can learn even from our defeats. Peter denied Christ, but that experience taught him how not to deny Christ ever again. John B. Gough fell through intemperance, but his failure taught him to seek the divine strength that kept him thereafter. Think not that I put a premium on defeat in thus speaking. Defeat is valuable only as it educates us for victory. The strong man is not the man who has no weaknesses, no such man exists; the strong man is he who has discovered his weaknesses and who has learned to guard against them. There is nothing more common in life than failure, failure in righteousness, failure in duty, failure in trust; and to many men this consciousness of failure bulks so largely upon their mental horizon that it excludes everything else. It paralyzes energy, it quenches hope, it binds them in the dark dungeon of despair; but there is always one thing worse than failure, that is, to remain a failure. The blest thing about the gospel is that it gives a man another chance. It says to the sinner, "Thy sins are forgiven thee, go and sin no more," and when a man experiences the forgiveness of Jesus Christ and through faith receives the tide of His love and strength into his being, then the mistakes of his past become the instructors of his present and future; his old failures and follies the guide-posts of the straight and narrow way that leadeth unto life.

Since God has filled the world with His school-teachers, then the thing of vital importance is that we should hear and heed their instruction. We should find instruction not only in the great teachers of His Word, not only in the formal utterances of His Son, but in the teachings of the Bible and the teachings of Christ as they are reflected in the common things of life, in nature, in men, and in human experience. Unless we are willing to see that the high principles of the spiritual world work themselves out in this visible, material world, in human conduct and affairs, then we can never be very deeply imprest or profited by their teaching. The best instructor in the world can not make a good scholar. Before we can learn there must be some attitude of receptiveness and responsiveness; some capacity to receive and some willingness to act. It is said that water is so poor a conductor of heat that the sun never gets far below the surface. In the Gulf of Mexico, when the temperature of the surface water mounts as high as eighty degrees, a thousand fathoms below the water is only a degree or two above

freezing-point. How many people there are upon whom teaching makes only a surface impression. They hear with their ears, they comprehend with their intellects, but their hearts remain as cold as ice. There are men who will come to church Sunday after Sunday and never find anything in the sermon for them. There are people who go forth into the world of nature and never see that it is God's world; never feel an impulse of reverence or a thrill of thankfulness toward Him who hath "made all things beautiful in their time." The sin which Christ most denounced while He was upon earth was not the sin of immorality, not theft or murder or lust; Christ had no such denunciation for the publican and harlot as He had for the self-righteous Pharisee. "Wo unto you, scribes and Pharisees." It was the sin of unteachableness, of spiritual apathy, of moral blindness that Christ bemoaned.

If we desire that the teachers with whom God has surrounded us should instruct us in the knowledge that makes wise unto salvation, then we must bring them hearts that are open and receptive, minds that are attentive and eager, wills ready to act upon the truth thus received and to carry it out into conduct and character.

GOD IN CHRIST: OR, CHRIST THE IDEAL EMBODIMENT OF THE IDEA OF GOD

Rev. Paul B. Jenkins, Kansas City, Mo.

The light of the knowledge of the glory of God in the face of Jesus Christ.—2 Corinthians iv. 6.

To wit, that God was in Christ, reconciling the world unto himself.—2 Corinthians v. 19.

There are three chief sources from which we get what we call our ideas of God, and there are accordingly three forms of that idea of God common, current, in our minds and those of all other men.

There is first the religious instinct—the yearning toward something other and higher than himself, and the instinctive conviction that that something exists that is inborn in every man. It was this instinct that led the Egyptian Pharaoh to cover his mummy-case with hieroglyphic inscriptions stating his conduct, achievements, and character, that the gods might not turn him back at the river-bank of the great beyond. It was this that led the Sioux chief's tribe to bury with him his bow and arrows and horse and dog, confident that he would need them all in the game-filled forests and prairies of the happy hunting-grounds. The slightest acquaintance with the history of humanity, primitive or civilized, will convince a man that this instinct toward something other and higher than himself, this religious sense, is as truly inborn in man as the power of scent in the dog, or of flight in the bird. It is this sense that animates to-day the infidel, working himself into a frenzy to prove that it is false; and it is this same sense that animates the Christian minister, preaching this day the gospel of good-tidings in the name of Jesus.

And the second source of our idea of God is man's mind, his intellect, his thoughtful conviction—born of keen observation and deep thought and lifelong study—that there must be a God. It is the result of his studious realization that the existence of a God, supreme, all-powerful, all-controlling, eternal, is the only possible explanation of the universe and the things of the universe as he finds them. It is what we may call the philosopher's, the thinker's, idea of God. It is the idea of God as the astronomer, the scientist, the biologist, the theologian, think of Him and see that He must be—the Designer, Creator, Preserver of the universe from the atom to the archangel. And it is this idea of God that we know in precisely the degree to which we set ourselves to think of Him.

And the third source of our idea of God is the moral sense of man—your moral sense and mine, if we have one. And we have, for, let us try to deceive and persuade and excuse ourselves as we will,

"tho we shift and bedeck and dedrape us,"

this strange thing which we call conscience persists, and will not down, in every son of Adam and daughter of Eve. It may vary in various persons, and it does so vary. It may be largely governed by birth, circumstances, education or ignorance, custom, conventionalities—and it is indeed so governed. One man's conscience may tell him one thing, another's may as emphatically tell him another, but, be he who he may,

there is in him this strange and instinctive sense of "oughtness," as the philosophers call it, that says to a man, "This thou shalt do"; and of its opposite, "This thou shalt not do." It may lead to conduct as opposite as the Hindu mother's throwing her baby into the river Ganges, to please the dreadful white goddess Gunga, or the Romish mother's believing that her baby must receive the holy water of baptism on its forehead in order to enter heaven. It appears in one man's saying of a business proposition, "No, I can not do that, my conscience forbids it"; and of another's swearing, "Conscience be hanged," as he plans some new scheme for evading the law and amassing the dollars. But let it appear in what form it may, in every living soul—babe in arms or graybeard in pew or judge on bench or convict in prison—there is this moral sense of right and wrong that men call conscience. And it is from man's sense of the rightful power and authority of its commands—its imperious mandate that, whether a man obey or no, at least he *ought* so to obey—that all men feel and all men have always felt its divine origin, and its connection, accordingly, with whatever idea of God, great or small, true or false, wise or ignorant, they may chance to possess.

These three sources, then, give us our three forms of the idea of God—the sources of the religious instinct, the intellect, and the moral sense. One tells us of a God as a being to be worshiped, another of Him as infinite in all His characteristics, the third of Him as the Author of the moral sense within us.

But now comes a strange and interesting fact—and one which explains many of man's vagaries and blunders in the name of religion —that, taken separately, not one of these sources is enough to give us a full and sufficient and true idea of God.

For instance, take the sense of religious feeling. Let it alone exist in a man's mind, and he will worship, but he knows not what. The deities of old Greece and Rome, the countless gods and goddesses of India, the weird, hawk-headed, cat-embodied, bull-incarnate divinities of ancient Egypt, indeed all the gods of savagery and paganism and mythology—good, bad, and indifferent (a few of them good, very many very bad, and the vast majority merely indifferent)—are all simply products of man's feeling that something, somewhere, ought to be worshiped.

Or take the mere intellectual sense that there must be a God, and that He must be an infinite God. By itself, unaccompanied by the moral idea, it is but the vague deity of the philosopher, who thinks about Him but does not worship Him. It is the God of the man who says: "Oh yes, I believe that there is a God," but upon whose life that acknowledgment has not the slightest effect —not one-tenth as much as his business ideas or his political creed. It is the strange idea of God that our friends the "Christian Scientists" claim, who affirm what they call His "Allness" but deny His personality, and for the simple reason that their idea comes from the mind alone, deny that there is any such thing as sin. It is in each such case the logical result of an idea of God that is merely intellectual and nothing else.

Or take the moral sense as giving man an idea of God. If that sense is unaccompanied —as it so regrettably often is—by the thought of God as great and infinite, the man who holds it will be simply a fanatic about matters of morals, like our friends of the "Dunkard" faith, for instance, who believe that to wear buttons on one's clothes is hateful to God and who consequently wear hooks and eyes instead! It produces men and women of the so-called "holiness" type, who believe that they, who live up to their own light, are therefore perfect, and that the rest of the world, who look at things differently, are as good as damned already.

And now, if you have followed these truths up to this point, you will feel as the child does who suddenly sees the solution to the picture-puzzle. You will exclaim: "Put all those various ideas of God together, and you will have a true and a full and a satisfactory idea of God!" It is true. Let the philosopher say, as a result of his studies: "There must be a God, and He must be the Only and the infinite God." Let the man with a keen moral sense say: "And He must be the Author of this imperious conscience within our breasts, the Creator of man's moral sense, and therefore in obeying that sense it is He whom man is obeying." And let the man with a deep religious sense say: "And for these very reasons He must be the One before whom a man may bow the knee and uncover the head, to whom worship is acceptable, and before whom prayer is to be made." And you have God, "infinite, eternal, unchangeable, in His being, wisdom,

power, holiness, justice, goodness, and truth."

And now there is just one difficulty left—but it is a very large difficulty! It is that you now have a true and a full and a complete idea of God—but it is of a God whom you can not imagine!

That is absolutely true. The definition we have reached is the definition of the idea of God as given in the Westminster Catechism, but the plain truth is that it is to most of us a collection of adjectives—not a portrait of God. We are intelligent enough to trace the three sources of the idea of God as we have been discussing them, and to see that when put together they describe God as He must be; but when we have so put them together we have a fact very much like the truth that the sun is ninety-three million miles away—which we do not in the least doubt, but which we can not realize or grasp or make visible before even the eyes of our mind. Words, theories, theologies, definitions, philosophies, may be all very well and very true, but they do not show us God. We may repeat as glibly as we like: "Infinite, Eternal, Unchangeable"—but when we have said it there still rises in our hearts the unsatisfied and yearning petition of Philip: "Lord, *show us* the Father, and it sufficeth us!" That face of the Christ-child in our beautiful window yonder means more to me than any "definition of God" I have ever read—is it not so with you?

And right there lies, as God meant it to lie, the solution of our problem, the answer to our search, the satisfaction of our petition, the embodiment and incarnation of every true idea of God! Would you smile at the idea, or raise the eyebrows of polite but incredulous skepticism? But it was there for this man St. Paul! He, religionist, philosopher, moralist, wrote of the Gospel, "to wit, that God was in Christ, reconciling the world to himself." That is the utterance of the thinker, the theologian. Those words contain the doctrines of the divinity of Christ and the atonement—and I will grant as quickly as you can ask it, that they are but doctrines, theories, theology still. But, again, he wrote of "the light of the knowledge of the glory of God in the face of Jesus Christ!" That is the language of the Christian, of the one who has seen the radiant vision that you and I and all men long for. Where did he see it? Where did he find it? Where did he meet that which enabled him to write that now his heart and mind and soul were satisfied? He leaves us in no doubt; he writes it plain—"in the face of Jesus Christ!" It is the utterance of one who has found his religious instinct satisfied, his intellectual definition embodied, his moral ideal incarnate, his God alive!

For the Christ said: "Before Abraham was I am"—and the philosopher saw his definition of the infinite and eternal God alive before his eyes! He said: "Ye call me master and Lord, and ye do well, for so I am"—and the passionate religionist, the man of worship and praise and prayer, beheld now no far-off, unknown God, but one before whose living feet he might prostrate himself in an ecstasy of adoration! He said: "Whatsoever therefore ye would that men should do unto you, do ye even so unto them, for this is the Law and the Prophets"—and the man who hungered and thirsted after righteousness recognized a higher Voice than that of Moses and a mightier law than that of Sinai, and knew that he had found none other than his God!

Jesus said: "I and the Father are one"—and, lo! the theology of the thinker became flesh and blood. He said: "Simon, son of Jonas, lovest thou me?"—and they that would know God, that they might love Him, had forever One whom, loving, they found to be love's self. He said to the dying thief: "This day shalt thou be with me in Paradise"—and from that hour sinners "vile as he" had found the God of infinite justice and infinite mercy.

From that day the mighty mystery of the atonement became forever the simple truth that "God was in Christ, reconciling the world unto himself." From that day the three-sided strife between mystic, philosopher, and moralist as to the nature of God disappeared in "the light of the knowledge of the glory of God in the face of Jesus Christ." John the spiritual looked upon His face and wrote: "The Word was made flesh and dwelt among us, full of grace and truth." Thomas the skeptic knelt before Him and cried: "My Lord and my God!"

And thus has it been that Bethlehem and Calvary, the manger and the Cross, have taught the world of men—sinners, thinkers, worshipers alike—that

"The acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it."

OUTLINES

God-touched Men

There went with him a band of men whose hearts God had touched.—1 Sam. x. 26.

SOUL'S need and support. Elijah had to learn of the seven thousand by way of heaven. Visible men and warriors. (1 Kings xix. 18.)

I. God-touched men are practical men.

II. God-touched men are needed men; always and now. Lofty motives; healthy morals; tone and strength for society.

III. The God-touched men are dominant men. The world-shapers are men who respect religion.

IV. God-touched men should be banded together. Church life; community life; national life.

The Secret of a Contented Life

I have learned in whatsoever state I am, therewith to be content.—Phil. iv. 11.

THE author of these words is a prisoner, facing death. A strange source for such a claim. It is easy for the rich and free to tell the unfortunate how to be contented with their lot; but here is a man, despised, poor, imprisoned, suffering, threatened, who tells us he has found the secret of contentment. He was also an educated man who had known influence and power. He had deliberately set aside many alluring prospects. It was not a case of "sour grapes." Nor was it because he was unable to appreciate all that wealth could give.

What was the secret of Paul's contentment?

I. He had friends. This letter was written as a grateful acknowledgment of a kind remembrance.

II. He had high thoughts. "Whatsoever things are true," etc.

III. He had a true philosophy of life—a true standard of values.

IV. He believed that life was worth living because of the good one could do. "For me to live is Christ." "To abide in the flesh is more needful for your sake. I know that I shall abide for your progress and joy in the faith."

V. He had a happy future. "For me to die is gain."

VI. He had faith in God. He could say out of his own experience: "In nothing be anxious."

VII. Because of his faith in God, he had that peace which passeth understanding.

VIII. He had Christ. "I count all things to be but loss for the excellency of the knowledge of Jesus Christ my Lord."

A New-Testament Church

I. A UNITED church. And all that believed were together. Acts ii. 44. And the multitude of them that believed were of one heart and one soul. Acts iv. 32.

II. A liberal church. They sold their possessions and goods, and parted them to all, according as any man had need. Acts ii. 45. And not one of them said that aught of the things which he possest was his own, but they had all things common. Acts iv. 32.

III. A fruitful church. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Acts iv. 33. And the Lord added to them day by day those who were being saved. Acts ii. 47.

IV. A happy church. "They took their food with gladness and singleness of heart, praising God, and having favor with all the people. Acts ii. 46, 47.

The Cure for Sectarianism

Then cometh he to a city of Samaria, etc.—John iv. 5–26.

I. "JEWS have no dealings with Samaritans." Illustrative of sectarian bitterness and strife in all ages.

II. Recognition of a common need. "Give me to drink." They might differ in opinion, but they had this in common—they both got thirsty. Dress, language, creed, nationality—these are surface things. Below these all have much in common. Jews, Catholics, Methodists, Presbyterians, all get hungry, suffer sorrow, fall into sin. How little do our differences have to do with the satisfaction of our real needs. At the open grave, it is what Christians have in common that comforts. Difference in creed should not hinder a loving ministry to the needy; nor should it hinder cooperation in rendering help. Church federation an example. It often requires as much grace to ask a favor as to grant one.

III. A common Father. Our differences shrink before the thought of a common Father. We can not pray the Lord's prayer and be sectarian or unbrotherly in spirit. We can not truly worship the Father, and refuse to give our brother a drink.

IV. Worship has to do with form and place, only as these express, truly and helpfully, our spiritual life and aspiration.

If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree—
If I knew you and you knew me.

A Question of Values

For what shall it profit a man, etc.—Mark viii. 36–37.

The R. V. has "life" instead of "soul," making the meaning more real and tangible. What our lives are depends upon our standard of values. The question resolves itself into this: "What shall it profit a man to have more, and be less?" What shall it profit to gain money, and lose self-respect, honor, goodness, love? It is not a question of losing heaven, but of losing the best of this life for the sake of that which at best is only a means to an end.

I. What shall it profit the capitalist to gain millions, and lose the splendid opportunity which money gives for social service? We have more millionaires. Have we more good men?

II. What shall it profit the laborer to gain higher wages, if he loses manhood? High wages, in some cases, have been too dearly bought. Wages are higher than ever before. Is the laborer a better man? Both capital and labor need a spiritual standard of values over against the prevailing materialistic standard of values.

III. What shall it profit our nation to become rich and powerful, if it loses the opportunity of being a harbinger of peace, a protector of the weak, and a promoter of the highest good for mankind? Nations have missions; and the glitter of wealth and power may blind them to their true destiny.

IV. What shall it profit a church to gain in wealth and numbers at the expense of its spiritual life? Prayer, knowledge of God, brotherly love, and social service are worth more than all wealth and social prestige to a church.

The Gladness of God's House

I was glad when they said unto me, Let us go into the house of the Lord.—Ps. cxxii. 7.

Possibly one reason for this writer's appreciation of the sanctuary was the comparative rarity of its privileges. The gladness could be of threefold nature:

I. Delightful fellowship.

> "The fellowship of kindred minds
> Is like to that above."

II. Communion with the Heavenly Father. Hence a place of joyful messages; of comfort, of forgiveness, and of inspiration.

III. Channel of helpfulness to others. Standing within the gates afford many opportunities for helpfulness; by means of influence, prayers, giving. The church is God's ordained channel of spiritual helpfulness even to the ends of the earth, *e.g.*, Sunday-schools, evangelization, missions.

True Worship

The hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him.—John iv. 23.

I. Religious forms ought to lead us into spiritual worship. Historic forms pass, but educate men to the true spirit. Our Lord saw the passing of Samaritan and Jew. So He looks upon the religious forms of to-day. Our present ideas of church organization and forms of worship may pass. They educate us toward a better Christianity.

II. Spiritual worship is the highest exercise of mind and heart. It is highest because it reaches up toward God, but drops no duties nor responsibilities.

III. God is seeking to draw us into spiritual worship. The power of worship is in its vision of God. Christ said His personal presence was the strength of His disciples. "There am I in the midst of you." That vision of Christ held the apostolic church together.

Stedfastness Through Pressure

Knowing that tribulation worketh stedfastness.—Rom. v. 3.

Tribulation means pressure, the hard experiences of life. Stedfastness is a positive virtue; power to hold on and keep at it. Muscles are strengthened through exercise, gold purified by fire, the tree strengthened by the mountain winds, etc., etc.

But what is the philosophy of it?

I. Tribulation develops thoughtfulness. Thoughtlessness and wavering synonymous. So with opposites. Stedfast man the one who has thought it out. Charles Dickens, a reformer who kept at it till reform came. His stedfastness came from his hard thinking, and his hard thinking resulted from his own early hardships. Pressure makes a man think.

II. Tribulation calls out latent powers. We can not measure a man's power by what he has done. Other conditions might have led him to greater things, or less. Pressure makes a man do the impossible. Learns to swim by danger of drowning. Reenforcements called on when battle is doubtful. So pressure calls out a man's powers and leaves him stronger.

III. Tribulation preserves power already active. Athletes must keep in training. The man to tremble for is not the one who has a new sorrow after many of them, but the one undergoing his first trial. Paul's thorn in the flesh was sent because he needed it to keep his spiritual energy active.

The Empty House

And when he cometh he findeth it swept and garnished.—Luke xi. 25.

I. The Parable of the empty house. A parable of warning. Jesus compares the soul to a house, and declares that its true mission can be fulfilled only when occupied. The only question is, Who shall be the occupant?

II. The house is furnished. The owner has driven out the former undesirable tenant, and has swept and garnished and refitted his house. But he has not sought a tenant. He is content to leave it closed.

III. The uselessness of an empty house. The only reason for a house's existence is that it shall be used. It may be ever so modern and well furnished, but it is useless if it is not a shelter and home for some one. The uselessness of a life that is not quickened by the indwelling spirit of God.

IV. The desolateness of an empty house. The silent rooms and echoing halls; the wideness of the personality and taste of owner as seen in pictures and books and furniture. Sadness of the thought that the possibility of happiness is neglected. The desolateness of a life lived without the presence of the Spirit of God.

V. The danger of an empty house. Without its lawful occupant it is a mark for thieves and evil-disposed persons. The former undesirable tenant may enter again, and the last condition of the house be worse than the first. Need of inviting Christ to enter and occupy. "Lo, I stand at the door and knock."

Views About Jesus

What think ye of Christ?—Matt. xxii. 42.

I. What did the enemies of Christ think of Him? The men of Nazareth.—Mark vi. 3. Jews at Capernaum.—John vi. 42. The Scribes.—Mark ii. 7. The Pharisees.—Luke xv. 2. Judas.—Matt. xxvii. 4*a*. Chief priests.—Matt. xxvii. 42*a*. Pilate.—Matt. xxvii. 24. The Centurion.—Mark xv. 39.

II. What did the friends of Christ think of Him? Simeon.—Luke ii. 29–32. Wise men.—Matt. ii. 2. John the Baptist.—John i. 29. Nicodemus.—John iii. 2. Peter.—Matt. xvi. 16. Thomas.—John xx. 28. Saul of Tarsus.—Acts xxvi. 9–11; Paul—2 Cor. xi. 23–28; Gal. vi. 14; 2 Tim. iv. 6–8.

III. What do the angels and redeemed think of Christ? Angels.—Luke ii. 10–14. Redeemed.—Rev. v. 9–12.

What think ye of Christ?

Unseen but Imperishable Things

The things which are seen are temporal; but the things which are not seen are eternal.—2 Cor. iv. 18.

Paul is not speaking of bodily sight only, for he tells of "craftiness, and hidden things of shame" which shall perish, as empty prayers will fall short; and one of the lasting things is the face of a good man which clings in memory.

But Paul at Ephesus had been looking at things that ought to perish, however men valued them; and he contrasted them with what God looks at and holds worth preserving.

I. What are the perishables? 1. A house made with hands. A real home must shelter love, and self-denial, and the nurture of character. 2. Troubles. Affliction is meant to be "but for a moment."

II. What are the eternal things? 1. Honest character. 2. "The face of Jesus Christ" (2 Cor. iv. 6). We have only seen it in thought, but it includes the revelation of God's holiness and patient, hopeful love. 3. Heaven.

THEMES AND TEXTS

SERMON TEXTS FOR OVER THIRTY YEARS

Prof. Robert Scott, New York.

From the beginning of the year 1876 to the end of June, 1908, the files of The Homiletic Review have been gone over with the view of finding out from what parts of the Bible the texts were taken. The sermons represent the largest denominations, and the greater number of them are American. The study reveals the following facts: Out of the 3,237 sermons given 950 were in the Old Testament, and 2,287 in the New Testament. This represents every book in the Bible with the exception of Obadiah and Nahum. The first of these books has but one chapter, and the latter three. The number of chapters in the Old Testament amount to 929, so that there was a little over one sermon to every chapter. Dividing the books of the Bible into simple divisions, there were 201 sermons taken out of the Pentateuch, 165 from the twelve historical books, 360 from the poetical books, 148 from the major prophets, and 76 from the minor prophets. In the New Testament 1,054 were taken from the Gospels, 172 from the Book of Acts, 697 from the thirteen Pauline Epistles, 100 from Hebrews, 192 from the seven General Epistles, and 72 from the book of Revelation.

We give below the references from which three or more texts were taken. Genesis i. 1; xxxii. 28; Exodus xiv. 15; xxxiii. 14; Deuteronomy xxix. 29; Joshua vii. 21; 2 Samuel xxiii. 10; 1 Kings xx. 40; 2 Kings iv. 2; Nehemiah viii. 10; Job xiv. 14; Psalms viii. 4; xvi. 11; lxxxv. 6; xc. 12; cxix. 54; cxix. 105; cxlvii. 20; Proverbs xxii. 2; Ecclesiastes ii. 3; Isaiah ix. 6; xi. 6; xlv. 22; lii. 1; lv. 2; lxiv. 6; Daniel i. 8; v. 6; Micah vi. 8; Habakkuk iii. 2; Zechariah xiv. 7; Matthew ii. 1, 2; v. 8; v. 14; v. 16; v. 20; v. 47; v. 48; vi. 9; vi. 33; vii. 21; xi. 28; xi. 29; xv. 23; xxii. 42; xxv. 35; xxv. 46; xxvi. 39; xxviii. 18–20.

The significant thing in this brief analysis is that such a large number of the sermons should be taken from the four Gospels. The most popular text in this large number of sermons was from St. Matthew's Gospel, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest," Matt. xi. 28. And the favorite books were Matthew and John; 350 sermon texts were taken from the former, and 340 from the latter.

"How Firm a Foundation." "Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace."—Heb. xiii. 9.

The Christian's Responsibility. "That ye may walk honestly toward them that are without."—1 Thess. iv. 12.

How to be Saved. "In returning and rest shall ye be saved."—Isa. xxx. 15.

The God-guided Christian. "For his God doth instruct him to discretion and doth teach him."—Isa. xxviii. 26.

An Answering Lord. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."—Isa. lviii. 9.

How to Treat Your Neighbor. "Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor."—Rom. xiii. 9, 10.

How Great is our God. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."—1 Chron. xxix. 11.

Tested of God. "Let me be weighed in an even balance, that God may know mine integrity."—Job xxxi. 6.

Open Confession. "For thy name's sake, O Lord, pardon mine iniquity; for it is great."—Ps. xxv. 11.

Wisdom or Wealth? "How much better is it to get wisdom than gold."—Prov. xvi. 16.

A Good Example. "He saw rich men casting their gifts into the treasury."—Luke xxi. 1.

What is Love? "This is love, that we walk after his commandments. This is the commandment, That ye should walk in it."—2 John 6.

The Worry of Wickedness. "There is no peace, saith my God, to the wicked."—Isa. lvii. 21.

Peace and Honor. "Mark the perfect man, and behold the upright, for the end of that man is peace."—Ps. xxxvii. 37.

The Great Awakening. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. xii. 2.

A Remarkable Chorus. "The morning stars sang together, and all the sons of God shouted for joy."—Job xxxviii. 7.

Time, the Teacher. "Days should speak, and multitude of years should teach wisdom."—Job xxxii. 7.

What is Wisdom? "Great men are not always wise."—Job xxxii. 9.

That Yawning Chasm. "Hell and destruction are never full."—Prov. xxvii. 20.

The Joy of the Lord. "My people shall be satisfied with my goodness, saith the Lord."—Jer. xxxi. 14.

ILLUSTRATIONS

Compounding with Conscience.—Life has many difficult decisions for the man who wishes at all times to do the right, and sometimes the lines of demarcation seem so dimly drawn that it is difficult for the best of men to decide on an entirely clear course. An amusing illustration of this is found in an incident related by an old Confederate soldier from the State of North Carolina. Said he:

"I had a friend who was a chaplain in our army—a good man, as such men should be. Several of his own church-members were in the same regiment. He kept a sharp eye on us, and tried to train us in the way we should go. And, when we were rather short for rations, some of the boys brought in a fine young porker. 'Now, boys, that's wrong,' said he. 'It is simply stealing. You ought not to do it.'

"'Well, our consciences don't trouble us, and yours won't trouble you when we get this meat cooked. You will want some of it too.'

"'No, I won't eat it. I'd as soon eat stolen meat.'

"But we divided it up among the boys and proceeded to cook a ham in the best possible style. The smell of it fairly made our teeth water, and when it was cooked we were more than ready for it.

"'There's a fine piece. Cut that off for the chaplain,' said one.

"'No, I thank you,' said he. 'I said I wouldn't eat it, and I won't, but'—passing up his plate—'I'll take a little of the gravy.'"

Quiet Forces.—The great work of the world is not done by those of blatant tongue. It is rather the thousands of quiet workers in myriad occupations, that are doing the things that are most necessary and important. Nature suggests this truth by her own quiet, but tremendous accomplishments. As a writer says, in describing the great river of America:

"The Mississippi has in the course of ages transported from the mountains and high land within its drainage area sufficient material to make 400,000 square miles of new land by filling up an estuary which extended from its original outfall to the Gulf of Mexico for a length of 500 miles and in width from 30 to 40 miles. This river is still pouring solid matter into the Gulf, where it is spread out in a fan-like shape over an extended coast line, depositing 362,000,000 tons a year, or six times as much soil as was removed in the construction of the Manchester ship canal, and sufficient to make a square mile of new land, allowing for its having to fill up the Gulf to a depth of eighty yards. Some idea of the vastness of this operation may be conceived when the fact is considered that some of this soil has to be transported more than 3,000 miles; and that if the whole of it had to be carried in boats at the lowest rate at which heavy material is carried on the inland waters of America, or say for one-tenth of a penny per ton per mile over an average of half the total distance, the cost would be no less a sum than $1,190,000,000 a year."

God is a quiet worker. The spheres sweep in silence. There is comfort here to the obscure, patient, but faithful worker.

Knowing and Doing.—A German editor named Dr. Hoeber wrote a full description of the dangers of Alpine climbing, and all about how to avoid accidents; and then, going there recently on his vacation, and attempting to scale the Matterhorn, lost his life through a fall.

Paul gave all diligence to make his calling and election sure, but at the same time expressing the fear—"lest having preached to others I myself should be a castaway." The very devils, "who believe and tremble," too, illustrate the possibility of "*knowledge without love.*"

Spiritual Response.—Every station of wireless telegraphy is a piece of machinery invented and created with faculties for sending and receiving messages from other stations. It is charged with such a creative force that any vibration from another station touching it calls for a like response in it, and thus communication is kept up.

God has left in every man elements of Himself, to respond to every spiritual impression He sends out. When the life and the soul are kept for this purpose it always responds promptly to everything good and spiritual.

Worry.—James Whitcomb Riley gives this valuable advice:

Let us rest ourselves a bit.
Worry?—wave your hand to it—
Kiss your finger-tips and smile
It farewell a little while.

Voyage off, beneath the trees,
O'er the field's enchanted seas,
Where the lilies are our sails,
And our seagulls, nightingales.

Loose all troubles—gain release,
Languor and exceeding peace,
Cruising idly o'er the vast,
Calm mid ocean of the past.

Bible Accuracy.—Some have thought the Bible neither accurate nor scientific, but closer examination has often overthrown modern scientific hypothesis and confirmed Biblical correctness of statement. Before-unknown characteristics and qualities are discovered, as per this writer:

"Doth the hawk fly by thy wisdom, and stretch her wings toward the south?" I suppose this variety of hawk migrates like other birds; but why particularize their return south, and not their going to the north? There is a very singular reason for it. I have often seen them returning south during the latter part of September, but never saw them migrating northward.

I can only account for this by supposing that in going they straggle along in single pairs, and at no particular time, or else by some distant interior route, but that when their young are grown they come back southward in flocks. Yet even then they do not fly in groups, as do cranes, geese, and storks, but keep passing for days in straggling lines, like scattered ranks of a routed army.

Here and there, as far as the eye can reach, they come, flying every one apart, but all going steadily to the south. Job, therefore, states the fact just as he had seen it and as you may also see it, on Lebanon, next September.

Cooperative Power.—The adage "In union is strength" is illustrated in the following:

In a large gland in the body of the spider is secreted a fluid which is the substance of the threads which form the spider's web. If a common spider be examined there will be seen at its posterior end a number of little protuberances. Each of these is provided with a great many tiny tubes which communicate with the gland. Each of these tubes emits at the will of the spider an exceedingly fine thread from the liquids secreted by the gland. The thread from each protuberance unites while yet sticky with the threads from the others. From each is drawn at least a thousand tiny threads; and as the spider has six protuberances there are six thousand separate threads that, all uniting at about one-tenth of an inch from the body of the spider, form a line of six thousand strands, and that is the thread we see the spider use for his web. It takes about twenty thousand such threads laid side by side to make a ribbon one inch broad; and as each thread contains six thousand strands, it requires one hundred and fifty millions of these strands to make an inch in width. It takes four million threads from the minutest sorts of spiders to make a thread the thickness of one of the hairs of the human head.

Spiders' thread, thickness for thickness, is actually stronger than cast iron, almost as strong as copper. Weight for weight, it is even stronger than steel.—*American Boy.*

Life.—Charlotte Brontë wrote the following cheerful verse:

Life, believe, is not a dream,
So dark as sages say;
Oft a little morning rain
Foretells a pleasant day;
Sometimes there are clouds of gloom,
But these are transient all:
If the shower will make the roses bloom,
Oh, why lament its fall?
Rapidly, merrily,
Life's sunny hours flit by,
Gratefully, cheerily,
Enjoy them as they fly.

The Unbroken Succession.—One of the mural decorations in our nation's Congressional Library is the picture of a runner who has been started on some royal mission, bearing a torch to guide his fleet steps through the night. And he runs well. But at last his energy is exhausted, his tired muscles refuse to carry him farther, and he tumbles and falls. But the suggestiveness of the picture is this—that another runner is there at his side, fresh and hopeful, and, snatching the torch from his weary brother, he rushes on into the shadows, and the court news is not lost and only for a moment delayed.

Through all history God has raised up runners in the race of life who, when one man falls by the way, have stood ready to take up his truth or his cause and bear it on. When it is our turn ——?

The Faithful Life.—Mr. Wagner, in his book "The Simple Life," tells of a stone-breaker in his country of Alsace. He works in a solitary place by the roadside. He first saw him thirty years ago when a young scholar and on his way to the great city. He was humming a song and seemed happy as he went about his work. They exchanged a few words. He said, "My boy, good courage and good pluck."

Wagner says that the sight of that man did him good. Since then he has passed and repassed this man by the wayside. The scholar has made his way and changed. The stone-breaker remains much the same. The forests still send back the echo as they did thirty years ago. The felt hat is drawn down over the face just a little more, a straw matting now protects his back. He continues to break the stones, smiling in spite of age and wrinkles. Mr. Wagner says that it is impossible for him to express the emotion

of his soul occasioned by the sight of that simple man.

No spectacle to him is more comforting. This plain, cheerful, simple life of the stone-breaker, tho obscure to the world, has mighty influence over the life of a great philosopher and preacher.

The life of every one who is faithful has its place in God's great plan. Our lives may be obscure, but let us press on. God will use them to His glory.

Revealing Christ.—Paul told the Galatians that it pleased God to reveal His Son in Him. That word, "reveal," is very forceful. It means to uncover. The rose is hidden in the calyx, and when the calyx opens the beauty of the flower is revealed. Ruskin says that the calyx is nothing but the swaddling-clothes of the flower, and the child blossom is bound up in it hand and foot. The flower is born in the calyx. Christ is born in the Christian. The flower is born to be uncalyxed, and, when it is, all its velvety richness of coloring is revealed. That is God's purpose in your life—to uncalyx Jesus Christ, His Son, in you.

Remedy Internal.—"The Gospel asks only a penitent spirit that it may offer forgiveness, and an inward faith changing the motive, to confer life." Says one:

"While walking down the street one day, I passed a store when the proprietor was washing the large plate-glass window.

"There was one soiled spot, which defied all efforts to remove it. After rubbing hard at it, using much soap and water, and failing to remove it, he found out the trouble. 'It's on the inside,' he called out to some one in the store.

"Many are trying to cleanse the soul from its stains. They wash it with tears of sorsow; they scrub it with the soap of good resolves; they rub it with the chamois of morality, but still the consciousness of it is not removed. The trouble is, 'It's on the inside.'"

"Many acts of sin will remain to be renounced, but a filial feeling of faith alone can change the state of sin in us effectually."

"Do not try to reform the heart from the conduct, but the conduct from the heart."

Prayer.—Operators used to say that one of the hardest things to teach users of the telephone was that they were not talking into a lifeless instrument, but directly into the ear of a living man who was intently listening to the message. There never was complaint as long as this was remembered.

That is one of the secrets of prayer. When we are conscious of the reality of God; when we bring ourselves to feel that He is listening, and that we are not talking into the air, then our prayer will have meaning to us and to God.

Loyalty.—Mr. W. J. Bryan, writing of Japan, mentions the fact that many devoted Christians have been prominent in the political life of the country. He says: "The most noted of these native Christians was Mr. Kataoka, who was four times chosen speaker of the popular branch of the Japanese congress or diet. He was an elder in the Presbyterian Church, and when it was suggested that it would advance his political chances to resign his eldership he replied that, if compelled to choose between them, he would rather be an elder than speaker."

There are many who "love the praise of men more than the praise of God." They would do well to learn a lesson from the noble conduct of this man who was born and reared in a heathen country.

The Basis of Faith.—In this poem Dr. Epiphanius Wilson sets forth the religious experience of love and sympathy as the best substance of theology:

We to ourselves are mysteries deep
  Beyond the compass of the mind;
Our reason one straight path must keep,
  Our speech in garment how confined!

We only touch the peak or ledge
  That crowns the coral's mount of snow;
We step no farther than the edge
  Of the sea slopes that lie below.

Far deeper than our reasons reach
  Our world of dumb emotion lies;
There passion smolders without speech,
  There boundless, baseless, visions rise.

Tongue can not say, nor reason prove
  A thousand things we hope or fear,
Yet faith's best ground in us is love,
  Our creed's best argument a tear.

Doctor Gordon, a gentleman of culture, when dying in the prime of life and surrounded with comforts and joys, said, "Death! I see no death at my bedside. I would not have a fear. Christ, not death, is about to take me from earth! There is no death to the Christian. The glorious Gospel takes away death."—*W. M. Taylor.*

PREACHERS EXCHANGING VIEWS

"There never were two opinions in the world alike . . . the most universal quality is diversity."

COMMENTS ON TAFT'S RELIGIOUS VIEWS

Editor of THE HOMILETIC REVIEW:

Does your correspondent who objects to Mr. Taft realize that religious tests are forbidden by the Constitution? Has he no more important subject for his thought? Is he acquainted with the spiritual and mental condition of the people of his community? Is he the refuge of the sorrowing, the tempted, the discouraged, the perplexed? Do the common people hear him gladly? Is it well for us to express contempt for any man's religious belief? My sixteen-year-old son says he wonders how it feels to think as your correspondent does. His attitude will not win the respect of the thoughtful workingmen of my acquaintance.

BAYARD E. HARRISON,
Secretary, Industrial Committee.
Congregational Churches of Massachusetts.

Editor of THE HOMILETIC REVIEW:

Referring to the letter of Mr. Boyer in the August number of your journal, if it be so that William H. Taft is a Unitarian, and denies the divinity of Jesus Christ, then he ought not to be the President of the United States, and I predict he will not be.

The Emmanuel—God with us—in His two natures and one person forever is the crowning glory of Christianity, and Christianity is the crowning glory of this country.

This is a Protestant Christian country, and by an unwritten law no man is to be permitted to become its Chief Magistrate who denies this glorious truth which lies at the base of all true greatness in a nation.

If Jesus Christ, who was born of the Virgin Mary incarnate in a human body, was not the eternally begotten Son of God, coequal with the Father, and who through the Eternal Spirit offered up Himself without spot a sacrifice to satisfy divine justice, then we have no Savior, no gospel, and no atonement has been made.

We can not afford to promote men to high places who question, much less who deny, these glorious truths.

The President has a powerful influence in shaping the policy of the government and molding public opinion. The man of our choice must be right in head and heart on these vital points.

But there are many phases of belief among Unitarians. Let Mr. Taft inform the public precisely what he believes with regard to the second person of the Trinity.

W. H. PERKINS,
Pastor (U. S.) Presbyterian Church.
MOUNT CARMEL, TENN.

Editor of THE HOMILETIC REVIEW:

A writer in last month's "Exchange"—objects to Mr. Taft for President, because of his Unitarian views. It seems to me that he overlooks a very important element in governmental affairs, *viz.:* the absolute separation of church and state. Of all people a Protestant should refrain from injecting into political issues anything that savors of religious sectarianism. We have had men representing various creeds, and no creeds, and there is no perceptible difference in their service growing out of their relation to religion. I have serious objection to both the leading parties, not because of the men who stand as their nominees—they are both most excellent men. But with the unspeakable Tom Taggart as the head pusher in one, and others like him, and both parties sitting serenely on the edge of a beer-barrel, I shall take to the water-wagon.

When you find yourself "between the devil and the deep sea" always take to the sea.

I prefer a Unitarian temperance man to an orthodox boozer. Both Taft and Bryan are clean men in their personal lives. "But what are these among so many?"

PHILA HITCHCOCK.
REDGRANITE, WIS.

Editor of THE HOMILETIC REVIEW:

In the August REVIEW there is a communication from Harrison D. Boyer, under the caption, "An Objection to Taft." The same objection had already occurred to me, and I had exprest it to my friends. We are preeminently a Christian nation. The overlordship of Jesus Chirst has characterized the actions and spirit of our people from the beginning of our national history to the present day. The Supreme Court of the United States, every judge in his place on the bench, has rendered a unanimous decision respecting this matter, and that decision

reads: "This is a Christian nation." The distinctively Christian Sabbath is upheld by our laws; how then can the members of the Church of Christ in our land consistently and conscientiously place at the helm of State one who professedly, as a Unitarian, rejects the divinity of our Lord, as does William H. Taft? How can we, as men who have pledged our fealty to Jesus Christ as our divine Lord and Savior, support a man for the position of Chief Magistrate of this Christian nation, who professedly denies to Jesus Christ His rightful position as "Lord of all"? I know this position will be roundly criticized, especially by those politicians who have axes to grind, as being narrow, but does not our Lord urge His people to keep to the narrow path?

It is generally admitted that the platforms of the great parties this year differ but little as to the ends sought; they differ mainly in the methods of attaining these desirable ends, and in the personnel of the candidates. Other things being equal, Christian men will prefer to vote for professedly Christian candidates, and we will find several such candidates this year, and one who has uttered his testimony for the "Prince of Peace" the world around.

I recall, as many of the readers of THE REVIEW will, the great meeting of the Federation of Churches in Carnegie Hall in this city some time ago; there were hundreds of delegates, representing, if I remember correctly, every branch of the Christian Church in the United States, excepting the Roman-Catholic. Just before the vote was taken as to what denominational bodies should be included, some one raised the question as to the admission of the Unitarians into the Federation, and referred to the Rev. Dr. Edward Everett Hale as a member of that body; nevertheless, the Unitarians were excluded. It was voted that the basis of the Federation should be the inclusion of all bodies of Christians who accepted the divinity of our Lord Jesus Christ, which manifestly could be the only rational basis of union. The meeting closed with the doxology, "All hail the power of Jesus' Name," sung by thousands of voices mingling in a great volume of praise.

The discovery, colonization, and settlement of the United States of America, as well as the spirit of our Presidents from Washington to Roosevelt has been decidedly Christian; and tho personally my predilections would favor Mr. Taft, I agree with Mr. Boyer that voters loyal to our Lord Jesus Christ in this Christian land should neither vote for, nor encourage others to vote for a man as President who rejects the divinity of Jesus Christ.

WILLIAM M. CARR.

NEW YORK CITY.

Editor of THE HOMILETIC REVIEW:

In your August number you invite comment on an article, "An Objection to Taft." I regard the article as the product of a mind tainted with fanaticism. Before commenting further I shall say I am a Democrat, always vote the ticket of the party, except a nominee be personally known to me to be immoral or incompetent. I am not an admirer of the present nominee of the Democratic party, and regard him as a self-server and a chronic office-seeker. His friendly expressions about missionaries and religious institutions are part of his campaign material. I shall vote for the nominee, not on religious grounds, but simply because he is the nominee. Were I a Republican I think I could give at least as good reasons for voting for their nominee. This government is not spiritual, and to try to inject religious creeds into it is to court war most bitter and cruel. Religious prejudice is the blindest passion that ever dwelt in the mind of man. It has shed more innocent blood, wrecked more homes, destroyed more peace, made more heartaches, and brought more clouds of sorrow to earth than any other one evil, save perhaps strong drink.

J. B. PARRACK,

A Baptist preacher and a Democrat.

SALADO, TEX.

Editor of THE HOMILETIC REVIEW:

A minister of the Gospel should be totally unbiased by sectarian or partizan considerations in choosing his candidate for the "highest office in the land."

Character should count for more than creed. There are no religious tests in this country as a qualification for holding office. The real test is whether the candidate is likely to do the right—make good—when placed in a position of power.

Yours truly,

A. R. JONES,

Pastor, M.-E. Church.

FLAT ROCK, IND.

Editor of THE HOMILETIC REVIEW:

My comment on Harrison D. Boyer's sanctimonious insinuations under the above heading in last month's issue is that it is a tribute to the generosity of the editor that he should let such material go to his readers, and he certainly is throwing himself on the toleration of the bulk of them in letting it appear. Taft is a large-souled, broad-minded Christian American; and Trinitarian or Unitarian, if they agree with his political principles, he is well worthy of the support of Christian people. Fortunately the Christian public has shown time and again that the accident of mere sect is not a determining factor in selecting its Presidents. Garfield was a "Campbellite," a sect despised; and several Unitarians have occupied the coveted chair. I am neither a Unitarian nor a Republican, but hate to see the effort being made by sectaries to inject the spirit of bigotry into this campaign, and raise my protest against such voices from the dark ages as are now under review; and as this protest comes from the conservative and orthodox South it can lose nothing in effectiveness. CLARIS YEUELL.

FORT PAYNE, ALA.

Editor of THE HOMILETIC REVIEW:

THE HOMILETIC REVIEW of August contains a letter under the title of "An Objection to Taft." The objection raised by the writer of this letter, Harrison D. Boyer, of Washington, D. C., arises from the fact that Mr. Taft is a Unitarian. The letter refers to passages of Scripture evidently to prove the Divinity, or Deity, of Christ; reminds Mr. Taft of the exalted possition he occupied to "wield a powerful influence for the Master"; infers and insinuates that Mr. Taft is standing in the way of sinners and sitting in the seat of the scornful, that he is taking "a stand on the side of those who deny our Lord," and asks: "How can a follower of Jesus Christ take sides with those who deny him? How can they vote for William H. Taft (a Unitarian) for President of our country and be true to their profession?" The spirit and purpose of this letter call to the mind of the writer of this article the organization once known as the A. P. A., now dead and damned, Amen. The splendid Christian character of Mr. Taft, his high ideals of moral character and patriotic citizenship, and his most devout loyalty to all that is good and great to be achieved by our people and nation will cause such a letter of narrow and bigoted views to shrivel into nothingness, and be held in contempt by all Christian and fair-minded people. The letter in spirit and purpose is unfair, un-American, unpatriotic, and unchristian. While I am not a Unitarian or a Republican, but a Congregationalist and a Democrat, yet I can not keep silent in the presence of such narrow and unrepresenting attitude and work as this man gives to the public as tho he spoke for the faithful followers of Christ. We have no place in the American Republic for this bigotry. Yours, D. M. BROWN,

Pastor of Congregational Church.

CHAMBERLAIN, S. D.

Editor of THE HOMILETIC REVIEW:

As a reply to your request in your Aug. number for comments on a letter in that number criticizing Mr. Taft's religion or lack thereof, I enclose a clipping from one of your own publications, *The Literary Digest*, of May 9, 1908. The passages refer to an address of Mr. Taft, delivered before a missionary mass-meeting in New York:

Secretary Taft, in speaking recently before a mass-meeting of the Laymen's Missionary Movement in Carnegie Hall, New York, referred to a time when he "was enjoying a smug provincialism" and believed in home missions, to the exclusion of foreign. "Until I went to the Orient," he continued, as we read in the full report of his address published in *The Christian Advocate* (New York, April 30), "until there were thrown on me the responsibilities with reference to the extension of civilization in these far-distant lands, I did not realize the immense importance of foreign missions." The rest of the Secretary's speech, *The Christian Advocate*, in its editorial column, characterizes as "a valuable testimony to the influence of Christian missions, and an antidote to the incorrect or magnified statements which are set afloat by haters of Christianity, in some cases, and by careless observers, by sectarians, by mere politicians, or by travelers who stay in a country from twenty-four hours to a week."

I may not vote for Mr. Taft, but we must give him fair treatment. The American people realize that reverence for parents and for the institutions they love is almost sure to make a man associate in his youth with their church. They also realize that in the most heretical of sects the Bible is the text-book, much of the teaching consists in presenting the historic Christ, and the Spirit of Christ is a converting power ever bending

men back toward sound teaching. They realize that a man may get started in a political career while a member of an outlawed sect or while hesitating between sects. They realize that any change in church relations after one is active in politics will always be regarded with contempt by many, with suspicion by nearly everybody. They realize that a fine sense of honor and a fine sensibility toward sincere criticism tend to prevent a man active in politics from making any change in his church relations after his political career is begun. They realize the righteousness of the Master's criterium, "By their fruits ye shall know them," "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." They ought, and I think they will, put Mr. Taft's record and his words together and judge him thereby with little regard for his church affiliations.

Respectfully, E. C. Musselman,
Pastor St. Mark's Ref. Church.
Greenville, Pa.

Editor of The Homilitic Review:

In the Review of September, in commenting on Mr. H. D. Boyer's letter in the August number on an objection to Mr. Taft's religious views, the following excerpt appears from the pen of certain gospel ministers. Mr. F. A. G. Abbe, Congregationalist, says: "It is hard to see how one can suppose Mr. Taft is against Christ simply because he does not hold to a particular theological view of the divinity of Christ." A Presbyterian of New York City says: "A man is not against Christ because he may not see his way clear to believe in Him as the Son of God." Peter Orthodox says: "Many millions will vote for Mr. Taft because they believe him to be a true Christian man, notwithstanding he denies the divinity of Christ." Mr. A. H. Robinson, Methodist, says: "We should not oppose the election as President of the United States of a man simply because he does not believe in the deity of Christ, and fails to accept the literal truth of a portion of the Scriptures. . . . If Mr. Taft is a good Unitarian he is a servant of God. In this day of broad-minded religion the words of 1 John ii. 23, which says, Whosoever denieth the son hath not the Father, are not to be so construed as to exclude a Unitarian from the love of God." Rev. W. P. Thurston, Presbyterian, says: "Mr. Taft is not alone in his belief. At least three Presidents in recent years did not profess to believe in the divinity of Christ. One member of the present Cabinet and the chaplain of the Senate are strong exponents of the Taft creed, *viz.*, that Jesus was not the son of God."

Now all this and much more seems strange coming from such a source. We do not question Mr. Taft's right to believe as he pleases, nor would we reflect on the purity of his character, or on his ability as a statesman. As President he would doubtless be a great force along material lines. But since he is a pronounced Unitarian, and this nation knows him to be such, I believe his election to the Presidency in this day of world-wide missions would be a terrific blow to Christianity. It would be saying to the world at large we do not believe in the divinity of Christ. Our missionaries would be told by the heathen that our nation did not believe in the deity of the Christ they preach. Logically, it would be received by them as triumphantly as we Christians would receive the news that the Emperor of China had renounced his faith in Confucius, or the Mikado of Japan had denied his descent from Jimmu Tenno, who he believes was the son of the great sun-goddess. If Mr. Taft wants to be the head of a Christian nation he ought to believe in Christ, otherwise he ought to exercise his right of private belief in the private ranks. Jesus thought He was divine, so did the writers of the New Testament, and so do we. Shall we promote a man to the head of our Government whose avowed creed tells us He was mistaken, so were the writers of the New Testament, and so are we? In conclusion I want to say, I can not vote for him on the grounds of his pronounced unbelief in the divinity of Christ, nor can I harmonize the above quotations of your correspondents with the Bible they preach, or with the creeds of the churches whose bread they eat.

I. E. Thomas,
Sealy, Tex. Methodist.

Editor of The Homiletic Review:

On page 163 of The Review of August there is an article on "An Objection to Taft."

Such an article as that needs no comment. It is the expression of a narrow mind that theologically is living in the sixteenth century and not in the twentieth. A man with views such as these counts for nothing. He may

influence a few persons; but, apart from that, it is better to hold such views in silence.

E. E. Margerof.

North Harley, Quebec.

The Mass and the Class

Editor of The Homiletic Review:

Those of us who have been moved to agonize, from time to time, over the strained relations existing between "the mass and the class," and to propose specifics for the avoidance of an open ruction between the aristocracy and the proletariat, may be bringing our lamentations and palliatives to a dull market.

The other day I joined an excursion-party of three hundred people, wage-earners for the most part, on a trip to Lake Erie. It was not in any sense a crowd of rustics, nor was it a case of poverty on parade, but I suspect it represented, in a fair way, the delegation usually designated as "the mass."

When these three hundred people embarked on the excursion-steamer, they were treated with scant courtesy by the boat employees. Winks and sneers were passed freely from one to another of these blue-coated "officers" as they herded our party on deck like cattle.

A large automobile whirred and chugged up to the gangway; and what a scatterment there was, indeed, as our twelve-dollar-per-week boatmen jostled aside the wives and little children of our twelve-dollar-per-week tourists to make way for our unlimited-amount-per-week autoists! I did not notice any contempt on the part of the people in the touring-car toward our humble party. The disdain for us was all extended by these common laborers in brass buttons.

On the long ride home in the train I heard a tired man, with two sleepy little tots in his care, say to a noisy fruit-vender, "We don't want any fruit now; we want to sleep!" And the ten-dollar-per-week fruiterer fairly hissed out, "If there was a sleeper on this train you wouldn't pay a dollar for a bed!"

If these things are indicative of the relation laboring people sustain toward each other and toward their more fortunate fellows, I suspect our gloomy predictions about a probable outbreak between "the mass and the class" are without point.

It can not be denied that there is a great deal of ill-concealed haughtiness on the part of the idle rich toward the laboring poor, but so long as the poor themselves foster this idea, and not only tolerate, but encourage it, we will be able to invest our philosophizings more profitably on subjects other than the problem of reconciling the extremes of modern society.

Lancaster, O. Lloyd C. Douglas.

The Preacher as a Social Prophet

Editor of The Homiletic Review:

In the New-England colonies the most distinguished ministers preached election sermons and printed and distributed them throughout the colonies, and these sermons contributed much to the moral force that brought our independence. While it is true to-day that Christianity is the life and inspiration of our civilization, the preachers are not leading the way in the new civilization. They are conserving the heritage of the past, rather than molding the future. Our labors may effect some restraint, but they give little inspiration.

The preacher should be a prophet. The temptation is to become a parrot. When slavery first came before the American churches the preachers, with conspicuously few exceptions, yielded to the temptation of ease and public favor at the expense of humanity and justice. It was the golden opportunity for the preachers to mold a public sentiment which could have crystallized into law, and I believe that slavery could have been abolished without a civil war; but the preachers failing to do their duty, afraid to encounter the bitter opposition of the men who filled the pews and paid their salaries, our national sin was put away by the expenditure of countless treasure and millions of lives.

Most of the social questions of the day have brought as much discredit as credit to the preachers of religion. If the church yields to the temptation of winning the world's favor and by her silence on the great public questions divorces Christianity from philanthropy, reform, and the progress of civilization, the preacher must be content henceforth to occupy a small space, and the church never dream of conquering the world.

Madison C. Peters.

New York.

CHURCH TECHNIC

ARE OUR CHURCHES AND SUNDAY-SCHOOL BUILDINGS SAFE FROM FIRE?

J. Cleveland Cady, LL.D., New York.

In its earlier days the so-called fire-proof building was a construction with massive walls of masonry, and huge supports of iron—the whole involving large expense; but as later fierce conflagrations occurred, enveloping great cities and causing frightful loss, they were not without gain of an important character, for they gave a practical demonstration of the uselessness of some of the accepted methods, and incidentally suggested newer and far better ones.

In these earlier buildings iron had been a favorite material. It was probably reasoned by the astute men of those days that as stoves were made of iron, and endured repeated fires without burning up, iron must therefore be the best of materials to resist fire, and the more of it the better. A few great conflagrations, however, destroyed all confidence in it, for the supports that were not warped and twisted by fierce heat were sure to be ruined by the first stream of water that was turned on their fiery surfaces, when they gave way as by magic.

At length it was realized that the structural value of iron and steel (which later came into common use) was solely in their strength, and to avail of this they must be thoroughly protected from intense heat. For this purpose, fire-proof blocks were devised, some of porous terra cotta, others of various combinations of cement, plaster, cinders, ashes, etc. These were built around the steel and iron; and, when properly and thoroughly secured against loosening, proved to be an admirably effective protection. Indeed, in some of the severest fires such portions escaped unscathed when everything else suffered.

It was then seen that a sensible and economic division of the work was to use the iron or steel for its supporting strength, and the non-inflammable material simply for protection and general service. With the change the metal began to assume lighter and less expensive forms, and the protecting material was adapted more wisely for the work required of it.

Blocks of similar character soon came into use for partitions and floor arches, replacing heavy and more expensive brick walls and arches. Where room was an important consideration excellent partitions were made of wire netting or iron lattice covered with some form of special plaster, and only one or two inches in thickness. But the end was not yet; within recent years a new article has come into the field in the shape of "reenforced concrete," which is a further and ingenious development of the same idea; *viz.*, steel for strength and non-burning material for protection, one which by a proper combination and relation of the steel and concrete takes advantage of the valuable qualities of each.

In this work very light steel rods or bars, or various forms of wire mesh, or perforated metal, are embedded in the concrete in such a fashion as to contribute their utmost strength at just the points where it will be most effective, while they are thoroughly protected by the enveloping material. One can hardly believe that such small doses of iron tonic can be so invigorating! It is not surprizing, however, that it is working a revolution in many lines of building.

From the foregoing it will be seen that modern fire-proofing has steadily become far more practical for general application than the previous clumsy and costlier forms.

As we have not quite arrived at that happy period of safety, there will be instances (we can not blink them) where radical work is impossible; perhaps in retaining some old and valued building, or for other important reasons. In such cases the following points are urged:

Zones of Safety. As in times of emergency and panic the tendency is to flee precipitately, it will be wise to make such departure as easy and safe as possible. To this end, all vestibules, staircases, and exits should be entirely of non-burning material, and protected from the body of the building, or main Assembly-room, where there is one, by competent fire walls; thus forming a "zone of safety" which can be quickly reached, and indeed is right in the path of those departing, and, which reached, will

assure absolute safety, permitting even a leisurely exit from the building. There should, of course, be connected with this a generous and well-distributed provision of exits, with all doors opening outward.

Heating and Lighting. The heating-apparatus should be enclosed in a separate fire-proof room or vault, and in connection with it should be a fire-proof receptacle for ashes and waste from fires.

As a large number of fires originate from defective electric wiring, the greatest pains should be taken in this department. All such wires should be thoroughly insulated, and then run in enameled-iron tubing, every precaution being availed of in the way of materials and workmanship to insure the highest degree of safety. It can not be too strongly urged that undue economy in this respect is the greatest of follies. Cheap electric work should be branded "extra hazardous."

To avoid such results, the character as well as the competency of the parties doing the work should be considered; and an attractively low bid should always be regarded with suspicion. In one of our large city churches an organ-blowing apparatus is located in the upper part of the building, being supplied with power by an electric wire that enters one of the partition walls at the basement, and, hidden from view, emerges from it in the upper story. In making some little alteration to the building one time it became necessary to cut into this partition, when the aforementioned electric wire was exposed to view, and found to be entirely unprotected, except for the usual rubber insulation (which the driving a chance nail or a dozen other causes might completely impair).

It was only where this wire entered the partition, and where it emerged from it, that it was protected by suitable armor, but this fact had deceived the underwriters who had passed the work as wholly protected and complete.

This electric work was put in some years before by a man whose chief recommendation was his "reasonableness." After this exposition of dangerous dishonesty it was taken out and replaced by the work of a firm of the very highest standing, under the constant care of an architect who now had charge of the work of the church.

Fire-extinguishing Equipment. Altho this item is concerned rather with furnishing than building, it may be well to mention that one or more good stand pipes should be provided, connected with an efficient water supply (a tank may be used where running water is not available), and having abundant hose that may be readily unreeled; also that at several points a chemical equipment should be in readiness; for while the public will be mainly concerned for their own safety and deliverance, there may by chance be some sane person present who delights in a struggle against disaster, or some brave official who counts not his life dear in a great emergency, who, if only the means is at hand in the very commencement, will be able to prevent a serious conflagration.

While the foregoing precautions will do much to safeguard places where considerable numbers of people are gathered, and are the least that should be taken in buildings of any considerable size, it is believed that, after all, a careful consideration of the subject in most communities will lead to a decision in favor of radical means, and a building about the safety of which there can be no doubt or anxiety, even tho it involve a somewhat larger outlay.

It may, however, require some missionary work on the part of those who, placing economy of life before that of funds, are unwilling to have their friends and neighbors and little children pass away in a holocaust of flame and smoke.

The circulation of literature on this subject, with its sad details; statements regarding buildings of all classes that have been swept by fire; and of the many that, having no provision against such disaster, had nevertheless stood apparently safe for years —a proof, some said, against needlessness of worry about their like—yet, when at last the time of testing came, were quickly destroyed; these and other similar facts will have an enlightening effect on the public mind.

In some places public meetings will be the best means of arousing interest, with discussion, or addresses by prominent "fire-fighters," who can make very vivid the advantage of immunity over efforts for rescue, however brave and thrilling.

Nor should the fact be overlooked that whatever it may be necessary to spend for safety will in a short time be a thing of the past—and forgotten—while immunity from disaster will be an inestimable benefit for all time.

RECENT BOOKS

"A good book is the precious life-blood of a master-spirit embalmed and treasured up on purpose to a life beyond life."

RELIGION AND MEDICINE. By Elwood Worcester, D.D., Ph.D., Samuel McComb, M.A., D.D., Isador H. Coriat, M.D. Cloth, 12mo, 427 pp. Moffat, Yard & Co. $1.50, *net*.

"Will it last?" is a question that is frequently asked concerning new movements. If the reader has any misgivings as to the Emmanuel Movement as he opens the book, we are quite sure that he will close the book with these misgivings not only dissipated, but his faith greatly strengthened in the larger work of the ministry that the book discloses.

The opening pages, with its object described in plain terms "in behalf of nervous sufferers," and the conviction on the part of the leaders of the movement "that the Church has an important mission to discharge to the sick," and the steps they have taken to consult and cooperate with "leading neurologists of New England," stamps the movement at once as rational and commendable.

They are not the heralds of a new discovery, altho they may be justly entitled to be called the pioneers in this new movement.

They affirm the belief in the power of the mind over the body, but they also believe "in medicine, in good habits, and in a wholesome, well-regulated life." Mind-cure with them is not a hobby; it is a means to an end, and it is not the only means, either, for where it is deemed wiser to employ physical instrumentalities as against moral and psychical agencies, they do it, and it is just here where the cooperation of the skilled physician comes in.

Such maladies as "neurasthenia, hysteria, psychasthenia, hypochondria, alcoholism, etc., spring from moral causes and produce moral effects." It is in this field that the movement is impressing itself upon the people. Moral maladies require moral treatment.

To the authors the unconscious mind "is a normal part of the spiritual nature. There is reason to believe that it is purer, more sensitive to good and evil, than our conscious mind. While normal, these two energies are closely united; they can be disassociated in their functioning and in their memories."

The chapters devoted to suggestion and autosuggestion simply reinforce an idea that is practised more or less by every one of us most of the time.

"The value of suggestion lies in its character and in the character of the man who makes it." It is not a device to be used by charlatans for gain or vicious purposes. To quote from Bramwell: "Where the act demanded is contrary to the moral sense, it is usually refused by the normal subject, and invariably by the hypnotized one." In discussing the causes of nervousness, the statement is made that among all the predisposing causes of nervousness, the first place must be assigned to drunkenness. We think that all those who are giving thought to the social problems of our time will confirm this statement.

Their method is thoroughly scientific, and their single desire is to serve those who need their help, and the class which they conduct is supported by the voluntary offerings received at various meetings held, but that is all, and they themselves neither ask nor accept any reward for services.

Most people will agree that it is a worthy service to have brought this healing art to where it belongs in the Church for the service of humanity. The movement will last because it answers to human need.

The work of the minister will assume a much larger content from reading such a book as this. The amount of valuable information it contains for students, teachers, and preachers can not be sufficiently estimated.

STUDIES IN JUDAISM (Second Series). By S. Schechter, M.A., Litt.D. xi + 362 pp. The Jewish Publishing Society, Phila. $2.00.

The book offers a happy blend of profound learning and deep human interest. Its subjects are "Scripts," "The Study of the Talmud," "Saints and Saintliness," "Four Epistles to the Jews of England," etc. They range all the way from the third century B. C. to the twentieth A. D., and in every period the author is equally at home and writes with the touch of a master. In an interesting and entertaining way he describes Jewish life in the time of Ben Sira, reaching the conclusion that that world was "very much like ours, guided by the same motives, moved by the same passions, and, on the whole, striving after the same ideals" (p. 101). Some of the saints and sages of Safed in the Sixteenth Century are treated in a vital and illuminating way, and there is a charming account of the autobiography of Frau Glückel, a Jewess of the Seventeenth Century. Probably Christian students need the reminder that the Talmud is worthy of more earnest study at their hands than it usually receives. Those who object to the radical character of some of the current criticism of the Old Testament will find refreshment and consolation in the pages of Schechter. He expresses "serious doubts as to the soundness of the hypothesis of Maccabean Psalms" (p. 56), and accuses the moderns of being "too prolific of their information as to the later history of Israel" (p. 41). Protests from so competent a quarter are worthy of the most respectful attention.

THE CHRISTIAN FAITH AND THE OLD TESTAMENT. By John M. Thomas, President of Middlebury College. x + 133 pp. Thomas Y. Crowell & Co. $1.00.

This book is brief, but healthy; written with simplicity and sanity, it ought to help to clear away some current misconceptions. It is frankly critical. "Critical use of the Old Testament alone makes it intelligible" (p. 65). It shows that the consequences of the inclusion of the Old Testament in the Christian Scriptures have been evil as well as good. The writer is often frank, even to boldness; for example, "Christianity has suffered, ethically, all through its history, and receives moral injury to-day, from the inclusion of the Old Testament in its rule of faith" (p. 37). Again, "It is not too much to say that Israel's historians have prevented true understanding of their nation's greatness in the case of countless thousands" (p. 59). But these bold statements are not mere dogmatism; they are substantiated in a striking way. There is a brief but excellent sketch in chapter iv of the development of Israel's religion to the time of Amos; and the salient features of Old Testament criticism are summarily, but lucidly, discust. The book is racy and stimulating, and puts the case for the modern view of the Old Testament as clearly as it could be put in such short compass

THOUGHTS FOR LIFE'S JOURNEY. By GEORGE MATHESON, D.D., LL.D., F.R.S.E. Cloth, 12mo, 286 pp. A. C. Armstrong & Son. $1.25, *net.*

No amount of seminary instruction upon the treatment of texts and the formulation of topics could be as valuable to a preacher as these little sermons. The treatment of the themes, also, is both original and natural. The collection forms a preaching model in spiritual interpretation of Biblical themes. It was a very useful project to gather up these sermonettes and preserve them in a book. Like all of the late Dr. Matheson's work, they impart inspiration and illuminate spiritual truth.

NATIONAL AND SOCIAL PROBLEMS. By FREDERIC HARRISON. Crown 8vo, 450 pp. The Macmillan Co. $1.75, *net.*

As a great book by a great author, this volume is intensely interesting to any lover of writings which characteristically reflect commanding intellects. This is not a spiritual treatise. It is the result of pure intellectualism. Nevertheless, it will be of real value to spiritually minded readers, for it will show these how far pure reason can carry an earnest soul inclined to be devout yet tenaciously clinging to negativeism.

Mr. Harrison is well known as the English hierarch of French Comteism—that system of the "Religion of Humanity" anomalously and grotesquely styled Positivism. Never was there a more striking instance of the *lucus à non lucendo* application of a term. The first half of this treatise is of smaller interest than the second. Come to page 236, we have chapters on persons and events—great persons and great events, indeed, but such as do not closely rivet our attention to-day. The remaining chapters are more philosophical and are of more permanent importance in their purview. The long chapter on the Limits of Political Economy is a masterly production which, of itself, would render the volume invaluable. Mr. Harrison is a superb stylist, and knows as well as did Ruskin how to set a dry subject glowing with exquisite phraseology, while his originality in "putting things" invests his pages with a special charm. The chapters on Trades-Unionism, Industrial Cooperation, and Socialism are masterly exhibitions of dialectic skill. Various facets of the topics are frankly brought into view, and the reader feels that he is being treated to something better than the mere prepossessions of the author.

THE FULL BLESSING OF PENTACOST, THE ONE THING NEEDFUL. By ANDREW MURRAY, D.D. 8vo., 150 pp. Fleming H. Revell Company. 75 cents, *net.*

C. H. Spurgeon once said in a sermon that a perpetual Pentecost would render popery a perpetual impossibility. The author of this treatise says that every day ought to be a Pentecost. Dr. Murray is the most voluminous and famous religious writer that South Africa has produced. He is author of nearly 40 volumes, and many of these have been for many years commanding a very wide circulation through the Anglo-Saxon-speaking world. Why is this, seeing that his style is exceedingly subdued and is absolutely devoid of rhetorical attraction? The answer is, that he gives in every sentence some thought exactly suited to the need of some soul. The new volume is an admirable specimen. It lifts the reader, without argument or controversy, at once up to the plane of the higher spiritual life. There are some books which seem to bring us instantly out of the noisy, carnal, restless world into the atmosphere of quietism. Dr. Murray's new book constitutes a perfect religious retreat for any thoughtful spirit. This, like every volume he has written, is a monograph, and a valuable one.

AN OPEN LETTER TO HIS EMINENCE CARDINAL GIBBONS. By PAUL SABATIER. Translated by John Richard Slattery. Cloth, 12mo, 88 pp. Sherman, French & Co., Boston. 60 cents, *net.*

The manifesto of Cardinal Gibbons on the conflict in France between the government and the papacy was the occasion of extended comment in this country, and is better remembered than is this reply of Paul Sabatier. The Cardinal's errors of fact are here pointed out, especially the false impression that the conflict was between the Catholics of France and the government. M. Sabatier makes it plain that the agitation was clerical, fomented by a minority of Ultramontonists. The translation is exceptionally bad.

THE SAYINGS OF JESUS: THE SECOND SOURCE OF ST. MATTHEW AND ST. LUKE. By ADOLF HARNACK. Translated by Rev. J. R. WILKINSON, M.A. xvi + 316 pp. G. P. Putnam's Sons. $1.75.

This is a characteristically thorough German discussion of the sections common to Matthew and Luke, excluding those which they share with Mark, and will appeal chiefly to those whose Greek equipment is good and whose interest in synoptic criticism is tolerably minute. The parallel sections from Matthew and Luke are printed in parallel columns, the reasons for the deviations carefully discust, and an attempt made to get at the document (if there really was such a single document) underlying both parallels. The bulk of the discussion is minute and technical, but the general conclusions are as follows: This ultimate source, "this priceless compilation," as Harnack calls it, "of the sayings of Jesus" (p. 249) is simply concerned with the commandments of our Lord, and aims at giving a description of his message, uninfluenced by any special or particular bias. It is older than Mark. In the light of the modern tendency to believe that the thought of Jesus was largely controlled and determined by eschatological conceptions, it is interesting to find that this ancient witness takes a very different view; in it religious and ethical elements predominate. An English translation of the source is appended, so that the English reader can follow the argument and judge for himself.

LEVELS OF LIVING. By HENRY FREDERICK COPE. 8vo, 250 pp. Fleming H. Revell Company. $1.00, *net.*

Consisting of essays on every-day ideals, the volume prepared by the Secretary of the Religious Education Society is designed to deal with the conditions of this strenuous age. It treats of "Strength for Daily Tasks," of "Mammon," of the "Passion for Perfection," of the "Curriculum of Character," of the "Price of Success," of "Higher Levels," etc. Thus preachers and teachers looking for suggested topics will here find a rich store. Indeed, the book is a treasury of choice subjects on which to speak to class or congregation. Each chapter is prefaced by a page containing numerous epigrammatic sentences, printed in italics. On one such page we are told that when men pray for harvest, they often get a plow; that one of the worst offenses against humanity is the pretense of divinity; that weapons that fly off the handle have but little effect on the walls of sin. Mr. Cope is an expert in handling a topic. He knows how to cleave a subject in accordance with its crystal angles of division. Thus he has a chapter on "Divine Service," and this matter is treated in three sections — the "Ideal Service," the "Orthodox Service," the "Heavenly Service." Nothing could be neater, and the working out accords with the symmetrical division.

BISHOP WILLIAM A. QUAYLE, D.D.

THE HOMILETIC REVIEW

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EDITORIAL COMMENT

"Every idea is a force, and therefore a commencement of an action."

Mr. Taft's Religious Views.

THE HOMILETIC REVIEW regrets to note that some good men are antagonizing Mr. Taft's candidacy on the ground that "he is a Unitarian." The REVIEW does not stand for and does not advocate the religious belief which we understand Mr. Taft to hold. Should any religious, ecclesiastical, or theological issue be raised as to the standing and acceptability of one who is a Unitarian, we would, of course, be found on the opposite side. It seems to us, however, that the functions and duties of a President of the United States do not require that a man shall assume and occupy a given theological position in order to have or to forfeit the support of any American citizen. The only question that could fairly be raised in such conditions would be as to whether or not a man's views on any given theological doctrine, like the Trinity, would be liable to affect his performance of his public duties. It would be a nearly absurd stretch of prediction to imagine that if Mr. Taft were elected, any view he might have of Unitarian or Trinitarian theology would ever be brought into public questions at all. The certainty that millions of orthodox believers will vote for Mr. Taft indicates clearly that they do not believe that his administration, if elected, would be adversely affected by his Unitarian belief. John Adams, Washington's successor, was a Unitarian, and so was his son, John Quincy Adams, while Jefferson went far toward the free thinking of the French and of Voltaire. But even in those days, now believed to have been far less tolerant than ours, their unorthodox opinions were esteemed no disqualification for the presidency.

Nor did it ever appear that these men were less solicitous for the moral welfare of the whole country than other Presidents who have belonged to so-called orthodox communions. Their theology is a mere matter of personal biography to-day; it could never have been discovered by anything they did or failed to do in their office as President.

The REVIEW does not occupy a partizan position in political campaigns, nor advocate the election of any candidate. It is, however, desirable to point out, in view of opinions that we have admitted to our pages, that we regard any theological test of fitness for a public office in the United States as contrary to the genius of American institutions. In prohibiting "an establishment of religion" the Constitution virtually prohibits theological tests for civil office. To repudiate this wise safeguard of equal opportunity for civic honors would be a mischievously backward step both for sane patriotism and for sane religion. There may be good reasons for keeping Mr. Taft out of the presidency, but the fact that he is a Unitarian should not be urged as one of these reasons.

Psychic Research

Recent publications in England, France, Italy, and in America along the lines of psychic research have greatly increased public interest in this subject. The cable declares that Sir Oliver Lodge has lately received communications which in his judgment were from beyond the "Great Divide." Referring to this cablegram Professor Hyslop, in writing to a New-York paper, says, that these communications are not the ones which have convinced this eminent scientist that Dr. Frederic W. H. Myers and other friends who have passed out of the body have spoken; but the communications which he deemed of evidential value have not as yet been made public. Not long ago Sir Oliver Lodge published the following:

> "I am for all personal purposes convinced of the persistence of human existence beyond bodily death, and altho I am unable to justify that belief in full and complete manner, yet it is a belief which has been produced by scientific evidence—that is, it is based upon facts and experience."

The Church and the public in general would err if they put a stone in the way of these investigations. The truth never hurts. Yet in our judgment a declaration at the present time in favor of the spirit hypothesis would be wholly premature.

A lively discussion is still going on in the papers over the press challenge to Professor Hyslop offering to give him $3,500 if he would present before a committee such communications from spirits as would carry conviction to the committee that they were of spirit origin. Is it not somewhat out of place—if not wholly offensive—to offer men like Hyslop, and Lodge, and Crookes, and Wallace, and Lombroso a money prize to prevail upon them to tell the truth about what they find in their investigations? Iron and gold are good to buy gold and iron, but why should we expect them to pass current in the regions of true science? Psychic facts, whatever may be their source, surely come through observation, not by experiment. They are not "on tap." We must not expect that they will come at call. These men tell us that in no other investigations is the personal equation so in evidence. In this study they have to do with many facts and laws of the human mind that are little known. In solving problems of this kind they assure us that we should sit down quietly and observe, that dogmatism and predisposition here hinder, and are wholly out of place. They remind us that in this field they can not proceed as do the physical scientists who would prove the existence and nature of radium, or that the blood circulates, or that the earth turns on its axis, or that H_2O = water. French scientists seventy-five years ago said, if stones fall from the sky why do they not fall in our sight? They with powerful glasses scanned the heavens, but saw no stones fall. The skeptic observers of that day so reported to the French Academy, and it was decided that the reports of the peasants that they had seen stones fall were the result of deception or malobservation. The predisposing scientific conviction was that there were no stones in the sky, and so none could fall. So long as this conviction remained, how prove a shower of stones?—for it is always easier to believe that men lie or are deceived than to believe the impossible to happen.

Nor should we forget the preventive power of suggestion when we speak of the making of such tests before a committee. Every professional hypnotist knows how difficult it is to hypnotize a subject against a strong contrary assertion. Why this is we can only guess. None of us can say why it was that Christ could do no great works in Galilee while so much unbelief prevailed, or why He put out of the death-chamber of the little maid all doubting ones

before He raised her from the dead. There seems to be a tremendous dynamic force in belief, and also in unbelief. Yet there has been such an atmosphere of humbug about spiritualism that it has been looked upon rightly with very great suspicion; but this should prove nothing against psychic investigations by well-known scientists. These are sincere attempts, by well-equipped men, to get at a scientific solution of the mysteries of death and the world beyond. A scientific demonstration that personality survives death would be an achievement that should make all other achievements by science trivial in comparison, and would be the death-knell of materialism.

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Some Signs of Moral Revival.

After a long moral winter signs of springtime are multiplying. Party platforms are devoted mainly to moral interests—social justice, protection of public rights from private exploitation, and a "square deal" in general. Party trustees suspected of complicity with corporate interests have had to retire. Political managers have been compelled to nominate for high office men whose high ideals of political morality they fear only less than they fear popular indignation. A tide of hostility to the drinking-saloon is sweeping great states with a force that extorts a partial approval from the brewers themselves. Unprecedented regard for the welfare of the ill-conditioned has taken hold of influential leaders, as in the movement against child-labor, and for the safeguarding of minors and of working women. Race-track gambling has been banned, cruel convict-camps proscribed. Such crocuses bloom on every side. Buds are swelling all around. The churches are awake as never before to the plea of the toiling masses for economic justice. And so the optimist is happy. But he must be serious still. Antisocial, antimoral interests are banded for a stiff fight in self-defense—evil spirits of a kind not cast out except through prayerful fasting from every selfish interest. The average politician shows no change of heart, only a case of "the devil was sick" with fear of the people. Not yet is there any observable haste of the lawless to obey law in advance of compulsion, nor any quickening to instal safeguards of the life and health of employees in advance of legal mandates and inspectors. This summer fiery coals from locomotive stacks unscreened in defiance of law have devastated the Adirondack forests. Crafty lawyers are still in the pay of lawless clients hunting for loopholes in the statutes. Bills to "take the starch out" of good stiff laws will be introduced into every legislature this winter. Underlying all the hopeful signs of moral revival is the cold truth that the moral frost is not yet out of the ground. Popular resentment at successful fraud and extortion recently found its long-sought militant leader in President Roosevelt. But in the popular acclaim of his leadership against corrupt practises in business and politics the note of satisfaction in the restraint and punishment of crime must not be identified with devotedness to the ideals of patriotic citizenship. Our city governments are not yet perceptibly purged of political debauchery. The murder-list shows that life is less safe to-day in the United States than in most civilized countries. For the promise of better things let us thank God, and take courage for struggle to realize them. Struggle there must be. Of the fifteen million ballots to be cast in November the larger part will be swayed more by regard to individual interest than by an unselfish eye to the public good—of which, indeed, how few have any true ideal. Unionized laborers are now trying to mass their votes for the legalizing of coercive measures—the boycott, etc.—against employers of non-unionized labor. Religious

teachers have work before them to get the moral frost out of the ground for the culture of a more hardy and fruitful plant than the so-called morality that springs from the root of self-interest.

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Some Signs of Moral Decadence

Professor Howard Griggs thinks there is no greater falsehood than the common statement in modern sociology and ethics that the individual rightfully seeks his own happiness and that nature cares alone for the salvation of the species. "The end of the process of life is new individuals with higher possibilities." Professor Griggs is right. The sociology and the ethics of materialistic evolution are full of false teaching because they rest upon a false basis. Their guiding principles, to put it in philosophical terms, are those of determinism and hedonism. Irresponsibility and inordinate love of pleasure mark the lives of their devotees in society, and their name to-day is legion. They are as frivolous as butterflies in pursuit of the sweets of life, and as careless of morals as rabbits. Their only hope for salvation is in nature's care for the species. Inoculated as they are with the idea that man and woman are the products and puppets of forces over which they have no control, and, therefore, not morally responsible for themselves or their conduct, they easily come, first to tolerate, and then to revel in, immorality and indecency. As *The Watchman*, of Boston, says, any one who has carefully watched the trend of social life for the last forty years will be compelled to admit that the standard of morals in society has been seriously lowered. This is shown by the kind of plays generally presented in the theaters, by the prevailing character of the novels published, by the illustrations in the nude which abound in the daily papers and magazines, and, most of all, in the increasing number of divorce suits and the changed attitude of society toward those who have been divorced because guilty of immorality. Such persons forty or fifty years ago lost at once and irrevocably their standing in society, while to-day they continue unchallenged in social relationships, their social standing hardly changed at all, even tho their personal impurity has been proved in the courts. Are the causes for this state of things inquired for? Strictly speaking, perhaps, they are many instead of few. But Professor Griggs hints at some of the chief when he speaks of the modern gospel of falsehood, of a self-centered naturalism, of an unblushing hedonism, and of the multitude of its disciples, that ignore the need of regeneration, of "new individuals with higher possibilities," and blindly trust to nature for the salvation of the species! But account for it as we may, the fact seems incontrovertible that there has been a general and ominous lowering of the moral standard in society, and that it has occurred contemporaneously with the dissemination of this false gospel of materialistic evolutionism, with its corollaries, determinism and hedonism.

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The Bible and College Men

One of the most hopeful signs in the religious life of America to-day is the growing interest in Bible study on the part of students in the colleges and universities. In no other country of the world has Bible study reached so large a percentage of the students in the universities, and been carried on so practically and successfully as in American colleges. In the year 1900 there were Bible classes in three hundred and thirty-five institutions; in 1908 this number had reached six hundred and nineteen. The enrolment in the year 1900 was 11,782, while last year no less than 48,882 students were enrolled in Bible-study classes. When students are beginning to recognize that any education without the

Bible is imperfect and that the Bible is the greatest single intellectual force in the life of the modern world, there is hope for the future.

The First International Student Bible Conference met in Columbus, Ohio, from October 22d to 25th, to emphasize the place and power of Bible study among college men. The Conference was limited to 1,200 delegates, representing all the institutions of higher learning in the United States and Canada, together with presidents, professors, prominent lay workers, and editors. The themes considered include: The Influence of the Bible on Character; The Relation of the Bible to National Life; and The Practical Training of Student Leaders in Bible Study.

A literary critic in one of the American universities recently exprest this opinion of the Bible: "The Bible will ever be the book above all others. It will ever be the light of the mind and the bread of the soul. Neither the superstitions of some nor the irreligious negations of others have been able to do it harm. If there is anything certain in the world, it is that the destinies of the Bible are linked with the destinies of holiness in the earth."

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Feminine Reasoning.

When a very rich woman was asked why she did not send her children to the public school, she gave as a reason that they would take the places of children whose parents could not afford to send them to private schools.

On the face of it this looks like a wise and generous act, but in reality is it? The public school stands primarily for democracy and this particular feature gives it its right to live. Children of the rich who are deprived during school life of mingling with the middle and poorer class of children miss an important side of education. This woman might have solved the problem of insufficient accommodation in the public school by donating enough to build a new school.

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New Light for Present Conditions.

To change the social conditions of our time and bring them into harmony with the will of God by the efforts of to-day, to-morrow, and all the to-morrows yet to come, is one of the tasks laid on the hearts of all men. Preliminary to doing this we need to get light on the conditions as they exist to-day, and the American Institute study-courses which appear in this number and will also appear in forthcoming numbers, will do much to supply this want.

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Athletics and Morals.

Admirable as athletics and physical training are, there are two things which are not sufficiently regarded. The first is that honorable conduct or fair play is better than victory with dishonor, and the other is that all physical exercises are only means and not ends.

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Our readers will notice in our advertising columns some special features for 1909.

The Review's Progress.

Like all things temporal and evanescent The Homiletic Review has had its ups and downs during the more than thirty years of its existence. But never during that long period of its history has it climbed so far up in circulation as at the present time. For this and its ever widening influence among the English-speaking people of the world, the editors and publishers have devout cause for gratitude.

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A request to send The Homiletic Review, after the subscriber is through with it, to missionaries in different parts of the world and who are unable to subscribe has been recently received by the editor. If any of our readers would like to make this use of their monthly copy, and mail it regularly, we will be glad to furnish the names of those desiring the magazine.

FREDERICK DENISON MAURICE AND THE BROAD-CHURCH SCHOOL

SAMUEL MCCOMB, D.D., BOSTON, MASS.

WE saw in the last article (September) that the fourth decade of the nineteenth century was a resurrection period for the intellectual, religious, and social life of England. Poetry was sounding a new note in the first distinctive tones of Tennyson; political thought was throwing off its deadness and crass conservatism and was summoning society to organize itself anew; theology felt the shaking of the dry bones, awoke from its dogmatic slumbers, and reacted against the doctrinaire formalism of the past. The seeds had been sown by Coleridge. He appealed to man's spiritual nature, to the basal instincts of the soul, and on these he built his religious philosophy.

Now with the appearance of Newman and Maurice these seeds burst into blossom and fruit. We saw how Newman was affected, and we noted the path he took. In order to save religion, he threw himself into the past and made authority the first and last word of faith. Not the truths only, but the forms in which those truths were exprest by ancient men he accepted as final and of absolute worth. For him salvation lay not in a new doctrine of God and of man, but in the reaffirmation of an old—the theology of the fourth and fifth centuries as reflected in the teaching of a particular school of Anglican divines belonging to the seventeenth century. The other great teacher of English religion took a different course. He seized on the truths embodied in the creeds, sought to get at their original significance, interpreted them afresh, and applied them to the problems that beset his generation. Newman took his stand on fathers and councils: Maurice built on conscience as enlightened by the revelation made in Christ. "Conscience," he says, "is not a part of my soul, but is I, myself. Parting with it, I lose not, like Chamisso's hero, my shadow, but the substance from which my shadow is cast."

Newman turning back to the past, inaugurated a movement that has produced the narrowest and hardest of sects. Maurice, greeting "the unseen with a cheer," believing in God as ever present in the courses of history, in the growing spiritual life of humanity, gave a living faith to men who, while seeking to be religious, could not bear to be irrational. It is significant that while Newman's theology has influenced the parochial ministry in England, Maurice's has gained the men who train the rising generation in the great public schools, has affected thinkers in other communions, and here in America has stirred the religious life of the nation through the preaching of Phillips Brooks, and of those who lit their flame at his lamp. Newman's theological influence has remained parochial, insular, stagnant; Maurice's has been like a mighty river, bringing life, freshness, and fertility to the dead deserts of the spiritual world.

Frederick Denison Maurice was born into a family with a peculiar theological history. His grandfather had been an evangelical preacher of such breadth of view that he declared he hated the word "toleration" because when we say we "tolerate" opponents we assume an air of superiority toward them. His father, Michael Maurice, was a Unitarian minister, who regarded all creeds with a genial complacency, took an optimistic view of the world, and confined himself in his preaching to ethical commonplaces. His mother was an ultra-Calvinist, who had taken up with the terrible belief that God had predestined her to everlasting torment

tho she never gave up the pathetic hope that her son Frederick might prove to be one of the elect. When seventeen years of age Frederick had small hopes of himself. He speaks of himself as "a being destined to a few short years of misery here, as an earnest of and preparation for a more enduring state of wretchedness and wo." His two sisters converted their governess from orthodoxy to Unitarianism, and then in becoming orthodox themselves reconverted her from Unitarianism to her original point of view. One of these sisters entered the Church of England, the other became a Baptist. It was amid these discordant theological influences that he grew up. We can see how they must have helped to make him a theological mediator, a true reconciler in an age of transition.

What appears to have roused him from his one-sided doctrinism was a remark made by a certain lady in a letter which she wrote him. "Where is your authority," she asked, "for regarding any individual of the human race as destined to misery either here or hereafter?" Then gradually it dawned on him that the absolute Sovereign of Calvin was at the same time the eternal Father of Jesus Christ, that the range of the divine fatherhood was as wide as the energy of the divine will. To use Rothe's phrase, "the whole life and activity of God is a loving." He found God at work everywhere, not in the Church only, but in science, in art, in politics, and everywhere. He found him engaged in a death-struggle with evil and in the victorious assertion of the good. This sublime faith became the fundamental idea of all his teaching. It was a gospel sorely needed by the world. The great men of the time had lost their hold on the living God. John Stuart Mill doubted whether the facts of nature could warrant the affirmation that God is good; Darwin was formulating his doctrine of human descent which seemed to threaten the foundations of all theological belief; Carlyle was insisting on a divine government of the world, but it was government whose organs and grand officials were such men as Cromwell, Frederick the Great, and Danton. Over against all these imperfect conceptions of the world and God's relation to it, Maurice lifted up his voice on behalf of an eternal righteousness which is also eternal love, and proclaimed God as a Father who could pity the sinner while He condemned the sin.

As a youth Maurice enjoyed the singular advantage of a double university training, first at Cambridge and then at Oxford. Cambridge has always breathed a freer and less traditional air than her sister university. In the seventeenth century it produced the famous Platonists, the only men of their time who sought to give to faith the things of faith, and to reason the things of reason; and in our own time, the names of Westcott, Hort, and Lightfoot have shed on it great glory. Oxford has been the great rallying-center for conservatism, and no doubt under its guidance Maurice felt the grandeur of historic continuity, and was imprest with the beauty of a life made consecrate to divine ends. It was Cambridge, however, that made him a theologian. Here he drank in the spirit of Plato whereby he learned to see in every human institution only a weak and imperfect shadow of an eternal reality. The Church could not be for him, what it was to Newman and his friends, identical with the kingdom of Christ; it was, however, the great witness to the existence and power of that kingdom. He shared the intellectual and spiritual sympathies of that group of brilliant young men known as the Cambridge "Apostles," among whom were A. H. Hall and Alfred Tennyson, R. C. Trench and John Sterling,—men destined to achieve fame in various ways. Maurice was ordained

a minister of the Church of England in 1834. At his examination before ordination, he must have surprized his examiners. Being asked to specify some of those erroneous and strange doctrines which as priest it was his duty to banish and put away, he mentioned among others "the doctrine that men are more anxious to attain the knowledge of God than He is anxious to bring them to that knowledge," and the doctrine "that it is possible for the perfect God to behold any one except in the perfect man Christ Jesus." This last idea of the original constitution of humanity in Christ was to become the keynote of his theology.

In 1840 he was appointed professor of English literature and modern history in King's College, London, then under Church of England control. His broad and tolerant views alienated the college authorities. What especially offended them was his rejection of the doctrine of everlasting punishment. He could not reconcile such a notion with the moral character of God, nor could he find sufficient Scriptural authority for it, yet he was no Universalist. He made no dogmatic affirmation of the larger hope. All he contended for was that the New-Testament phrases "eternal life" and "eternal death" describe not temporal relations but spiritual qualities; in the one case, life in God, in the other estrangement from Him. "Instead of picturing to ourselves," he says, "some future bliss, calling that eternal life, and determining the worth of it by a number of years, or centuries, or millenniums, we are bound to say once for all—This is the eternal life, that which Christ has brought with Him, that which we have in Him, the knowledge of God; the entering into His mind and character, the knowing Him as we only can know any person, by sympathy, fellowship, love." Whether all men would certainly find God at last and be at one with Him, he did not decide. These ideas, for which he was ejected from his chair, are now commonplaces of pulpit teaching.

In his position as chaplain of Lincoln's Inn he preached those sermons that made such a profound impression on his hearers. Men as they listened to him felt, doubtless, that here and there were logical gaps in his thinking, and were puzzled by his love of paradox, but they were drawn to him by his large-heartedness, his sense of the grandeur of the Christian religion as tho in it there was something which no creed could express, and no thought could compass. When he lay dying, he looked out of the window upon the passers-by in the street below and said, "All those men who are walking there with their doubts and thoughts, whether frivolous thoughts or earnest doubts, want a friend to join himself to them, and bring them out, not to quench their doubts, as I have too often done." In those words we have the burden of his life and the secret of his power.

Let us sum up briefly the thoughts which Maurice emphasized and by which he has influenced the higher life of our time:

1. At the base of all his teaching lay the truth of God's fatherly relation to men, which is original, fundamental, and incapable of being broken. Over against men like Pusey, who said that only those who had been baptized were the children of God, and equally in opposition to the evangelical tradition which made sonship to God possible only through conversion and inward spiritual experience, Maurice maintained that men do not become, they are the children of God in virtue of their creation. Baptism did not constitute, it simply declared or symbolized the divine fatherhood; conversion did not introduce a man into the filial relation, it disclosed to consciousness that relation which existed apart from and prior to the man's consciousness of it. Sonship to God was, so to say, a

heritage belonging by right to every human creature.

2. God's fatherhood has shown itself in history in the spiritual education of man. All history and life was an open revelation of deity. Hence for Maurice all real knowledge was in essence theological. The dogmas of the past under which modern men feel restive, were not to be scorned, in his view, but understood, filled with new spiritual content, charged with vital power to win the heart and inform the conscience. God has always and everywhere revealed Himself in conscience, obedience to which means eternal life; and wherever men have yielded themselves with more or less completeness to conscience, they have become revelations of God. Especially does the Bible offer the record of divine self-manifestation culminating in Christ. The Head and Redeemer of humanity is Christ, who as age succeeds age increasingly unveils the power and riches of the truths He taught during His earthly career. This educative process will go on until all mankind will become a theocracy in fact as it is a theocracy in idea.

3. Not in the Bible only have we a witness to God's presence in the world. The religions of the world are part of the divine educational discipline. The ancient Greek and Roman, the modern Hindu and Mohammedan show by their glimpses of higher truth that God has been revealing Himself to them, and is their Father as He is ours.

4. Humanity is in the divine idea a universal brotherhood. This is the thought that lay at the root of Maurice's Christian socialism, and nerved him in his fight for the humbler classes. The industrial order rested on the spiritual order. Political progress was bound up with man's nature as a religious being.

5. His conception of the Church as a brotherhood of human souls whose Head is Christ, whose indwelling bond of unity is the Holy Spirit, is the true basis of Christian unity. Not to organization or uniformity in ritual did he look for the true fellowship of man, but to the wider spread of the spirit of Christ and a better realization of His great truths.

After all his grandest gift to the world was himself. He cared nothing about money or preferment, or the things that earthly desire covets. He lived in time in the strength and under the eyes of God. He was at once a mystic dwelling habitually amid the loftiest truths of the divine and the heavenly, and a reformer grappling with grave abuses in Church and State, seeking ever more and more to realize the ideal in the actual experiences of life. Hence his influence is not yet exhausted. New problems have arisen since his day. If they are ever to be solved, it will only be in the spirit of one who, like John the Baptist, loved to think of himself as sent to bear witness to the eternal light that shines in the face of Christ.

THE LIGHT AND LAW OF THE CROSS

The Cross and Its Redemption

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GOD, in Christ, saves men by reconciling them unto Himself. The redeemed and reconciled man lives not unto himself in selfishness but unto others in love and thereby attains unto the righteousness of God. The righteousness of such a man is not restraint from evil through fear, nor obedience to an external commandment in the spirit of a servant, but the willing fulfilment of the impulses of holy love. Like the heavenly Father who makes His sun to shine upon the evil and upon the good and who sends

rain upon the just and the unjust, the redeemed and reconciled man does good to men simply because it is his nature so to do. Redemption does more than release a man from the captivity of Satan, or set him free from the merited penalty of sin, or deliver him from the wrath of God; it reconciles him to God Himself so that he no longer lives unto himself, in thought, desire, and deed, but unto God. The cross has become to him not only light, revealing God who has loved him, borne with him, sought him, and spiritually suffered for him that he may be saved, but law, as well, compelling him to live in love and to fulfil the new commandment which Jesus gave—love one another as I have loved you—even though in the fulfilment of that law he himself must suffer.

This is a different conception of the meaning of the cross as a symbol and as a reality from that which has frequently been entertained. This is not to say that the cross has ever been destitute of spiritual and moral power, but that the interpretation which men have given the cross has lessened that power. When the cross has been regarded as a price paid to Satan for the release of captive men, then the emphasis of salvation has been placed on such release. When the cross has been regarded as the payment of sin's penalty by punishment, then the emphasis of salvation has been upon the remission of punishment. The priests who pronounce absolution upon them who confess and who believe in the substitution of the sufferings of Christ for their punishment would say that they simply declare conditions of forgiveness which should be followed by forsaking of sin, but, historically, the people have too frequently understood the fact as the canceling of a penalty which might be followed by future transgressions to be similarly remitted. When the cross has been regarded as a satisfaction to God's honor and justice, then the emphasis of salvation has been laid upon the forgiveness of sins and the bestowment of favor. But when the emphasis of the cross has been laid upon the fact that God was in Christ reconciling the world unto Himself, then the emphasis of salvation has been laid upon the fact of fellowship with God. When the cross is regarded as light revealing God, then the cross becomes law compelling men to live as God lives. Then they must say in fact, "The love of Christ constraineth us," sweeping us into its deep, broad, strong current of pure, consecrated, obedient service to God and to men.

There is therefore a unity of Christ and men. The Son of God became the brother of men in the flesh that men may become the sons of God in the spirit. He suffered with them in humiliation, that they, suffering with Him, may, in exaltation, reign, with Him. As He was crucified with the penitent thief and the penitent thief, confessing his sin and faith, was crucified with Him and entered paradise, so was He crucified with men that they with Him may be crucified to sin and may, thereby, live unto holiness. This is what Saint Paul meant when he said: "Far be it from me to glory save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me and I unto the world." "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." And Saint Paul, who gave up his past life and suffered the loss of all things, who loved his brethren tho they persecuted him and who counted himself a debtor both to the Greeks and the Barbarians, tho they had done nothing for him and who was willing to suffer and to die, if thereby men could be saved, illustrates for us what it means to be crucified with Christ and to live with Him. This conception of the cross as light revealing God and as law compelling men will do away with some doctrines of the past and

will change some hymns of the Church. With this conception of the cross, men can not believe that Christ suffered instead of them, but rather that He suffered with them and for them. They can not sing, "Simply to thy cross I cling," for they with Him must likewise bear the cross. Jesus has said: "If any man will come after me, let him deny himself, and take up his cross daily and follow me." "And whosoever does not bear his cross and come after me, can not be my disciple." Therefore, no man is saved by clinging to the cross but by bearing the cross; no man is saved by believing that Jesus was crucified instead of him, but by believing that Jesus was crucified with him and for him and that he must be crucified with Jesus. That is to say, a man must come to see sin as Jesus saw it and suffer for it in spirit as Jesus suffered and do the will of God tho at cost to himself as Jesus did that will if he is to be in reality a saved man. This does not exalt a man to the rank of Jesus or lessen the supreme value of the sufferings of Jesus, but it makes a man share the spirit of Jesus, and his supreme joy will come to be that God has so loved him and that the Son has so suffered for him and that to him it is given "not only to believe on him, but also to suffer in his behalf."

This conception of the Christian life is not new, tho it has been greatly concealed. The apostles of Jesus who had been condemned and beaten in Jerusalem, "departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name." The crown of martyrdom was coveted by many early Christians who rejoiced in the thought that in the body they might suffer as Jesus had suffered, and their names were remembered in the Church whose members believed that those who had died a martyr's death, at the throne of God, effectually interceded for the struggling saints on earth. But tho these things are, historically, true, nevertheless it is especially true that in modern times the fact that the cross is the law of life for the Christian is believed and likewise obeyed more widely than ever before. The modern Christian who so believes does not covet the crown of martyrdom, nor hide himself from the world in a convent, but he gives himself in loving service for the salvation of the world. The Christian men and women who as rulers seek to remove the evils of unjust governments; who, in business, seek to abolish the injustices of business; who, as teachers, live to improve their pupils; who, in college settlements, attempt to bear a loving and intelligent life to men and women less fortunate; who, as missionaries, carry the gospel and loving ministry to the darkened and destitute, and who in private life live lovingly and helpfully, in the spirit of Jesus, all exemplify and glorify the way of the cross as the law of life. This conception and doctrine of the cross must be preached and believed if the cross is to triumph and if society is to be saved. It is needless to quote passages from the New Testament in proof of this, for a most superficial perusal of its teachings makes clear the fact that Jesus always teaches that His disciples must receive this spirit, must follow His example, must repeat His works and must fulfil the law of love which He obeyed and which inevitably led to the cross. This obedience to the law of love which, in the case of Jesus, culminated in the cross, involves two things, namely, faith in God and love for men. Faith in God finds its fulfilment in obedience. Jesus said: "I am come down from heaven, not to do mine own will, but the will of him that sent me." Love finds its fulfilment in service and in sacrifice. Jesus says: "Greater love hath no man than this, that a man lay down his life for his friends." Two

things embody the spirit of Jesus. These are His sense of responsibility to God and His obligation to men. The motive of His life is exprest in His saying: "I must work the works of him that sent me." The mission of His life is exprest in His saying: "The Son of man came not to be ministered unto, but to minister and to give his life." Jesus gave His life as truly in living for men as in dying for men.

Jesus founded a society animated by the same spirit and controlled by the same law. Jesus did not enact a code of laws; He baptized with a spirit. Jesus left three institutions which as means or symbols should be instruments in creating and perfecting society. These are preaching, baptism, and the supper. Preaching is the instrument of conversion and guidance through truth and inspiration. Baptism is the symbol of separation from sin and of sanctification in holiness. The Lord's supper is the symbol of unity by communion with Christ and with one another. The result is to be a society of persons who in spirit are controlled by the law of the cross. This is a society of sonship toward God and of brotherhood toward men.

There are two kinds of brotherhood, that of the flesh and that of the spirit. All men begin life as brothers by the bond of a common blood, but some men become separated from other men because of spiritual character and differences. Brothers of the same family frequently grow apart until there is no bond between them but that of a common blood; there is no fellowship of spirit. Jesus is the brother of all men as to the flesh; He is the brother of some men as to the spirit. He became the brother of all men by taking on Him the nature of man; He becomes the spiritual brother of some men when they partake of His spirit. Jesus assumed the relation of the flesh for the purpose of securing the relation of the spirit. He practically repudiates the relation of the flesh in favor of the relation of the spirit. On one occasion when His mother and His brothers sought Him and desired to speak with Him, He looked on His disciples and said: "Behold my mother and my brethren. For whosoever shall do the will of my Father who is in heaven, he is my brother and sister." Jesus recognizes as sons of God only those who have a filial spirit; He acknowledges as eternal brothers only those who have a loving heart. His welcome and well-done will be to those who have given bread to the hungry, clothes to the naked, medicine to the sick, and ministry to the needy. The meek shall be heirs; the merciful shall obtain mercy; the pure in heart shall see God.

The kingdom of heaven being vital and spiritual is invisible in the beginning and becomes visible only in its forms and results. It does not come with observation, for it is within. It is like leaven hid in meal and has a potency which will transform. It is like a mustard-seed, small at first, but vital and growing into greatness. It develops like a plant; it unfolds in beauty like a flower; it becomes rich and perfect like a fruit.

The society which Jesus instituted is like a living organism. It has an attractive power that draws to itself everything which may be transformed and built into its body. It rejects everything foreign. It is even called the body of Christ. Its attractive and transforming power are efficient for salvation. Its judgments of condemnation and rejection are as silent and as sure as the judgments of life in nature. "Every branch which beareth not fruit is taken away." Its perfection, like the perfection of every plant and organism, is to be seen not in the beginning but in the end. The wheat in the beginning looks like the tares, but in the harvest time its difference is apparent. The kingdom moves stead-

ily toward an ideal. It does not yet appear what the greatness and the glory shall be; but the promise abides that every individual member of this society shall be perfect as He is perfect and shall bear the likeness of Christ.

This thought of the biological nature of the kingdom, so clearly stated by Jesus, was lost sight of when men made the Church an imperial power to be administered by officers who alone could confer grace through sacraments by which only salvation could be secured. This biological conception of the kingdom is now returning to direct the thought, teaching, and life of the Church.

Jesus did not give the letter of a law—which always killeth—but the spirit of a law which giveth life. Jesus proposed to save men and to perfect society by the force of faith and the fervor of love. Jesus, therefore, did not tell men at any length the things which they should not do, but He set before them certain things which they should do. They were to trust, pray, love, bless, do good, heal the sick, cast out demons, comfort the sorrowing, and thereby become the sons of God, and the servants and saviors of men. This positive law—Thou shalt love as I have loved—makes the negative law—Thou shalt not—wholly unnecessary. The man who by the impulses of his own renewed heart obeys this law can not hate, nor kill, nor steal, nor deceive, nor oppress, nor injure his fellow men. In this particular of voluntarily doing evil it is ever true that "He can not sin, because he is begotten of God."

How completely the life from Christ converts, changes, and transforms men is shown in the case of the first disciples. They were men who evidently had regard for property; but they forsook everything for the sake of Christ. They were men ambitious for place, coveting even the first places in the kingdom; but they suffered the loss of all things so far as honors and rewards from men were concerned. They were men of intensely narrow spirit, believing that divine favor was for their race alone; but they learned to call no man common or unclean and they willingly bore the word of life to the Gentiles. The root idea of society which they entertained was that of a common blood; to them the Jew was a superior man because he was a Jew. The root idea which they came to entertain was that of a common spirit; they knew no man after the flesh as Jew or Greek or Roman, as bond or free, as learned or unlearned; to them, the true brotherhood was that of faith and love and life. They estimated wealth by gifts, greatness by service, and rejoiced even in sufferings if thereby Christ was revealed and men saved.

This same spirit has saved the Church from destruction amid much false doctrine and evil administration during its history. Faith in God and love for men have been the forces which have wrought for the betterment of society. That they have done much in saving society, the whole world now confesses. Every man dates his age from his birth. Every nation dates its history from its inception in the founding of a capital or from its declaration of independence or from its adoption of a constitution. The nations of Christendom date time from the birth of Jesus. This fact witnesses to the new order introduced by Him.

The fact that the law of the cross is the law of life by which society is to be truly constituted must be proclaimed more clearly and accepted more widely than in the past, if the kingdom of God is to come and if the will of God is to be done on earth as in heaven. For what is the kingdom of heaven but the rule of love? And what is the will of God but that the elder should serve the younger, the wise should instruct the simple, and the strong should lift up the weak? This is by no means the

common law of conduct and therefore society is distracted and war—not peace—is the common state of mankind.

The law of the cross must control the life of the individual man. Jesus is the pattern for every man. His face was uplifted in faith and prayer, and the Father ever heard and His hand was ever extended downward to help, and men received His ministration. The two great facts of human life are opportunity and obligation. To every man is the opportunity to receive freely of the grace of God. To every man is the obligation to give freely as God has given unto him. On the threshold of His public life, the opportunity came to Jesus as it comes to every man. The form in which it came is called temptation, but temptation is only another name for opportunity. The tempter suggested that He use His power to make bread for Himself and that He gain a throne by serving self in ways of sin. Jesus chose to receive instead the bread which is the word of God and to gain the throne by way of love which spent itself in sacrifice. When He made that choice the devil departed from Him and behold! angels came and ministered unto Him. That is the experience of every man in its first form and it may be the experience of every man in its second form as well. To every man is the temptation to live by bread alone —that is, in the appetites of the body— and to seek a kingdom through selfishness—that is, to live in the lusts of the soul; but that temptation is the opportunity to turn thought heavenward and to choose communion with God and to turn thought to the needs of other men and to choose to live in love. After Jesus had made His choice, He returned in the power of the spirit into Galilee and the spirit which anointed Him gave Him power to preach glad tidings, to open blind eyes, to bring deliverance to captives and to make glad the hearts of men. That is the course of human life in its divinely ordered form. Unfortunately, from the beginning, men have chosen to turn from the tree of life and to eat of the fruit of the tree of the knowledge of evil. Sin has commonly been supposed to consist first in eating forbidden fruit; in reality, sin has always first consisted in refusing to eat of the fruit of the tree which God has appointed for life. The common conception of sin is that it consists in transgressing some law of right and in doing that which is in itself evil. The Christian conception of sin is that primarily it consists in refusing to receive what God offers to give and in refusing to do the thing which is good. This is the first cause of divine judgment, namely, that men who by nature are receptive refuse to receive the love and grace which God seeks to give. This is the second cause of divine judgment, namely, that men refuse to do the good to which the love of God would impel them. This is the first sentence of judgment: "This is the condemnation that light has come into the world and men loved the darkness." This is the final sentence of judgment: "Depart from me; for I was an hungered, and ye gave me no meat." And this is the judgment of reward, namely, that men walk in light and so have fellowship with God, and that they walk in love and so fulfil the law of Christ. He who walks in the light of the cross and who lives in the love of the cross will follow Jesus in the way of life. He will first of all please God and not himself, do God's will whatever be the immediate result, and trust God for final consequences. He will not return evil for evil, but rather will overcome evil with good. His relation to men will not rest upon a commercial basis according to which he will love his neighbor and hate a stranger and do good to such as do good to him. His relation to men will be according to a divine order and he will love because such is his nature and

do good to men simply because they need the good. His obligation of service will not be measured by what men may do for him, but by his ability to do for them. He will interpret his life as having a meaning and as being designed for ministry. The Christian spirit has so far pervaded society as to make this demand of certain men and of certain professions. The minister, the teacher, and the physician are expected to give service according to their ability and their opportunity irrespective of the payment which men may render them. The same law must apply to all men and all occupations. The farmer who sows and reaps, the manufacturer who weaves cloth, the tailor who makes garments, the joiner who builds houses, and the servant who does his master's bidding must learn that his labor is his gift to society, his contribution to the welfare of the world. This is the only spirit which will sanctify labor and ennoble the laborer. And the man, in any calling, who will accept his lot in life as thus of divine appointment, and live for the service of mankind, who will refrain from doing evil, and who will as he has opportunity do good, will find that the common task is divine service and the humble path of self-denial and of doing good is a highway leading heavenward.

PRESENT TENDENCIES IN RELIGION

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RELIGION is a broader term than theology, embracing the inner disposition of faith and feeling and the outer course of life. It is theology in practise, and, like theology itself, it develops different aspects and tendencies in different ages and conditions. What are some of the present tendencies in religion? It should be kept in mind that such tendencies indicate increased emphasis at certain points rather than absolute differences.

Increased emphasis is now placed on liberty of thought and discussion in connection with doctrine and polity. Authority having lost its supremacy in the region of belief, discipline has suffered a corresponding decline in the region of conduct. In former times, ecclesiastical authority, having fixt its doctrines in creeds, was reluctant to see these exposed to free discussion and difference of view, and attempted to discourage and suppress such discussion and doctrinal variation by ecclesiastical discipline. The spirit of our day is unfriendly to such discipline, as a mistrust of the inherent power of truth and a fetter upon its growth. As there is free discussion and large liberty for difference of view in science and politics and all the other affairs of life, so it is seen there should be the freest discussion in religion. It was in such liberty that Protestantism was born, and through it that it has made its progress. At times and places we see Protestants forgetting their own principle and reacting against it, but this liberty is the fundamental spirit and genius of Protestantism, and it is asserting itself more and more in our day. This fact does not mean that discipline has no place and right in our modern religious development, but it does mean that less reliance is now placed upon it as a means of maintaining truth in the arena of free discussion.

Increased emphasis is being laid on the practical results of religion. One of the greatest dangers of theology has ever been that it will turn doctrine itself into an end, instead of fashioning and using it as a means to the end of life. The Jewish doctors of divinity had done this with their doctrines in the day of Christ, defining and guarding them with infinite care, building them into what they regarded a perfect system of truth, but what was really a useless and harmful mass of tradition

that Christ trampled under His feet. This exaltation of doctrine as an end in itself has played mischief with religion in many ages and has not yet ceased to be a danger. But the spirit of the modern world is that "truth is in order to goodness." "By their fruits ye shall know them," is a rule that applies to doctrines as well as to men. The world to-day wants to know what a doctrine or church or religion will do in the way of bettering human life, and is weary of the mere noise and chaff of theological disputation. This tendency has wrought a change in our preaching in the last half-century. As the newer theology is rewriting and shortening our creeds, so is it reshaping our sermons. Any book of sermons fifty years old is likely to be filled with abstract discussions often remote from human life, while the many volumes of sermons now issuing from the press bring the same fundamental subjects into close connection with life. Robertson's sermons, which are just about fifty years old, mark the turning-point from the old to the newer style. Preaching is still doctrinal in the sense that doctrine underlies and pervades it, but its aim and method and spirit are intensely practical. It is characterized by reality and simplicity and especially is it exprest in terms of human experience. The preacher now speaks that he does know and testifies that he has seen. Like the great Preacher Himself, he speaks the language of everyday life, draws his illustrations out of his hearers' own familiar world, and drives his message home to every one's bosom. He makes religion as real as business and makes it rank with bread as one of the necessities of life. He stands before his audience, not to prove or defend a system of theology or a theological proposition, but to grip their consciences with a practical vital need which finds a response in every heart. Notwithstanding the supposed decline of the pulpit, we think nothing is more in demand to-day than earnest helpful preaching and nothing is more popular. The pulpit has had some difficulty in adjusting itself to the new age, but this adjustment is being successfully accomplished, the pulpit is renewing its power, and the common people still hear it gladly.

A larger part in religious work is being given to laymen in our day. The wide gap that formerly separated the clergy from the laity has been narrowed, if not closed, in most Protestant churches. By reason of their superior education, as well as by virtue of their sacred office, ministers once occupied an isolated position and were almost a priestly caste, as they are yet in some communions; but for better or for worse—and we think for better—they now stand more on common ground with laymen. They are not invested with mysterious and fictitious sanctity, but are respected for what they are worth. Laymen have also risen toward their level, not only in education, but also in position and power in the Church. The spirit of democracy, that has wrought so great revolutions in political life, has also been pervasive and powerful in our religious life. In Presbyterianism the layman has an equal place and voice with the minister in the government of the Church. Other Protestant Churches, such as the Methodist Episcopal, have made great strides in the same direction. Even the Protestant Episcopal Church, the nearest among the Protestant communions to the monarchical principle in government, has given its laymen ample place in its polity and life. This large admission of laymen into the government and work of the Church has broadened its base, brought it closer to the people, and made its work more practical. The formation of men's brotherhoods for religious work is one of the signs of the times. Societies in the Church for missionary and other work have hitherto been largely confined to the women and

children, but now the men are organizing for similar work and have already become a power in some Churches.

The tendency toward union is one of the marked characteristics of religious life at the present time. Protestantism at first was centrifugal and dispersive in its tendencies. Its principle of liberty in judgment seemed to release men from the authority of others and to increase their independence to such a degree as made it easy for them to fly apart and for every little group of men to found a religious organization for themselves. No doubt, good ends were subserved by this division—it was better than the unity of despotism—but now the tide has turned and the growing tendency is toward unity. There is a spirit of unity among all Protestant churches that has about banished unseemly friction and strife and knit them into practical brotherhood. It is no longer respectable for these denominations to oppose one another, and they illustrate in a large degree that one fold for which Christ prayed. Yet there is a closer union that should be attained where it is practical and wise. The same spirit of the age that is combining states into nations, and individual business men into corporations, and corporations into trusts, is exerting a pressure on small denominations to unite into larger. Some notable unions have already been effected, and others still more notable are under way. Such unions are engendered and justified by economy and increased efficiency in administration and by the Christian unity which they illustrate and embody. This practical age has small respect for religious divisions cleft asunder by inconsequential theological differences, and demands good sense as well as regard for truth in the organization and administration of churches.

A dominant note in our religious life to-day is evangelism. Jesus Christ came into the world to save sinners, and this mission is laying hold of the conscience and heart of the Church with new enthusiasm and power. As Jesus "had compassion on the multitude," so has the Church to-day. It sees the great unevangelized masses, the bitter poverty and suffering and sin congested in our cities, the tides of money-makers and pleasure-seekers and broken-hearted humanity surging past its doors, and it feels with the Master, "I must work the works of him that sent me." In the midst of such a world and such work it feels that to waste its strength in division and mutual disputes over theological and metaphysical questions is as shameful and traitorous as it would be for an army in the face of battle to array its battalions against one another. So the Church is being burdened with a heavier sense of responsibility and is feeling that its mission is to save the people. The evangelistic, rather than the denominational or the doctrinal note, now rings out from its pulpits. It is fighting the caste spirit and is striving to throw open its doors with sincere welcome to all classes, especially to the workingmen. The Church no longer simply stands in its pulpit and proclaims the Gospel, but it goes out after the people in many ways. It preaches on the street and in tents. It holds great revival meetings that sometimes move large cities. It broadens out its service along many lines of institutional work. It is being seized with the social sense and is working for the redemption of society as well as of individuals. It makes war on the liquor traffic and on all forms of organized vice. It is interested in problems of sanitation and pure food and all the conditions that press so vitally on the masses in the city. It builds hospitals and colleges. It has missionary and other benevolent boards which are its great arms with which it reaches out across continents and seas. The Church has widened out its work through home and foreign missions around the world and we are beginning to see the Kingdom of God on earth.

It is easy to take a pessimistic view of the state of religion in the Church and in the world, but such views are short-sighted, descriptive rather than comparative, and fail to see whence we have come and the progress we are making. There is no possibility of religion vanishing from our world. It is not a myth or fiction invented by the priest and foisted upon humanity, but is a constituent of our nature as elemental and persistent as hunger and thirst. It has been and is burdened with its share of human infirmities and mistakes, but its largest growth and most splendid fruitage are yet to come. These conspicuous characteristics and currents in the religion of to-day mark progress and indicate the way along which we are moving to the coronation of Christ over a new world of universal righteousness and brotherhood.

HARVEST THANKSGIVING SERVICES, WHERE THEY FAIL—AND WHY*

The old-fashioned harvest home has vanished forever; but those whose memories go distinctly back for half a century must be tempted to regard its disappearance with regret, because of the elements of harmless mirth which relieved the monotony and drudgery of rustic life. On the other hand, it must be admitted that, for the most part, such occasions were mingled with intemperance and profanity, the village ale-house rather than the church often becoming the head center of the celebration.

Whatever may have become of the social festival, it is gratifying to feel assured that the religious thanksgiving is perennial in association with this event of the year, the reaping of the harvest, after the patient waiting of the husbandman during his long summer vigil over the seed that he deposited in the soil under those auspices of springtide which constituted the natural trial of his faith. During the early autumn (according to latitude) joyous celebrations are almost universal, partly because of the conventions connected with immemorial and hallowed customs, and partly because the ingathering of the fruits of the earth is the real New Year. Both the Anglican and also the Methodist-Church years are inaugurated at the very season when the ripe corn is standing in the sheaves for the garner. This order harmonizes perfectly with the consciousness of the generations which through antiquity kept up joyous celebrations in honor of Ceres, the corn goddess, and of nature's annual cornucopia. The danger of such observances has always been the same, and there is no absolute freedom from it to-day, even tho civilization has come under the influences of the highest and the noblest auspices. For human nature is the same, and its tendencies do not fail in all generations and under all circumstances to manifest themselves. One of those tendencies is particularly liable to be influenced by the special opportunity furnished at this glorious juncture in the year. Humanity has ever been, in the mass, weakly inclined to surrender itself to the control of the lower faculties rather than to that of the higher. Seasons of conviviality have always been seasons of peril. Fortunately, the refinements of education and of culture have gained complete ascendency over the old order of feasting and rioting; nevertheless, the proclivities to which we have referred are apt to display themselves in subtler forms. The mingling of the abstract with the concrete is essential. Religious feeling is not satisfied without expressing itself in material embodiment.

*While especially written in view of English conditions, this article has valuable hints for American preachers.

We are incapable, according to the laws of human thought, of subjective limitations, and must ever, if possible, seek to express ourselves objectively. Conversely, we can only be effectively appealed to through external manifestations of truth. Were it otherwise, the Incarnation would not have been needed. The plea for ritual and ceremonial is absolutely valid, as every one acquainted with philosophic elements is well aware. But, on the other hand, these necessary vehicles of expression may be carried to such extremes as to develop into mere extravaganzas. In numerous instances harvest thanksgiving celebrations have been altogether overdone on the sensuous side so that the spiritual factors, tho by no means altogether eliminated, have been hopelessly obscured. Now, because of the popular love of attractive externalism, and because we have passed, as many maintain who study the signs of the time, out of the Puritanism of our fathers into the Hedonism which has naturally developed from esthetic culture of the last century, we might expect that these particular autumnal functions would in many cases be conducted on lines calculated to administer rather to the perceptive faculties than to the inward spirit. Under such conditions harvest thanksgiving services must fail either to elevate or to sanctify.

These celebrations often fail to create a deep and lasting spiritual impression because of the entire lack of a sense of proportion. The temptation is, of course, very great to magnify such an opportunity of enhancing the beauty of a sanctuary by extra decorative display. There is an ineffable charm in the combination under various symbolic devices of the effects produced by exhibiting the choicest products of garden, orchard, field, and conservatory. We must not lose sight of the fact that a double appreciation of the most legitimate kind is involved in the preparation of such a picture as can thus be presented. It honors the Lord of the harvest in His capacity as the bountiful Giver, and it acknowledges gratefully the fact that man is permitted by a high electing grace to cooperate with the divine Creator. One of the most signal marks of God's goodness is that He constantly condescends to call man into cooperation with Himself. There could be no harvest excepting where God and man unite together. Thus, the great annual thanksgiving is not only a tribute of praise to Jehovah as the great Giver, but it is also an ascription of gratitude to Heaven for the goodness which makes man's service an agency in the fulfilment of the divine covenant. Therefore, the decoration of places of worship at such seasons has its appropriate place. It is because very often what should be a minor accessory becomes a fulsome and overwhelming presentation that the opportunity, invaluable in itself, of emphasizing the doctrine proper to the season is entirely lost. So much is forced upon the eye that the mind is absorbed entirely with suggestions of a florid and fascinating materialism. The pomp and pageantry of nature at the season when she hangs out her most gorgeous banners of color and faces us with the hectic flame of the autumnal flush can be profitably studied when distributed before us in the wide, open expanse of field and forest, of heath and valley, of garden and grove. But the mind is easily deprived of its power of reflection when these captivating qualities of form and hue are shown in dazzling concentration. Grave and serious people frequently remark after gazing on over-lavish decorations of this category, "It was all very splendid, but it was sadly overdone." Especially when the ear is engaged as well as the eye is moderation to be counseled. Music appropriate to the occasion is as legitimate as the array of harvest products. But both together, while appealing to hearer and spectator with irresistible charm,

can only affect the sensuous perceptions. They are of real use as attractive agencies, helping to draw masses of people together upon whom the minister of Christ can hope to bring the power of spiritual exhortation to bear.

What is often counted to be a successful popular sensation is a sorrowful failure in the highest and best sense. Considering the notorious craze for every kind of amusement, and the general tendency in all classes of society to indulge in mere frivoling, it must be admitted that competitive harvest exhibitions in sanctuaries are only too likely to contribute to the encouragement of a peculiar kind of religious vagabondage.

Very serious reactions have been caused in many devout minds by the questionable developments above alluded to. Harsh, uncharitable, and altogether unjustifiable objections have been urged in some quarters against all harvest celebrations. For instance, some religious leaders refuse to conduct such services altogether, and some others sternly prohibit the display of floral and cereal decorations for a strange doctrinal reason. They characterize all contributions from the cornfield, the garden, and the orchard as being "Cain's offerings"! Fortunately, such a distortion of the dispensational teaching of the Bible can never be largely accepted. The vast majority of the people will always instinctively comprehend that some of the most hallowed associations of Christianity are to be enjoyed while we walk with Christ in the cornfield. Christian souls for the most part can not but feel that there is a profound and tender sympathy with nature exprest throughout the word of God. The most beautiful ordinances and the most humanitarian laws under the Mosaic Covenant were those which referred to barley harvest, wheat harvest, and vintage. The Jews, strange to say, have never been a race of husbandmen since they were scattered over the earth, but when they originally settled in their appointed lands they became a nation of agriculturists. For them every year the harvesting processes brought round celebrations of the most felicitous character. Thus our modern autumnal celebrations are warranted by sacred precedent when we observe them as religious anniversaries, not only as social festivals. The Christian Church would suffer an irreparable loss by dissociating its worship from such an annual event. The whole record of Christ's earthly life seems to culminate with the view of Him furnished by the Evangelists as Lord of the Harvest. Some of Christ's own most precious teaching is enshrined in His parables and predictions founded on allusions to the sowing, the growth, the reaping, and the garnering of the grain. The most vivid figures of speech in all His discourses are perhaps those in which He makes a corn of wheat symbolical of His own death and resurrection. How strikingly does Paul seize this same allusion to one of nature's most mysterious processes, proclaiming Christ to be the first-fruits of the glorious harvest which shall be reaped by the angels.

Many a harvest celebration fails to accomplish spiritual results because the prime factor is subordinated to those spectacular and musical accessories already mentioned. If first things should always have the first place, then the harvest sermon should be the most prominent feature of the thanksgiving. A slipshod, or superficial, or perfunctory discourse is inexcusable in connection with such a splendid opportunity of making an impression on minds that are likely to be specially sympathetic with an able preacher, just because the surroundings are certainly calculated to tune them into unison with the good, the beautiful, and the true. Perhaps there is no kind of occasion during the whole year which affords the preacher such ample scope. The subject of the

harvest can be treated from multitudinous standpoints. The sermon may be doctrinal, topical, historical, Christological, eschatological, analogical, didactic, and poetical. It may run along only one of the lines thus indicated, or it may ramify along several of them. A good harvest sermon should certainly abound in realistic allusions, but the references to Nature should be all spiritually interpreted. Henry Ward Beecher was a master of this style. The writer remembers how powerful was the effect on the hearers when he heard him say in a sermon, "It is harder to tell on the consciences of those who are favorable to us than it is to affect the minds of those who are inclined to oppose us, for it is the wheat that leans toward us that is difficult to cut with the sickle, while it is very easy indeed to reap the wheat that leans away from us." Talk of this kind during a harvest homily is not likely to be soon forgotten by the hearers. A pattern preacher of harvest sermons was the late C. H. Spurgeon. A volume of his most excellent discourses of this category was long ago published. They teem with the most telling suggestions. The preacher who well understands his business will not fail to recognize that these festivals enable him to present to his hearers sound views of the philosophy of life just at the psychological moment when they will be in the most receptive attitude. After all, the people do not gather at such times only to be reminded, as they have often been before, of the pious but obvious truisms concerning the unfailing ordinances of Providence and the beauty and the bounty which claim our deepest gratitude. Such consideration should always be urged, but the preacher should come closer to the minds of his hearers. In a pathetic passage of a strikingly original harvest-home sermon Dr. Horton gave an illustration which may be quoted. "What we sow we reap. We may sow failure in success. Take the case of Max Müller. Undeviating success seems to be the lot of that grand scholar of the last generation. In his youth he coveted the German Order of Merit, and he gained it. Then he was eager to win the French Order of Merit, and secured it. And so during his wonderful career every stage was crowned with brilliant success. Then he wrote in an accent of weary disappointment that the dream of the reality was better than the reality of the dream. It is possible to sow good seed which for this world is excellent seed, but to find that this harvest withers and becomes black and dusty in the grave directly it is tried by the standard of eternity."

THE ETHICS OF OUR MINISTERIAL LIFE*

The Rev. William P. Bruce, Yonkers, N. Y.

I am reluctant to stop even for a moment to speak of commercial honesty. Genius may run into debt and with the best intentions may die with many a creditor unsatisfied. Lyman Beecher was described as "a man before his age in his views and before his salary in his expenses." The meager appropriation allowed by the liberality of the congregation to maintain the manse often compels the economic house wife to run into debt. Slowly the bad habit grows upon the minister, until the ghosts of unpaid bills and defiant creditors rob him of peace by day and sleep by night. When Fuller would enforce this lesson he put the question, "What is the worst bread which is eaten?" One answered in respect to the coarseness thereof, "Bread made of acorns." Another replied, "Bread made of beans." The third hit the truth by saying, "Bread taken out of other men's mouths who are the true proprietaries thereof." Then Fuller observed, "Such bread may be sweet in the mouth to taste, but is not wholesome in the stomach to di-

*Delivered before the Alumni Asssociation of the New Brunswick Theological Seminary.

gest. Lord, grant that tho my means be never so small they be my means nor wrongfully detained from others having a truer title to them." Often a sensitive shrinking from the suspicion of a mercenary motive prompts a minister to accept a call pitifully small and makes pathetic the hymn, "Dear Lord, and shall we ever live at this poor dying rate." This pittance when promptly paid is enough to frighten an honorable man at least once a month, but when the church treasurer is tardy the dominie is considered impertinent when ordering and compelled to be almost impudent when dunned. Dick Swiveler was not the only person who made a memorandum of the streets he could not go down while the shops were open. Jesus wrought a miracle rather than offend the Roman Government in a financial transaction. Let us not stint our service for Christ nor turn out slipshod work because the stipend is so small that a trolley-car conductor becomes vain in our presence. Let us not be slack in our commercial promises because the creditor can afford to wait nor ignore them altogether because few wish to incur our displeasure or levy on our unmarketable sermons. Upon a church in Venice is the inscription which should be over the pastor's study: "Around this temple let the merchant's law be just, his weights true, and his covenants faithful." Congregations which force the minister to a starvation wage should be assisted by the board, and the corporation compelled to ask for the dole of bread rather than push the "Legate of the skies" to knock prematurely at the gate labelled, "The Disabled Minister's Fund." What a testimonial to enforce the claim of benevolence when the applicant comes with a hoary head and a handful of vouchers representing frugal living, promptly paid bills, and a quit-claim from all creditors asserting that the parson was poor but honest and honest tho poor.

Intellectual honesty surely comes after commercial. Many newspapers which hurl defiance at rascality and pursue the culprit with cartoons will steal editorials from the daily press without giving a word of credit or apology. Some with more cunning "steal a thought and clip it round the edge and challenge him whose 'twas to swear to it." A delicate sense of honor will make a writer prodigal of quotation marks rather than incur the suspicion of pilfering. William Howitt once said to Charles Reade, "You have taken half of your 'Never too Late to Mend' out of my book of travel." Reade replied, "Not so much as half, and then consider, with what judgment, a most useful gift for a gentleman in the literary profession, I have picked out your plums." Jack Horner could not have complimented himself on being a good boy had he stolen the pie into which he thrust his eager thumb. In some lands sermons may be written by a cloistered genius and launched forth from cathedral pulpits by human phonographs enrobed, but this will not excuse petty larceny in America. The fact, too, that many in the congregation do not care a fig where you obtained your sermon offers a pardon before the crime is committed. Such praise will not enable the thief to preserve a sense of honor as he looks in the glass and admires his borrowed plumage. The pedigree of the bestower of the nimbus of brass may be found in Scripture. "Not this man but Barabbas—now Barabbas was a robber." One is reported to have exclaimed to a pulpit plagiarist:

> "I like the part you stole the best.
> Go to, go to, and steal the rest."

Should any be so humble as to really believe that the product of any cranium is better than their own, honesty requires the admission to be made somewhere during the early part of the discourse. I rejoice that I am "the heir of all the ages in the foremost files of time." I do not pose as an Adam, sole proprietor of the earth, nor pretend to throw aside all implements of gardening and scrape the soil with a stick from the neighboring thorn. I am debtor to the Greek and the Barbarian and am never anxious to disown the debt tho my payments may be tardy and small. Some have an itch for originality and had rather be wrong than classed as conservative.

While drawing water from Jacob's well be sure and thank the patriarch for the depth to which he sunk it and God for the cooling draft you press to your parched lips and yourself for the common sense to dip the bucket without fouling the water as a souvenir of your visit.

Then we should insist upon ecclesiastical honesty. We are free to select our denominational affiliations, but when we have been stamped with the imprimatur of their approval, consistency requires that we should be loyal to the Church's standards and true

to her traditions. To stand in an Episcopalian pulpit and wilfully discredit the tenets of that communion may be lauded as an evidence of courage, but is no evidence of courtesy or prudence. By reason of our official relations to our parishes we have a welcome extended to us in many homes to which we might otherwise not be frequent guests, and our sentiments are given added force by our pastoral connection with such families. We may praise free speech with tones sonorous and rally at the slogan of fraternity and tolerance, yet we are still bound to the rules of propriety. When we hire a hall and pay the fiddler we can have any kind of show the police department will allow and utter any sentiments to which the auditors can listen without personal violence, but in a Presbyterian church built and supported by Presbyterian money and redolent with Presbyterian piety, I should confine myself to doctrines having the sanction of that body. When I have other knicknacks to offer I should resign from that pulpit, refuse that stipend and then, free as the air, air my views beyond the shelter of the consecrated roof. To proclaim Sabbath after Sabbath doctrines so repugnant to those naturally expected that I attract notice for the first time in my life, to persist until I have scattered a flock I never collected, to take refuge in silence only after dismissal—such a course of action is most reprehensible indeed. I propose to be true to the requirements of the Reformed Church in America while I preside at her altars and when I can not prove her standards true by Scripture I will step out from behind her fortifications and refuse to draw my rations from her store and take my chances for safety with my popgun in the open field.

Pastoral honesty is akin to the one just discust. "Feed the flock of God over which the Holy Ghost has made you overseer." Not every fat and sleek Christian in the community can bear the brand of your shepherding. I am not the sole pastor in the city having the sanction of the Great Shepherd of the sheep. I will have most respect from others and most approval of my conscience when I carefully accord to my neighbor the honors and recognize the responsibilities of his charge. The story is told of a maid about to be married. She broke the news to her lover just before the date of the wedding that she was a somnambulist. "O never mind," he replied, "I am a Presbyterian, and I will go to your church in the morning, and you can come to mine in the evening." The trouble always arises when the pastors of this variegated household begin their visits. The lost sheep, lone and bleating, is the care of the minister who can win its affection to the Shepherd of all, and bring it into harmony with the flock through personal attention. The intermeddling pastor is the pest of the community. He calls upon the dissatisfied in every congregation and encourages the ram needing discipline to butt the parson, tramp down the fodder in the trough, and leave the fold in anger only to hasten under his rod until he too is hated for his fidelity to Christ. Many letters of dismission are given to rid a worried pastor of the duty of admonition, and one is recorded in the column of dismission instead of the column of suspension. Let us treat our fellow ministers with courtesy, regard their fields and fences, and not encourage division which we can heal or alienate affections which we can restore. If a family shows a decided preference for your church and attends regularly, to the neglect of their own, a frank talk will either send them where their allegiance belongs with a fine sense of the eternal fitness of things or win them as your personal friends forever. We should assume the responsibility of chastising our own children and not let them run amuck with the badge of "good and regular standing" upon them, passing the guilty unscathed from parish to parish.

Some people are ready to change their denominational connection with the slightest provocation. They are ignorant of all standards of belief and generally hiding behind the screen. "We are all going the same way," whatever that means. They are especially ignorant of the Word of God and defiant of its authority. H. Clay Trumbull says, "Being in Boston one day I was surprized to see there in the church an old Whig whom I knew to be active in another denomination. 'How is this? What are you doing here?' I asked. 'Well, I'll tell you,' he said. 'Our pastor preached a sermon a few months ago in which he showed that slavery was a divine institution. He proved it too. When I came out I said to my wife, "Mary, our pastor has proved something to-day that we all know to be a lie. The next thing he will prove something that we don't know is a lie. It is time to be getting out of this."

So we got out and came over here.'" Those who "Gad about to change their way" are devoid of compass, are too dull to recognize the North Star and too lazy to get up at sunrise to locate the East. We must receive such by certificate, but the brass band and the fireworks can be dispensed with, for the gain is in statistical column only.

Our devotion to pastoral duties should not be allowed to rob us of sleep or recreation. Many a pastor weeps with those who weep until his lacrimal glands are overdeveloped. We should carry the hopes of our religion prominent and march toward a future big with promise. The missionary who said, "The prospects are bright as the promises of God," might now add, brightened by the performances of God. History is inspiring. Our calls should not suggest arrangements for a funeral and prophesy its probable approach. Carlyle wrote, "An archdeacon reported a strange profane story of a solemn clergyman who had been summoned to administer consolation to a very ill man. As he left the room he heard the patient ejaculate, 'Well, thank God, Pickwick will be out in ten days anyhow.'" The roundest and rosiest face may not be ours by birth, but the sunniest hopes are ours by regeneration and should be penciled in the charm and manner of our conversation.

I have a word in regard to spiritual honesty "I have received of the Lord that which I also delivered unto you." The message we deliver in God's name should be the one we received from God. Fuller, speaking of the true preacher, says, "He is one that will not plead that cause wherein his tongue must be confuted by his conscience." Some are so proud of consistency that they are false to themselves. They wish their sermons year in and year out to enforce a consistent system and having once committed themselves to the task are reluctant to utter anything at variance with what has been exprest in former speeches. This reminds us of the girl who said she was eighteen years of age. A wag reproved her by whispering, "You told me that six years ago." She quickly replied, "I am not a lady to say one thing to-day and another tomorrow." Honesty is handicapped by false ideas respecting it. My words now should be expressive of the ideals and feelings at present dominant in my life. Any attempts to make them tally with last season's by any jugglery is tampering with the mainspring of thought. We are often concerned lest we get another's thought in our sermons without credit being given the author. Are we as solicitous to have our own convictions, aspirations, and ideals in the forefront? It is not egotistic to use the heads God put on our shoulders and nothing will excuse us attempting to apologize for God's creative fiat in our individual case.

Protestantism has defined and defended the privilege of employing our equipment for the thinking business of life. No intellectual trust should force us to shut up shop nor lessen nor cheapen production. Let our sermons have the ring of sincerity and as a man was God's highest expression of Himself in the Incarnate Christ let us aim to be men. Let us not belittle ourselves as if we were superfluous expressions of Deity and argue the probability because of the late date of our birth. Dear fathers in the service of the church, improvements are the order of the day, but the same personal qualifications of candor, courtesy, integrity in business, submission to God, fidelity to His truth and consecration to His dear Son still are the essentials of the minister's life as when your locks were dark as the raven's wing. Moral forces are first and tho a knowledge of the original languages, ancient history, and the new theology may be very useful, many succeed without a familiarity with these who have a grand inheritance in the former. The story is told of Sylvester R. Burch, the chief clerk of the Department of Agriculture, who showed a farmer from his native State of Kansas through his office. After dilating upon the marvels of his department he fairly stunned the practical farmer by exclaiming, "I tell you the time is coming when a man will be able to carry all the fertilizer for an acre of ground in his waistcoat pocket." The rustic was silent a moment, and then replied, "I believe it, but he will be able to carry all the crop in the other." There is a relation between expenditure and income. Let us put a whole man in our pulpits, a whole heart into our pastoral work, a whole brain into our study, a whole Christian life into our daily walk; then we need not blush to read biography and our children will not bemoan the feebleness of our strength, nor shortness of stature nor be empoverished by our ideals. Let us young ministers be reverent of the past and enthusiastic in our service.

THE RELIGIOUS OUTLOOK ABROAD

Our London Correspondent.

The Crux in the Balkans.—As these lines are being written a very grave political question is being internationally discust. Will Bulgaria impulsively at this juncture in Oriental affairs make that assertion of her independence which has so long been expected, and which she certainly will not indefinitely delay? This sounds, of course, like a purely political problem, but it is much more. In no part of the world are political and spiritual interests so intricately and inextricably mingled as in the near East. This matter of Bulgarian independence, as superseding the autonomy under the suzerainty of the Sultan arranged under the Berlin Treaty, involves elements which bear forcibly on the interests of Christianity in Balkan regions. For instance, if independence be asserted and achieved, the Bulgarian Exarch would certainly be requested to leave Constantinople, and to move to Sofia. Now it is immensely to the advantage of the Christian community belonging to the Greek Church in Bulgaria and in the greater part of Macedonia, that this dignitary should have his seat in Constantinople. For he is, while residing there, regarded and treated as one of the great officials of the Turkish Empire, not simply as a magnate of the Bulgarian Church. The Bulgarian Government would lose the special position it now occupies with regard to many serious questions affecting alike Bulgaria and Turkey. As ecclesiastical difficulties are always very acute in the near East, it is easy to see that the moral connection of this principality with the Turkish Empire is, in some respects, at least, more beneficial than absolute independence would be.

In the Lebanon.—In another quarter of the near East there has been and is still special reason for considerable anxiety. The new movements which have revolutionized the whole position through the Turkish Empire have been marvelously successful in removing many of the most potent causes of religious friction and racial animosity. All who have been familiar with the history of the Turkish Empire during the last seventy years are well aware that in the beautiful territory of the Lebanon strife has been chronic between the fanatical sects of Maronites, Druses, and Moslems, on the mountain slopes and in the valley. The Lebanon province has formed a section of the Turkish Empire by itself, ever since the Emperor Napoleon III. occupied it during the period following the shocking massacres in the middle of the last century. After the French had tranquilized the territory they acted very honorably by retiring in accordance with their understanding with the European powers, and the massacres were never repeated. Special privileges were conferred on the various Christian populations of the Lebanon, and the system has worked fairly well. Now a new difficulty arises between the Government of Turkey and these Christian populations of the Lebanon, the latter being greatly divided in sentiment. One section advocates the surrender of these special privileges, another counsels their maintenance, and a third advocates their retention on condition of representation in the coming Chamber of Deputies. The Druses maintain an attitude of watchful neutrality. Only one collision has taken place between these antagonistic sects, but in this, unfortunately, four persons were killed.

In the Land of Noah's Rainbow.—In no part of the near East has the sudden deliverance from oppression and tyranny been as welcome as in the great regions around Mt. Ararat. The numerous Armenian and Nestorian settlements in Eastern Asia Minor and Western Persia had been subject to such chronic cruelty that it is easy to understand the following expressions in a letter which has just arrived from one of these colonies: "What a difference! How freely we breathe! We talk, we write! Those words, which just a few days ago were enough to ruin every one, are now passwords—Liberty, Equality, Brotherhood! Last week we went to Constantinople—the same difficulty, the same oppression, the same spies, the same bribes, the same sufferance. This was on Thursday. The next day, Friday, the Constitution was proclaimed; we could not believe our ears and eyes, but it was true; . . . traveling will be free. We can go wherever we want. We can have any books, any papers. We can enjoy the life of a human being. We are Ottomans, and can live like Ottomans. . . . All at once the people realized that the cause of the Armenian massacres was nothing but

keeping the Turks and Christians separate, and keeping the Turkish people in complete ignorance of the misrule and robbery. The oppression which weighed on all had become insupportable."

These "overweights of joy" are not to be wondered at, for the secretary of the Society of Friends of Armenia says, "When the news first reached us we telegraphed for confirmation, for we remembered how a few hours after the reforms were proclaimed at Urfa, the great massacre began in which thousands perished."

The Greater Catholicism.—Intensely interesting is the outlook in the Roman-Catholic world. The present position was very aptly prognosticated by Mons. R. Dell, in his articles in the *Grande Revue* of Paris during March and April last. This expert maintains that the majority of Catholics in Europe, at any rate among the more enlightened classes, believed that Catholicism is greater than the Papacy, and he declares that if they should have to choose between submission and excommunication, they will choose the latter. His position is that if the attitude of Pius X. against Modernism is right, then the cause of Catholicism ought to be abandoned as a corruption of Christianity and an enemy of human progress. Furthermore, the policy of the Pope in the affairs of France seems to be a resurrection of those enormous pretensions of Boniface VIII. which constituted a constant menace to autonomy of the civil power. Now it is never forgotten by students of recent history that the pope strenuously sought to provoke rebellion against the civil power on the part of French Catholics. How exceedingly superficial and densely ignorant of relative issues are those speakers and writers who have been, after the manner of a certain Catholic Archbishop, publicly sneering at the "fanatical bigotry" of these Protestants who have exprest approval of the policy of the British Premier and Home Secretary in relation to the processional use of the monstrance and the public elevation of the Host in a London thoroughfare. For it is never to be forgotten that the same papal policy which has been employed in France would infallibly be used to incite the Catholics of Britain, Ireland, and Canada to revolt against the British Government, if conditions at any time should seem to favor such an attempt. It can not be reasonably expected that the average Protestant mind in England, Scotland, and Wales should ignore the object-lesson which the Vatican has supplied in France for the instruction alike of Protestants and Catholics who are not blinded by inveterate prepossessions in favor of absolute Jesuitism or the most despotic Ultramontanism.

A Medieval Controversy Revived.—The British people are crucially divided in opinion as to whether the greater blunder in certain recent proceedings at Westminster was perpetrated by the Protestant prime minister of England, Mr. Asquith, or by the Roman-Catholic Archbishop of Westminster, Dr. Bourne. The Premier, at the last moment, in conjunction with Mr. Gladstone, Home Secretary, forbade the ceremonial which had been projected in connection with the great procession during the Eucharistic Conference in London. The Archbishop announced that the Host was to be elevated and carried at the head of the procession. The British Government took no notice of the project until a storm of opposition arose from many quarters where Protestant leaders voiced the inevitable feeling. It became evident that, while the Government would gladly have avoided interference, they must take action to obviate the danger of a great religious riot. The Archbishop was informed by the Home Secretary that the ceremonial would be contrary to law. He yielded, but not without very emphatic recriminations. Floods of criticism have been poured forth from pulpit and press, but this is of the most chaotic character. For instance, both Catholics and Protestants are divided in their expressions of opinion. Many Catholics praise the Premier, and blame their Archbishop, while of course others expend their expressions in reverse style. In like manner, some Protestants are pleased and others are displeased with Mr. Asquith. There can be no doubt that the action of the Government did obviate actual danger; and as Mr. Asquith is an eminent lawyer, his professional, as well as political, opinion, could not readily be gainsaid. The question had to be settled entirely apart from religious considerations, the simple business of the administration being nothing more than to consult the interest of law and order. Apart from the bitter controversy which has raged it has been universally admitted that the Eucharistic Congress was an immense success from the point of view of its zealous promoters.

THE PREACHER

"Whatever educates the man will condition his preaching."

THE EVANGELISTS AS MODELS FOR THE CHRISTIAN PREACHER

Prof. G. Currie Martin, M.A., B.D., Bradford, Eng.

I propose to look upon the Gospels for our present purpose as preserving in main feature and outline different presentations of the Gospel story for the purposes of public instruction, and to see what lessons we who have still the same task to perform can learn from them for the technique as well as the spirit of our service.

The first point that emerges when we study them for such a purpose is their individuality. A very casual acquaintance with the writers soon enables us to recognize a paragraph from Matthew, or Mark, or Luke. It is not only that the contents of these Gospels vary, but that their method of telling the same incident or presenting the same teaching is in almost every case colored by the personality and standpoint of the author. Each writer has his own purpose to fulfil, and subjects all other consideration to that supreme end. The early verses of Mark, for instance, almost rush through incidents in the early life of Jesus over which the other evangelists lovingly linger, in order that he may at once get to the subject which has for him the greatest interest; namely, the public ministry of Jesus. But when he reaches the stage of presenting our Lord in contact with the multitudes of Galilee, he, more than his fellows, delights in giving such detail to his picture as will render each scene memorable, and fills it out with picturesque touches. For Matthew, on the other hand, the one supreme purpose is to present his Lord's teaching. He is a master of succinct statement in narrative, and constantly we find him presenting the historical setting of some important words in the briefest possible manner, while he gives with greater fulness than the others the words that fall from the Savior's lips. Luke combines both these methods, but is also a consummate artist who wrote, as Renan told us, "the most beautiful book in the world," and I need not remind you how absolutely different both in content and in manner is the treatment of the life and teaching of Jesus that we find in the fourth Gospel. This, then, is the first secret the evangelists have to reveal of successful preaching. Even they, who were overmastered by the greatness of their theme, and stood so close to Him whose person and teaching they had to present, yet find opportunity for revealing their own personalities, and coloring their message with the bent of their own genius. And this is perhaps one of the great secrets of successful preaching to-day. We must not only realize the greatness of our message, but we must be able to pass it through the medium of our own experience, and give it the complexion of our own individuality before it appeals with any power to those to whom we speak. More than all training, attainments of scholarship, or gifts of oratory is this power of individuality.

We are next struck by one feature common to all the evangelists, and that is the definiteness of their aim. Only two of them favor us with actual prologs in which they declare the purpose of the books they are about to write. No one has ever found a real difficulty about understanding that Matthew's Gospel is concerned with the declaration of the Messiahship of Jesus, while Mark may be said to set Him forth as "the Son of God with power," concerned, as he is, with His practical ministry. For the purposes of teaching, therefore, the work of the evangelist is admirably suited to that end. Men who listened to them, or who will now take the trouble to read carefully through their pages, could not fail to realize their intent, and to be put in possession of the truths they meant to teach; and there are few more important lessons for the Christian preacher to learn than this lesson of the necessity of definiteness. I often wish that it was compulsory to give a title to every sermon, and that not a fancy or sensational title to suit an advertisement, but a title that should embody the one great lesson the sermon is designed to teach. In this respect the study of the great preachers should be of immense service to us. We shall not have studied the preaching of the evangelists in vain if we have learned, as one of our first duties, that clearness and definiteness are essential to all successful preaching, and to the kind of Chris-

tian teaching which is designed to build up a healthy and strong type of Christian discipleship.

The third point that emerges is variety of treatment of the same subject-matter. To a great extent the material of the three synoptic Gospels is common, but each evangelist deals with it in a different way. Not only, as we have seen, does he permit his own personality to shine clearly from his pages, but in the arrangement of his material he varies very largely from his fellows. In Matthew, for example, we find over and over again sections of our Lord's teaching apparently torn from their natural connection in order that a fresh and logical arrangement may be given of them for the evangelist's immediate purpose. Thus the so-called Sermon on the Mount covers three chapters of nothing but teaching, more or less closely connected in idea. Again, the thirteenth chapter consists solely of a collection of parables, meant apparently to present different aspects of the Kingdom of Heaven. In the twenty-third chapter the writer's purpose is obviously to mass together all that he knew of his Lord's utterances in condemnation of the hollow pretexts of much of the current religion and of severe judgment of the common divorce between profession and practise. In Mark's Gospel we find next to nothing of this manner of treatment; teaching where it is presented arises naturally out of narrative, and it is the latter which abides with us and brings, like the model sermon to children, its own moral within itself. He is the picturesque, practical, simple, direct, vigorous preacher who would lay hold of his audience by the interest of the story he tells, and allow it to work its own way in the hearts of those who listen Luke, on the other hand, is the poet and the artist. He must have a background for all his teaching of circumstance and of scenery. If he does not actually know it, he creates it. He permits imagination to play its legitimate part in the impression he has to make. From his pages we draw our knowledge of many of the most lovely parables of Jesus that we possess. From him we have the picture of the domestic circle at Bethany, painted as nowhere else. The home at Bethlehem and at Nazareth is drawn by his pen with a tender beauty to which all the artists of the world have paid grateful tribute. He is either the author or the recorder of the earliest of Christian hymns, and he has so steeped himself in the literature of the Old Testament that his early pages are reminiscent of the loveliest idyls in its history. In the fourth Gospel we are all aware of the philosophic form of the thought, and the peculiar character of that thought's expression, but a recent writer presents a different aspect of that wonderful Gospel, and shows how its writer is also a dramatist, how the story moves on to its concluding tragedy with ever intensifying force, and how such words as "hour" and "time" on the lips of Jesus in the sentences of the narrator mark the development of the plot. With what skill the figure of Judas is introduced, and how every mention of him is significant in leading up to the moment when he disappears into the darkness!

How profitable such a study of the Gospels may be to the Christian preacher surely requires no emphasis. One of the great difficulties felt by the young preacher is to get sufficient variety into the presentation of the message which two or three times at least in each week he must deliver to an audience which consists largely of the same elements. One of the simplest and surest secrets of success in such an endeavor is to employ this method of the evangelists. At one time let teaching be prominent, at another the method of direct and practical concrete presentation; at another let the preacher employ all the arts of rhetoric that he possesses, and give full play to his gifts of imagination; while at yet another he may lead his hearers into the higher realms of mystical thought and philosophical speculation. This interplay between speakers and hearers, which doubtless gave rise in measure to the variety we discover in the Gospels, and which, indeed, Luke tells us in his preface, was one of the conscious purposes he had in view in preparing his work, is still as potent a force in the life of to-day.

The fourth point I wish to note is one which arises from the critical study of the synoptic Gospels, and is valuable to the Christian preacher because it enables him to see how what is sometimes regarded as a subject of purely academic interest, and consequently a little dry, can become of distinct practical value for his every-day work. This is the method of using material that has already been employed by others, and making it new by the fresh connection in which it is set, by the personal turn given to it by the preacher's application of the words to

present needs, or, finally, by adding some fresh personal word of his own. This is really one of the finest tests of originality. The masters of modern English are not afraid to quote from the great sources of literature that lie all around them. They weave much of its language into their own speech, not only thereby enriching, strengthening, and beautifying it, but many times giving new beauty to the earlier utterance by the very manner of its employment. Let us recall, for instance, how the late Dean Church in his sermons employed the language of Bishop Andrews, of Butler, of Newman, and of others; and how that preacher, the greatest in my judgment of the guides of to-day whom our young preachers can follow, and who has more to teach them of the inner meaning of preaching than probably any other living man, I mean the present bishop of Oxford, in turn uses many times the thoughts and language of his own father-in-law, Dean Church, and of his own great masters, Mozley, Lidden, and Hooker. If our preachers will only study carefully and constantly such models as these, they will see how the methods that the evangelists were not afraid to employ can be applied to modern needs and practise.

The last point that this line of study suggests to us is that the evangelists are consciously interpreters of the person of Jesus. The Gospels are not so much histories as interpretations. To remember this would often save us from many difficulties, but the present purpose that the consideration has to serve is to remind us that the primary function of the Christian preacher is to be an interpreter. We have only four Gospels, but in these the variety is on the whole much more striking than the similarity, the difference of material and treatment more remarkable than what they have in common, and one sometimes wonders what we should have had if each one of the apostles had presented us with his conception of the life and work of his Lord. As it is, we have indications of quite other treatment in the New Testament in the writings of Paul, of the author of the Hebrews, and in the addresses attributed in the Acts to Peter and to Stephen. Interpretation, then, is perhaps one of the finest and most suggestive metaphors under which we can conceive Christian ministry. We remember how that great master of English, that great teacher of preachers, John Bunyan, employed the figure in the "Pilgrim's Progress." Evangelist was the first preacher that Christian met, but he never saw him after he had entered the wicket gate. The evangelist has a great and important part to play in the Christian Church, but he is not the ideal of the preacher. It was not until the pilgrim reached the Interpreter's House that he met the man who was to furnish him with warnings, and guidance, and counsel for the long way he was to tread. There he found every variety of information that he could require, and suited for all needs and emergencies of the journey.

It is this duty of the true interpreter that is laid upon us. The first requisite of the interpreter is that he have something to interpret. These Evangelists have all one common subject. However they present Him, it is their Lord they present, and the beauty and worthiness of their presentation is due more to the dignity of the subject than to the beauty and power of the language. The interpreter must also understand that which he interprets. These men had read deep in the heart of their Lord. They had been baptized with His baptism, they had drunk of His cup. Extremely significant is the phraseology in which Mark tells us of the Lord's purpose in calling His apostles. It was in order that they might be with Him, and that He might send them forth to preach. The order is no less important than the actual elements of the commission. Intimacy with his subject is a prerequisite of the interpreter's task. Whatever he imagines, he must not imagine that. As he turns the thought he has to interpret into the language of his hearers, he may if he likes clothe it in new imagery and in more appropriate dress, but with the inherent message itself he must not tamper. To this first duty of the interpreter the evangelists were faithful, and so must we be if we are to follow in their steps.

What Christ did for His first disciples He means also to do for us. I am convinced that the dulness and monotony that sometimes creeps into our ministry arises from the fact that we will not let Him have His own way with us. We invent plausible excuses for escaping His sometimes severe discipline, and then He leaves us alone. But we pay the penalty, for we, in turn, are left without any distinctive message. We lose Him in the mist of the speculation of other souls. We endeavor to fill up the blank by

appropriating to ourselves experiences that are not our own. The true recognition of the subtle danger is our first step toward safety. The remedy lies in a clearer vision of our Lord, and in a determinate purpose to keep closer to Him than ever before. We can not be intimate partners with Him who in His days on earth found scant leisure even to eat without our loins being girt to the most strenuous service it is in our power to render, and without our interpretation of that life becoming vigorous, consistent, and controlled.

Further, while the interpreter's first task is thoroughly to understand his subject, his second and no less requisite one is to be intimately familiar with the medium into which he has to translate his message. The evangelists were obviously quite clear about the needs of the audiences whom their words were destined to reach. The divergencies and the manner of treatment arose not only from the reasons we have already discust, but also from the fact that they designed their message to be received by varying classes of the community. The appeal of the Gospel of John was then, and remains still, very different from that of the Gospel of Mark. An intimate acquaintance with the ideas and character of those for whom they were writing was a necessary part of their equipment, and so it is still. We preachers must fit ourselves to know the men and women to whom we are to interpret the Christ whose ambassadors we are. The wise and successful preacher will devote a large part of his time and effort to a careful study of human nature. Introspection will help him to some extent, but knowledge of his own personality is most valuable in so far as it affords him a guide to the interpretation of the personalities of others. He will see to it that he misses no opportunity of mingling with all sorts and conditions of men, not only that he may understand their point of view, but that he may learn to know them. To this end he will be much helped by a wise and careful study of great biographies, particularly the biographies of his own contemporaries, by the use of the great writers, dramatists, and novelists who have created and analyzed characters that are true to life, in particular Shakespeare, Scott, Meredith, Browning, Balzac. Henry Drummond used to speak of the constant need for clinical work in the training of the Christian minister, and the figure was a telling one, for just as the medical student would be less than half prepared for his duties as a physician by the most accurate knowledge of his text-books, so the Christian minister is poorly equipped who has not a wide and constantly deepening knowledge of the human heart.

Finally, the ideal interpreter must have for the proper discharge of his duty, in addition to knowledge, the gifts of love and enthusiasm. These were certainly not lacking in the Evangelists, and they must not be lacking in us.

DENUNCIATORY PREACHING

The Rev. W. C. Martin, Bluffton, Ind.

Harsh and denunciatory preaching is wrong. An abusive and uncharitable evangelist injures every church that admits him to its pulpit. Pastors are seldom rough and ungentlemanly, and most evangelists are wise and discreet men of God, but it is a pitiable fact that there are many common scolds, men who see only black spots and who describe them constantly in language that smokes, going over the continent and finding a welcome in many churches. These do incalculable harm.

To the writer's knowledge the cause of Christ has suffered in numerous places this season from certain irresponsible, vitrioline evangelists, who fancy themselves to be modern Elijahs or twentieth-century John Baptists, seeming to forget that if any man have not the spirit of Christ he is none of His. Truth and untruth serve their purpose equally well in denouncing lodges, card-clubs, people who attend dances or theaters, or any others who may seem safe targets and are estopt from striking back.

A lie is always a lie even when used in a good cause. A guess, or a conjecture stated as a fact, is or easily may be just as surely false and slanderous. Even incontrovertible facts may not be "gospel truth." To hold up to public obloquy even those who are undeniably bad can seldom serve a good purpose.

The praises often accorded these "fearless" preachers, the contrasting of such to gentler and more considerate men to the disparagement of the latter, leads to the thought that Jesus, who "spake as never man spake," was the ideal preacher, and, as no servant surely is greater than this Master, that it would be wise when one is tempted to expose every sore and to preach a gospel of denunciation and condemnation, to mark well how He treated sinners in public discourse as well as in private conference.

When Jesus saw Zaccheus in the tree He had such an opportunity as some men snatch at in a twinkling. If He had pointed out that publican and made him the text of a denunciatory sermon on avarice and dishonesty, the multitude would have applauded. Instead, He courteously said, "Zaccheus, come down; for I want to be a guest in your home." Jesus was a gentleman.

When the proud Pharisees brought Him a woman who was a sinner—there being no shadow of doubt of her guilt—He might have followed either of two courses which in reality He avoided: He might have used her as a "horrible example," or He might have turned with biting sarcasm on those Pharisees and shown them up for what they really were, in the choicest billingsgate of the day. He did infinitely better. He rebuked them with courtesy, but most effectively. He also rebuked the woman, but so tenderly that she left His presence filled with shame and sincere repentance, as we may be sure. Jesus was a gentleman.

Men who believed "in calling a spade a spade" could have done no good on a memorable occasion, when a certain Samaritan woman with an unsavory record came to the well of Jacob to draw water. Any other Jew meeting her as He did would have discourteously turned his back. If he had spoken at all, knowing her life and character, he would have used vituperation. But Jesus could hardly have been more courteous and considerate had she been a Rebecca. Jesus was a gentleman. His treatment of her not only won her to virtue, but won her townspeople to the Kingdom of God, and made that territory the most fruitful missionary field in apostolic times.

A few times, indeed, like quick lightning-flashes, Jesus denounced the Pharisees and hypocrites; but even then He refused to dwell at length on the shameful details. Even as a teacher of English does not spend his time pointing out and dwelling upon slang and dialect abnormities, to which he may occasionally refer with scorn, but occupies his hour with chaste and faultless English, so did not only Jesus, but all inspired writers. "Let it not even be named among you, as becometh saints," was a sentiment ever present.

The attempt to reform and elevate by satire and pasquinade and witty flings and hits at common vices may make men angry or amuse them, but to elevate practical life they are a failure. Men who make this their forte miss the only thing which can give success. To reform the practical life of men you must give them an ideal. "Be ye perfect, as God is perfect."

"The bruised reed shall he not break." Jesus was always gentle and considerate. In His treatment of Peter after that shameful denial there is no upbraiding. "Simon, son of Jonas, lovest thou me?" His recent conduct would not seem to indicate it, but Peter could sincerely say, "Thou knowest all things; thou knowest that I love thee." How gentle He is in rebuking the contentious disciples who would crowd each other aside in their desire each to be greatest (Mark ix. 33, 34). How gently He dealt with Thomas: "Reach hither thy finger, and see my hands; and reach hither thy hand and put it into my side; and be not faithless but believing." When the blind man by the roadside, calling attention to his condition, was rebuked by others, He tenderly asked, "What wilt thou that I shall do unto thee?" Thus was He ever. And when James and John were full of thunder and lightning for certain Samaritans, "He turned and rebuked them and said ye know not what manner of spirit ye are of." He was a gentleman. He came not to destroy. He came to save. His message was, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

THE PASTOR

"To win men, one by one, is the whole problem of the Kingdom of God."

IN TOUCH WITH THE PEOPLE

The Rev. Charles W. King, Woodstock, Canada.

To provide a place in the Church for everybody and get everybody in his place, to enlist the largest number possible in real, effective service is a first problem for every pastor. Its successful solution means larger opportunity to the minister for general oversight and personal dealing, and for sermonic study and self-culture. It also means the reaching of the most people for the Lord, and in the quickest and most effective way.

The writer has his field divided into visiting districts, each under the oversight of two men and two women workers. Their duty is to keep in touch with every one in their respective districts connected with the congregation. They inform the pastor concerning the sick, inquirers, absentees, newcomers, non-churchgoers, etc. The following time-saving letter-form is in constant use between the pastor and his fellow workers. A few strokes of the pen under the proper words, and the message is quickly on paper. Delays and forgetfulness as to the reason for the call are avoided; the definite information given makes this work direct and telling.

THE "INASMUCH" SERVICE.

Oxford St. Baptist Church
Woodstock, Sept. 15, 1908.

Dear Fellow Worker:

Kindly call upon M————of———— Ave.; and, if possible, before Sunday. The following *underlined words* will indicate the reason for this call, which please note.

This friend is a visitor, a newcomer, a new member, an absentee, sick, a mourner, a case of mercy, *an inquirer* (*re-salvation,* baptism); might be received by letter, experience; awaits your examination, with M———— for church-membership by experience, baptism; wants weekly offering envelops; ———— *might accept an invitation to* hear next Sunday's special A.M., P.M. sermon, to meet the pastor for religious conversation, *to attend our* special, regular Church Services, the Bible School (one of the senior, *Baraca,* Philethea, junior, primary classes, the Cradle Roll, the Home Department), *Young People's* Union, Ladies' Aid Society, Mission Circle, Mission Band, Wednesday Mid-Week Meeting.

Kindly report Sunday A.M., P.M., Wednesday,—

Yours in the Work,
C. W. King, Pastor.

Two pastor's pocket visitation-registers are used. One, for the vest-pocket, receives the names and addresses of all requiring immediate pastoral attention. The first half is for addresses of converts, entered on the left-hand pages, and on the opposite pages are the definite applications for membership and letters of dismission. The second half of this register is for the names of inquirers, sick, absentees, newcomers, etc. At the close of each service this register is in hand, or given to an assistant, to whom the pastor dictates addresses while he and his fellow officers meet and shake hands with the retiring congregation. Into this book also are entered all cases reported from personal workers, generally at the close of the day.

In the other larger pocket register are written in ink the names and addresses of all regular members of the congregation and Sunday-school. These are arranged alphabetically and in families, three families to a page, and with all members of the church underlined and dated, if newly received. The full names of all connected with the work, —to the youngest infant—are included in this register. The right-hand pages are ruled for registration of calls. This enables the pastor, on the eve of a visit, to see at a glance "who's who" in each household. A street directory, of surnames and house-numbers only, is included—a great convenience in city pastorates. As the minister is expected to be in touch with every member of his flock, this register is made the chief "authority" on addresses; and it is used in directing special pastoral and mis-

sionary circulars. Results from the above, as also from the following plan in dealing with incoming members, have amply proved their worth.

In our effort to keep before the consciences of the members the duty and privilege of making regular and proportionate offerings to the Lord, we begin at the beginning. Each applicant for membership is not only handed a copy of the church covenant and constitution, but he is reminded by the examiners that his financial support of the Lord's work should be regarded as an essential part of his Christian service. It is made clear at the outset that every member with an income is expected to contribute regularly to the work "as the Lord has prospered," and that his own local church has the first claim.

All incoming members are notified, by a brief printed welcoming-letter, of their reception and of the right hand of fellowship awaiting them at the next Lord's Supper. At this service, and preceding the usual short address and right hand, the church covenant is read in unison by the assembled members, all standing. After the ordinance, the new members sign the autograph roll-book of the church; and, if regarded as able to contribute, are handed a printed letter, setting forth briefly the church's financial obligations and weekly voluntary offering envelop plan, and emphasizing their privilege and duty thereto. To aid against delay or indecision, a package of numbered envelops accompanies this letter with an offering-subscription-card to be filled in, signed, and returned with next offering to the envelope secretary. From a vestibule-cabinet of numbered pigeonholes the contributor may afterward supply himself with one or more envelops from under his own number. There are no quarterly reports. He checks his offerings at any time from a framed card hanging in the vestibule; where, opposite his number, the amount of his weekly offering is regularly entered as a receipt. These ruled cards, two in a frame, 18 x 24, include the reports for the old and the new quarters, respectively. We have our social functions; but the church depends upon no such schemes as bazars and tea-meetings for the overtaking of its financial engagements. Such items of outlay as for the choir, the mortgage interest and principal are met out of the regular weekly free-will offerings of the people. This plan, with a little personal attention here and there by the district visitors, insures a regularity and a uniformity of cooperation, with a minimum of labor and expense, that is most gratifying.

For our regular annual missionary offerings a circular with special envelops is sent out to every member by the missionary committee, giving date and a few outstanding facts that will secure attention and sympathetic interest. This counts. The much wider and more generous response than is usual from the mere pulpit or bulletin announcements of special sermon and offering, amply repays the extra outlay in mailing.

Having no regular class in the Sunday-school, the pastor is generally the first to be called upon as supply in the place of an absentee teacher. The plan works. He gets into much quicker and closer touch with scholars and with the whole work of the school than if tied down to one class. It also leaves him free for an occasional Sunday-afternoon sick visit, or a quiet hour or two alone, so needful at times. During the more fruitful months of the year there is the pastor's half-hour for inquirers before the school session, as also before the Monday-evening young people's meeting. With the quarterly written examinations just introduced into our school we shall make the morning public service for that day of special interest to the school with a sermon on such topics as "The Types of Christ," "The Great Characters," or "The Vital Truths of the Last Quarter's Lessons." This, with Cradle-Roll Day with the parents, and the Home-Department Day at a time easy for the shut-ins, helps in the reaching and encouragement of a larger number, untouched in the regular way. Instead of a regular teacher-training class, so desirable where possible, we have a monthly mid-week meeting in charge of the superintendent of the school and an address by the pastor on some practical subject, followed by open conference. Our teachers also avail themselves of the pastor's Monday-evening talks to the young people on the great teachings of Scripture. This meeting is somewhat of the nature of a workers' training-class, with free discussion, Bibles in hand. A special weekly leaflet is printed, containing a statement with Bible readings for each day bearing on the doctrine for the following Monday. The topic for the mid-week meeting is often suggested from

this series. Our strong effort in getting into touch with the workers, and with the people generally, is to win them into close daily contact with the Word of life—the quickest way to the Prince of life and the solution of life's great problems.

THE PASTOR IN CONTACT WITH YOUNG MEN

The Rev. J. P. Perkins, Warminster, England.

There are a few special and most successful preachers to young men. In the great cities there are usually one, two, or even more preachers who draw crowds of young people, and, like the late Dr. Thain Davidson, their subjects and manner charm, direct, and inspire them. But preaching—which none of us who have given to it our soul and life will ever undervalue—is, after all, in the general, and those who confine their work to preaching miss some fine opportunities of deep and abiding usefulness.

Within the pastor's sphere lie chances of using strong, searching, and molding influence, the mere conception of which creates the desire not to miss them. And under the impulse of the divine call, with a clear perception of the need to-day for the pastor's personal touch in young life, ministers will seek their special cases for watchful service. The truth is, the most strenuous ministry, exercised in every possible way, will be to many only briefly and irregularly interesting; to some, superficially useful; and to the few a profound blessing. I do not mean that our usefulness will be extremely small, do what we will, but rather that it is not given to any one man to do more than skim a certain part of the surface in some lives and strike a deep vein in a few.

First of all, any man intending to lay himself out to be of special help to a number of young men must be prepared for sacrifice. To be a close, regular friend of other lives is so exacting that no one can attain that sacred place in many lives. But it is worth while, a thousand times over, to aim at it, even with a few.

Every studious minister has his special lines of study. He is specially devoted to poetry or history, or some science, or general literature in addition to his Biblical and sermonic studies. It may be possible for him to find one or two young men in his church who, by encouragement, will take up the pastor's own cherished study. In particular, the study of the poets is charming and interesting. I have known illiterate youths come once a week to a minister's study to read to him and he to them, following up with all sorts of suggested questions, and the kindling of their imagination and introduction of a new source of living interest has greatly delighted them. Of course, with young men of superior mental caliber much more may be done. A young minister in a very small humdrum town gathered half a dozen young workingmen about him who possest real grit, and two or three years later one declared that in reading nothing more delighted him than Milton.

The direction of young people's general reading is of great importance. That pastor does wisely who informally gets to know what his young people read, and drops hints, lends suitable books, and advises the purchase of instructive works. Young men have occasionally come to me for a short list of books which would elevate and help them, and one in particular, who, on leaving the church of which I was then pastor, said he desired to continue the real "education" which he had begun while with us. The pastor thus becomes a teacher as well as the preacher.

But the pastor has farther to get, if possible, into the inside of some of his young people's minds. In much of our work we only touch our people's outside life. What pains and sympathy are necessary to win the complete confidence of but a few, and with the honest endeavor to help them what patience and adaptation must be exercised in our task!

Let us seek to elicit some of the thoughts of young men and women alike. Crude enough are many of their cogitations, immature their opinions, and very peculiar some of their beliefs. But it belongs to later life to correlate thoughts and dovetail beliefs together and learn the true relations and perspective of truth. We can not hasten these ends; it is our duty and privilege to help the processes of young minds and to try to furnish food for mental mastication and digestion. Such personal associations as I am advocating have a very vital bearing on our preaching, for as we get at the thinking of our best

young hearers we learn to preach suggestively to them. I am very sure that there never was a time when platitude and mere exhortation had less weight than now with many of them. Nor am I at one with those good people who say: "Preach simply and practically, and that is all that most people need." Our young men and women, yes, even our boys and girls at school, want reasons for things. They need fair statement, lucid illustration, and the preacher and pastor who shows a knowledge and clear judgment of human life is the man most calculated to be an abiding help and influence in their life.

WOMEN AND THE CHURCH

JOHN BALCOM SHAW, D.D., CHICAGO, ILL.

I HAVE a strong conviction that the women of the Church are not just the help to it or the strength in it that they might be. This, I am quite aware, is not the general sentiment, but one that would be opposed, if not resented.

Let it not be thought for a moment that I would depreciate the good which our women are doing. Only a recluse could be ignorant of its extent and only an ingrate would fail to appreciate it. Indeed, it were impossible to say what would become of our missionary enterprises in the individual church, or of its social life, or of most of its activities, if it were not for the women. The Sunday-school draws its workers largely from this source, as also the Christian Endeavor its membership, while our congregations, particularly in the evening, would be painfully small if we depended solely or even chiefly upon the men. No, the women of our churches are deserving of great credit, and I am always among the first to acknowledge it.

All this may be granted, aye, more, and yet one who studies the problem of the modern church can not help being burdened with the thought that, measured by their opportunities and adjudged by their innate religious instincts, the women of our churches are very far, these days, from meeting their full responsibility. Have not our women been largely responsible for the introduction of the petty, worldly methods of raising money now so prevalent among us? Church fairs, oyster suppers, pound sociables, and the rest of the evil progeny may trace their origin in most cases to this source. It will be said at once that the need to provide a large share of the Church's support was forced upon them by the negligence of the men. True, the necessity of raising money was thus laid upon them, but not its method. Had they given us the leadership at this point which we were justified in expecting, the finances of our churches would be a half century ahead of where they are to-day.

Against whom are we to charge the social distinctions that now curse the circles of Protestantism in this country, if not against the women? Men are naturally democratic. Left to themselves they seldom draw sharp social lines or insist upon conventional distinctions. What do we find in the one sphere where they are supreme—the political world? How much class distinction exists there? Not so with women. They are more gregarious, but at the same time more conventional. Is not fashion their standing incrimination at this bar? If rich, they are the more exclusive; if poor, the more sensitive. Social lines existing in the world without they have extended into the sacred inclosure of the Church, until to-day there is no more conventional body among us than the well-to-do Christian church. Nothing hurts us so much as this one condition, and for its existence I hold our women almost exclusively responsible. Let them only say the word, and mean it, and this state of affairs will be gone in a week.

Women, endowed by nature as they are, ought to be more spiritual than men, but, as a modern authority, capable as is perhaps no other living man to give us a general survey of the Church, has said, the bulk of soul-winning in this age is being done by the men. There are fine exceptions, conspicuous exceptions everywhere in the Church, and he fully allows for these; but, speaking generally, the people who are doing the personal work of our day are not the sewing-circle women, nor the social leaders, nor the proverbially busy, aggressive untiring Church sister. The bulk of all our soul-winning is being done by the men.

Anxious as the ministers may be to seem gallant even to a fault, it is our duty as the generals of the Lord's host, honestly to rec-

ognize this untoward condition and set ourselves patiently, tactfully, but positively to counteract and correct it. When our women cease dragging worldly standards and methods into the Christian Church, when they are willing to turn to and aid us in rubbing out the social lines that have been drawn through our body ecclesiastic, and when, baptized with the spirit of a larger consecration, they become our leading soul-winners, the Church shall have gone a long way toward solving the problem of reaching and saving the world.

Christian Business Men's Association

The Rev. F. N. Calvin, St. Louis, Mo.

How to interest and hold men to the work of the church is the great problem in the church life of to-day. The Compton Heights Christian Church of St. Louis, Mo., is doing this with no small degree of success through their "Christian Business Men's Association."

The officers of the Association are president, vice-president, secretary, and treasurer, who, together with the pastor, form an executive committee.

The membership consists of all men over seventeen years of age who are members of this church—as active members; and other men not members of this church who are attendants upon its services, who, after being recommended to the Association by the executive committee, receive a majority vote of those present at any regular business meeting. These are known as associate members.

The object of the Association is to cultivate acquaintance and friendship among the men, and to develop a mutual interest in one another's welfare. The Association is divided into committees such as social committee, employment committee, relief committee, and such other committees as may be useful at any time.

Our social committee is composed of five members, and serves three months. This committee is expected to prepare two business meeting programs, and one special program or entertainment during its term of office. The special entertainment is for an open meeting when our friends from the outside are invited in to spend the evening with us. The programs for the business meetings are, besides the regular business, a lecture or debate upon some live topic.

Our last open meeting consisted of a banquet, and musical and literary entertainment, at which all of the talent was furnished from our own congregation. It was a great success.

Our employment committee forms the channel through which we help those of our number who are out of employment to get positions.

Our relief committee takes the oversight of all cases of distress or sickness in our congregation, and sees that whatever assistance is needed is rendered.

Our work so far has been largely local, but we hope as we grow in service we shall be able to reach out to many fields of usefulness beyond our local congregation.

This plan is practicable in any church that has a membership of twenty or more men. It has proven a great success so far in this church.

Prayer-meeting Topics, November 2 to December 5 as found in the "Union Prayer-Meeting Helper,"* with full text, notes, memory verses, and other helpful matter: Our Hopes. November 2–7. The Heavenly Home. John xiv. 1–3. November 9–14. The Promises of His Coming. Acts i. 9–11. November 16–21. Present Blessings an Earnest of Better Things to Come. Ps. xvi. 6–11. November 23–28. A New Thanksgiving Anthem. Rev. v. 9–14. November 30–December 5. A Beneficent Providence. Ps. cvii. 8, 9.

*Funk & Wagnalls Company, price 25 cents.

THE TEACHER

WOMEN IN INDUSTRY

JOSIAH STRONG, NEW YORK.

WOMEN have always been in industry, but their work in the age of homespun was that of housewives; or, if they went into the field, they went as helpers of husbands and brothers instead of competitors, for the family was then the industrial unit.

Women in organized industry present new industrial, social, and legislative problems.

1. Industrial problems. The introduction of steam-power made many tasks possible to women and children, for which the strength of men was formerly a prerequisite. Thus the opening of nearly all occupations to women has greatly increased the labor supply, has brought women into competition with men, and has tended to depress wages.

In certain occupations women, as they gain experience, will become increasingly dangerous competitors of men. Women are adepts in that subconscious reasoning which we call intuition. This explains the fact that the average woman is a better judge of character than the average man. Strength is direct and blunt, often brutal. Weakness learns tact and a diplomatic indirection. Strength relies upon itself; weakness learns to rely on its wits. Woman as the "weaker vessel" has learned to observe, to divine, and to manage. With machinery the world's work is becoming less and less a matter of muscle and more and more a matter of brain. Under the new conditions man's superior physical strength counts for nothing in many occupations, while the finer nervous organization of woman, with all that it implies—alertness of attitude, quickness of perception, and nimbleness of action—stands her in good stead.

Moreover, for ages the housewife has had daily training in petty details. Multitudes of men occupied with great affairs would collapse with nervous prostration, or go mad, or go on strike, if forced for one month to go through the minute and repetitious details which their wives carry with patience and success.

In the highly organized competitive industry of to-day there are many business positions in which the above-mentioned qualities are precisely the conditions of success.

2. Social problems. Business demands "results," and sometimes cares little how they are produced. These are the near results which show on the ledger. But the real question of profit or loss can be settled only by taking into consideration the more remote and more important results recorded in that social ledger, called the census, and by studying the marriage rate, the birth rate, the infantile death rate, and the juvenile crime rate in connection with women in industry.

This new departure in industry needs to be studied in its effects on the health of women, both physical and moral, and in its influence on the home and the family. Some of these effects are good, some are bad, and some are yet to be determined.

3. Legislative problems. Evils have appeared in connection with women in industry which can be removed only by legislation.

The Christian principle which should control legislation and govern our dealings with the whole problem of labor, whether that of men, women, or children, is exprest in the words, "Is not the life more than meat, and the body than raiment?" (Matt. vi. 25). The products of labor are of value only as they minister to human life; when, therefore, human well-being is sacrificed to *things*, there is manifest perversion and violation of Christian principle.

It may be added that the transfer of many forms of work from the home to the factory has created a leisure class among women. Why should not women of this class devote some of the leisure which the industrial revolution has given to them to solving some of the problems which that revolution has created for their sisters? As wives they sympathize with the perplexities of the employers, and as women they sympathize with the hardships of the employees. With a hand upon each they may do much to reconcile both.

These studies in Social Christianity are reprinted each month and bound separately, for the use of classes. Copies can be had for 5 cents, or 50 cents per year. Address, American Institute of Social Service, 80 Bible House, New York City.

STUDIES IN THE GOSPEL OF THE KINGDOM

Women in Industry

Working Women—Nov. 1–7

I. Scripture Basis.—Prov. xxxi. 10–31; Acts xvi. 14, 15. 1. Concerning ordinary women's work we have little definite information. The first of these passages indicates the sphere of work for women in Old-Testament times to have been housework. According to the "Ketubah," or marriage contract among Jews, the groom pledged himself to honor, support, and maintain his wife. The bride, if without dowry, was bound to do all housework; if she brought one slave, she did not need to grind, bake, or wash clothes; if two, she was exempt from cooking and suckling her children; if three, from spreading the bed and working in wool; if four, she "might sit in the chair," and look after the household. Wives were frequently empowered by their husbands to manage a shop or store, and widows were appointed guardians over their infant children. The passage from Acts indicates that in Apostolic times a similar custom prevailed among the nations, since Lydia was not a Jewess, but a proselyte. 2. Both the Old and the New Testament speak highly of exceptional women and their work. We have Deborah as a judge and prophetess; Huldah as prophetess; three women were reigning queens, Athaliah (2 Kings xi. 3), Candace (Acts viii. 27), and Solomon's famous visitor from Sheba; one was an untiring charity worker, Dorcas (Acts ix. 36), and another a deaconess, Phœbe (Rom. xvi. 1).

II. Facts as to Working Women.—1. Occupations open to women. Practically all occupations are now open to women in the United States. According to the Census of 1890 there were 10 occupations or groups of occupations which women had not entered; according to that of 1900 there were only 4 out of 303, viz., soldiers, sailors, and marines in the service of the United States; telegraph and telephone lineman; roofers and slaters; and steam-boiler makers. In all of the other 299 occupations at least some women were to be found, *e.g.*, plasterers, lumbermen, and raftsmen, hostlers, blacksmiths, wheelwrights, engineers, and firemen (not locomotive). It may be said, tho, that the women in some of these occupations are clerical employees, since according to the census of 1890 there were 669 women classed under telegraph and telephone linemen, with an explanatory note saying that electric and power-house employees were included.

2. Occupations in which women predominate. In 8 occupations women are in the majority: musicians or teachers of music, 56.8 per cent.; school-teachers, 73.4; boarding- and lodging-house keepers, 83.4; housekeepers and stewards, 94.7; nurses and midwives, 89.9; servants and waiters, 82.3; stenographers and typewriters, 76.6; launderers and laundresses, 86.9.

3. Occupations in which women have gained during the period of 1890–1900. Women made gains in 86 out of 303 occupations. They gained more than 8 per cent. as boarding-house keepers (9.9), leather-case-makers (9.3), box-makers (8.5), tobacco-workers (8.0), bookkeepers (11.7), stenographers and typewriters (13.0), telephone and telegraph operators (13.9), in other professions not mentioned (10.9). It should be noted that the largest gains were made in confining or unhealthful occupations, *e.g.*, tobacco-workers, bookkeepers.

4. Number of women bread-earners. The population of the United States over 10 years of age in 1900 was 58,224,600; men, 29,928,804; women, 28,295,796. Engaged in the 303 occupations specified by the Census, total, 29,287,070; men, 23,957,778; women, 5,329,292, or 18.8 per cent. of the females over 10 years of age. There has been a considerable increase in the number of women wage-earners since 1880, when their number was 2,647,157, or 14.7 per cent., and since 1890, when the figures stood 4,005,532, or 17.4 respectively.

5. Women workers according to color and nativity. Of the 5,329,292 women workers there were: 1,927,811 native white (native parents); 1,184,046 native white (foreign parents); 880,415 foreign white; 1,316,872 negroes; 20,148 Chinese, Japanese, and Indian.

6. Women workers in other countries.

Countries.	Year.	Number of women workers.	Percentage of all females.
Austria	1900	5,850,158	44.0
Belgium	1900	948,229	28.1
Denmark	1901	353,980	28.2
France	1896	6,382,658	33.0
Germany	1895	6,578,350	25.0
Holland	1899	433,548	16.8
Hungary	1900	2,668,697	27.6
Italy	1901	5,284,064	32.4
Norway	1900	277,613	24.0
Russia	1897	5,276,112	8.4
Sweden	1900	551,021	21.0
Switzerland	1888	435,190	29.0
United Kingdom	1901	5,313,249	24.9

III. Subjects for Study.

1. How many women artists, musicians, restaurant-keepers, saloon-keepers, fore-women, and overseers were in the United States in 1900? ("Enc. Soc. Ref.," pp. 846 and 847.)

2. What is the percentage of native white women workers of native parents compared with that of foreign-born? Compared with that of native white of foreign parents? Compared with that of negro women? (Adams and Sumner, "Labor Problems," pp. 47–51.)

3. Rise of the problem of woman labor in the United States. (Adams and Sumner, pp. 24–30.)

IV. Subjects for Discussion.

1. Is work on the farm more beneficial to women than that in factories?

2. Is the opening up of all occupations to women desirable? Is it necessary?

Women's Wages and Hours—Nov. 8–14

I. Scriptural Basis.—Gen. xxiv.; 1 Sam. ix. 5–10; Gen. xxxi. 7; Lev. xix. 13; Deut. xxiv. 14 and 15; Jer. xxii. 13; Mal. iii. 5; James v. 4; Matt. xx. 1–13. 1. There are very few references to wages in the Bible, for the simple reason that in the earlier times of Jewish history practically all the work was done by slaves and members of the family. If wages are taken in a broad sense as a return for labor, all that we know definitely concerning slaves is that they got a living. They were well treated among the Jews, and often rose to a position of trust and confidential relation as shown in the case of Eliezer, and of Saul's servant, offering a loan to his master—not to mention the positions of power to which Joseph and Daniel attained. 2. Men working for wages were in a more precarious condition, since the reward for their labor depended on the caprice of the employer, as the story of Jacob and Laban illustrates. The law tried to mitigate the position of wage-earners by forbidding oppression and enjoining prompt payment. But the prophets as well as James found it necessary to warn employers who paid either too small wages or exacted too much work. 3. The customary wages in New-Testament times seem to have been one denarius a day plus food. Comparing the purchasing power of money that would amount to about 60 cents plus food in the United States or 2 shillings in London.

II. Facts as to Women's Wages and Hours.—1. Wages. Women's wages are as a rule lower than men's for similar work, both in the United States and in Europe. The principal causes of this fact are lack of skill and of patience to spend time as apprentices, intense competition in the lines of unskilled labor, and inability to combine in trade-unions. There are comparatively few women's trade-unions; and occupations in which both men and women are engaged have strong unions for men, but the women, altho invited to join, have done so only in small numbers; the Typographical Union has only about 3,000 female members out of a total of about 47,000, altho the number of eligible women is much larger. It is practically impossible for this reason to make a comparison of wages between men and women workers, since the unions which command the highest wages and shortest hours are composed almost entirely of men. Wherever women have shown the ability to organize, they receive the same wages as men, for instance, in the Amalgamated Weavers' Association (chiefly of Lancashire), England, which has about 80,000 women members out of a total of about 120,000. It should be remembered, moreover, that in greatly specialized trades women generally do the lighter work, requiring more deftness and quickness; while the men do the heavier work, requiring greater strength and expert knowledge.

A general comparative study of men's and women's wages in 87 industries was made in Massachusetts in 1900, with the following results:

Wages per Week.	Percentage of Grown Wage-Earners.	
	Women.	Men.
$5.00 or under	17	4
5.00– 6.00	16	4
6.00– 7.00	20	7
7.00– 8.00	15	10
8.00– 9.00	12	14
9.00–10.00	9	16
10.00–12.00	7	18
12.00–15.00	3	14
15.00–20.00	1	4
20.00 and over	0	9

This table shows plainly that the average earnings of women in these 87 industries are considerably smaller than those of men. The difference might, however, be explained on the basis of the difference in work and

occupation. The following table shows that in the same industries and occupations women receive smaller wages, altho they work longer hours in a number of cases.

Wages and hours of men and women in representative industries and occupations in United States compared (1906):

Industries and Occupations.	Average of Hours per Week.		Average of Wages per Hour.	
	Men.	Women.	Men.	Women.
			cents.	cents.
Boots and Shoes: Vampers	55.10	56.70	31	23
Carpets (Ingrain): Weavers	59.23	57.26	18	15
Clothing: Operators	55.51	54.72	23	14
Cotton Goods: Weavers	60.24	59.83	15	13
Electrical Supplies: Armature Winders	54.73	53.84	31	13
Foundry: Core-Makers	56.03	54.93	26	12
Hosiery: Knitters	62.08	58.44	22	12
Leather: Glaziers	59.36	59.88	17	11
Paper and Wood Pulp: Cutters	54.36	56.31	20	10
Printing, Book and Job: Compositors	51.19	53.31	35	24
Silk Goods: Warpers	56.08	58.12	25	15
Tobacco and Cigars: Rollers	52.01	54.17	24	17

2. Hours. The following States allow 10 hours per day and 60 per week: Louisiana, Connecticut, Maine, Maryland, Virginia, New York, Nebraska, Washington, North Dakota, South Dakota, Oklahoma, South Carolina, Oregon. Two States, Massachusetts and Rhode Island, allow 10 hours per day and 58 per week. New Hampshire 9¾ per day and 58 per week. New Jersey 10 and 55, respectively; Wisconsin and Colorado each 8 and 48, respectively; Pennsylvania 12 and 60, respectively. In a number of cases the hours per week are not definitely stated in the law, but are to be inferred from the text.

III. **Subjects for Study.**

1. Causes of the low wages of women in competition with men. (Adams and Sumner, pp. 55–58; "Enc. Soc. Ref.," p. 1288.)

2. The economic position of women in England. ("Enc. Soc. Ref.," p. 1288.)

3. The movement of woman in industry in Europe. ("Enc. Soc. Ref.," p. 1292 ff.)

IV. **Subjects for Discussion.**

1. Should women receive the same wages for the same work as men?

2. Should women teachers in the same grades as men be paid equal salaries? (*Educational Review*, January, February, March, 1908; *Outlook*, February 29, 1908.)

Effect on Home Life—Nov. 15–21

I. Scriptural Basis.—Luke x. 38–42; Ruth ii. 23; Acts xvi. 14, 15, and 40. 1. There are few references in the Bible concerning women who worked outside the family circle, because the underlying conception and custom designated the home as women's sphere of activity. The passage from Luke gives us a brief but striking picture of Martha busily engaged in her house and for the comfort of her guest. The social and economic conditions of those times favored this conception, and women were seldom compelled to become wage-earners. They might help in the field, or under unfortunate circumstances become slaves; but the rule for free Hebrew women was to work in their homes. 2. It was different with poor widows. They had to supplement their scanty income in some way. Since "working out" was out of the question, they took to gleaning in the fields of wealthy relatives, and the Hebrew custom encouraged this form of bread-earning so as to save the self-respect of the poor widows, as the case of Boaz and Ruth plainly shows. 3. After the exile customs changed, since agriculture ceased to be the only occupation of Hebrews, and husbands often entrusted their wives with the management of a shop or a store. But even in that case, the wife stayed in the house. 4. The family was an independent economic and ethical unit in Biblical times, and the industrial change which began in the eighteenth century threatens it from both points of view. The problem of keeping the home intact is becoming increasingly difficult, because, as its members become economically independent, the danger arises that they will cast off the ethical bonds of the family.

II. **Facts as to Working Women and Home Life.**—1. Statistics as to age and marital condition of women wage-earners.

Of the 5,319,397 women gainfully employed in 1900—forming 18.8 per cent. of

all women over 10 years of age—3,629,479 were single; 769,477 married; 857,005 widowed; 63,436 divorced; the percentage of these women in their respective classes was, 31.3, 5.6, 31.5, 55.3, indicating that married women furnish relatively the smallest number of wage-earners, and divorcees the highest. A different picture is presented when the negro element is taken by itself, for while the percentage of white married women gainfully occupied is 3.6 in the case of foreign-born, 3.1 in that of native-born of foreign parents, and 3.0 in that of native-born of native parents, it is 26.0 per cent. in that of married negro women. In regard to occupations, married women are distributed as follows: agriculture, 23.2 per cent.; domestic and personal service, 15.4; manufacturing and mechanical pursuits, 11.8; professional service, 7.4; trade and transportation, 6.8. The high percentage in agriculture is due to the fact that 59.5 per cent. of all female negro wage-earners are engaged as farm laborers.

2. Conditions as to health and home life of women wage-earners. (1) It must be confest frankly that perhaps the most important effects of women's work on the home can not be stated or even estimated, because they belong to that subtle yet tremendously important class which does not lend itself to demonstration by figures. For instance: How many families are kept together by the work of single and married women? How many husbands stay at home to do housework and look after little children, because their wives and daughters have crowded them out of the shops and factories? Are young women who earn their own bread less obedient than those who stay at home? Do young wives who have been employees in shops or factories before marriage make poor housekeepers because they have learned little or nothing about housework? Are many husbands driven to drink because of poor cooking and unclean homes—presided over by wives who have spent, or are still spending, their time in the shop? Does the excitement of shop and store wean young girls away from home? Is the following statement of a recent writer true? "The factories, the workshops, and to some extent the stores, of the kind that I have worked in at least, are recruiting-grounds for the Tenderloin and the 'red-light' districts."* To these and similar questions no definite answer can be given.

(2) Concerning two points, however, a definite answer can be given,—in regard to the effect which labor has upon women wage-earners—their health, and the education of their children.

Numerous quotations might be given on this point, but a few figures may prove more convincing The total mortality of infants under one year per 1,000 births for England and Wales was 153 in 1859, and 155 in 1868. The corresponding figures for Lancashire—a manufacturing district with many women workers—were 176 and 187; that is, much higher in 1859 and still higher proportionately in 1868.* A similar unfavorable showing is made by arranging the married women of English artizan towns in three classes, the first of which contains many workers in shops, the second a fair number, the third practically none.

Infant Mortality per 1,000 Births.†

Year.	Class I.	Class II.	Class III.
1881–1890.....	195	166	152
1891–1900.....	211	177	167

A comparison of the statistics of juvenile delinquents brings out the fact that the number of homes which give insufficient training to their children is increasing. The number of this class of offenders increased in the United States from 14,846 or 23.7 per 100,000 of the population in 1890, to 23,034 or 28.3 per 100,000 of the population, in 1904. As the Census figures show at the same time an increase of married women gainfully employed, from 4.6 per cent. in 1890 to 5.6 per cent. in 1900, there is probably a connection between these two facts, and the neglect of home on the part of married women gainfully employed.

III. Subjects for Study.

1. The wages, hours, and social position of a domestic servant. ("Enc. Soc. Ref.," pp. 402–405.)

2. The wages of men and women clerks in the stores of your town.

3. Men's and women's wages. ("Enc. Soc. Ref.," pp. 1262 ff.)

IV. Subjects for Discussion.

1. Is the greater independence and self-reliance of women wage-earners a sufficient off-set for their diminished health and strength?

*"The Long Day," pp. 276–277.

*"Dangerous Trades," by Thomas Oliver, p. 75.

†Ibid, p. 87.

2. Do more women marry for love owing to their economic independence than formerly?

3. Does factory work influence the home favorably or not? (Peabody, "Jesus Christ and the Social Question," pp. 129–144.)

Sweating and Consumers' Leagues—Nov. 22–28

I. **Scripture Basis.**—Luke x. 7; Jer. xxii. 13; James v. 4; Mal. iii. 5; Deut. xxiv. 15; Lev. xix. 13. 1. The Bible enjoins equity upon all men; the passage in Luke takes the prompt and sufficient payment of wage-earners for granted, and applies that principle to a particular class—the ministers of the gospel. 2. Withholding and, by implication, the payment of insufficient wages is condemned in strong terms, as the passages from Jeremiah and James show. 3. Malachi goes further and puts those that oppress the hireling in his wages on a par with sorcerers, adulterers, and perjurers. 4. Even the omission of paying the laborer promptly is forbidden in the Law.

II. **Facts as to Sweating.**—1. The so-called sweating-system exists in several trades, but it is found chiefly in the clothing-trades. Its characteristic evils are long hours, stress of work, low wages, crowded and unsanitary workshops. It is possible under three essential conditions, a crowded population in large cities, contract work, and inexpensive machinery. The direct causes are the lack of competitive ability on the part of underfed, ignorant, and unskilled wage-earners; the keen competition of this class of laborers among themselves for work under any conditions—often new arrivals in a strange country where they are at the mercy of their own unscrupulous countrymen; the seasonal character of the work, requiring many hands during the rush seasons, who can be engaged by employers when needed with profit and laid off during intervals without loss. The main features of sweating are the minute subdivision of labor and the contract system with a piece wage. A few skilled workmen, chiefly cutters, work in the employers' shops, from which the various parts of a suit or garment are given out to contractors and their victims. We may distinguish three varieties of sweating systems: (1) where the tailors work in their own homes, frequently in indescribably filthy tenements from which crime and disease have often spread over the neighborhood; (2) where a family hires outsiders as helpers who board and lodge in the same apartment—a custom which inevitably leads to overcrowding, and frequently to indecency and immorality; (3) where the work is done in special workrooms, frequently connected with living-rooms.

2. The sweating-system was a serious menace to the social health of the East End of London as early as 1849, and called out Charles Kingsley's burning tract, "Cheap Clothes and Nasty." Repeated efforts have since been made in England to stamp out the evil, but it has always reappeared in one form or another. The evil began in New York about 1885 with the large influx of Russian and Polish Jews who, five years later, had gained control of the clothing-trade. The keen competition forced prices down, and compelled many Jews to migrate to other large cities where conditions were soon duplicated. About that time the Italians entered the clothing-trade, and forced wages still further down. The constantly increasing demand for ready-made clothing has been a big item in bringing about the economic and social conditions of the sweatshop. In 1870 less than 25 per cent. of clothing was "ready-made," in 1890 about 60 per cent., and the proportion is still higher now.

3. Twelve States of the Union have passed more or less stringent laws on the subject of tenement-house manufacture; they are, however, too complicated to be treated here.

4. The number of workers in sweatshops with the percentage of women and children is given in the following table:

Industries.	Average Number of Employees.	Percentage of Women.	Percentage of Children.
Men's clothing	191,043	47.04	2.05
Women's clothing	83,739	67.91	0.91
Men's furnishing-goods	30,216	83.67	2.06
Shirts	38,492	80.73	2.11
Cigars and cigarets	103,462	36.50	3.41

5. The proportion of cost of manufacture to the price of a suit is on an average $1.45 for $10 suits; $1.96 for $15 suits; $2.80 for $20 suits. In 1900 the average wages for males over 16 years were $10; in 1890, $11.50. The average weekly wages and earnings of females over 16 in 1900 were: Finishers, $4.50

and $5.50, respectively; sewing-machine operators, $4 and $5.50 respectively; all other occupations, $6 and $6.50, respectively. The fact that weekly earnings are higher than wages means that the women worked considerable over-time. Compared with 1890 the week wages are somewhat lower, and the earnings higher—a proof that wages have gone down while the rise in prices and increased competition have forced women to work much longer hours in order to meet necessary expenses. It should be noted, moreover, that these earnings extended only over the period of work, that is, from 6 to 8 months of the year, and that no wages are earned during the other months. For instance, a woman was found in New York "who earned $70 by twenty weeks' work, which was the entire income for the support of herself, mother, aged 57 years, and sister, aged 32."*

III. **The National Consumers' League.**—This society was organized in 1902 under its present name for the purpose of ending sweat-shop labor as far as possible. It has a wide scope, and is trying to investigate the conditions under which goods are made, to raise the wages of children and women workers, and to awaken the conscience of the community in this important matter. Its principal means of insuring to the public goods produced under sanitary conditions and with decent wages is a white list of manufacturers who conform to its standard, and a label attached to these goods—chiefly children's and women's apparel. The label is awarded to manufacturers who, in addition to the two conditions mentioned, employ no children under 16 years, those above that age not longer than 10 hours, have all goods made on their own premises, and obey the State factory laws. (Office, 105 East 22d St., New York, N. Y.)

IV. **Subjects for Study.**

1. The percentage of men and women in the manufacture of clothing. (Adams and Sumner, "Labor Problems," p. 126.)

2. Characteristics of the sweating-system. ("Labor Problems," p. 114 ff.)

3. Legislation on sweat-shops. ("Labor Problems," p. 122 ff.)

V. **Subjects for Discussion.**

1. Is immigration responsible for sweat-shops? ("Labor Problems," pp. 119 ff.)

2. How can Church people encourage the objects of the National Consumers' League? ("Enc. Soc. Ref.," p. 286.)

*Twentieth Annual Report of the (New York) Bureau of Labor Statistics, p. 68.

What the Church Can Do—Nov. 29–Dec. 5.

I. **Scripture Basis.**—Prov. xiv. 31; xxii. 16, xxix. 7; Isa. xi. 4; Jer. xxii. 16; Prov. xxii. 2. 1. Women wage-earners may be classed among the poor. The vast majority of them work in factories, shops, stores, etc., because of poverty. What the Bible says concerning the poor may, therefore, properly be applied to women wage-earners. 2. Oppression of the poor in any form is against the letter and the spirit of Holy Scripture. The first passage from Proverbs declares that oppression of the poor is a reproach to God, and the second that riches gained in this way shall not last. 3. Protection of the poor, kindliness, and helpfulness toward them are, on the other hand, considered great virtues. This sympathetic disposition is regarded as a part of righteousness in the third passage from Proverbs; and the Messiah is said to judge the poor with righteousness. Jeremiah asserts that judging the cause of the poor and needy is one of the essentials of the knowledge of God. 4. In an ideal commonwealth the gulf between the rich and poor is bridged, and they will meet together, because the Lord is the maker of them all.

II. **Points of View.**—The problem of women in industry may be considered from three points of view: the family, the individual, and society. The Church is interested in each phase of this threefold problem, and can contribute something to the solution of each.

1. The problem of women wage-earners is primarily a question of the family. The principal cause of women being required to become bread-earners is a higher standard of living, with its larger demands on the wage-earning capacity of the husband, which he is unable to meet. It stands to reason that self-support on the part of a married or single woman changes her relation to the family. In proportion as woman gains economic independence, she naturally demands greater freedom in the choice of her companions, and in the use of spare time and money. This increasing independence has a psychological justification in the fact that self-support develops self-reliance.

The Church can do an important work in teaching young women that economic inde-

pendence does not absolve from filial love and duty, and does not render youth wiser than age. The Church can teach men and women alike that the increasing freedom of modern society necessitates increasing self-control; and that the increasing interdependence of society, caused by organized industry, lays upon all the duty of cooperating with all for the good of all. The family is still the center of our civilization, and the Church must teach that wherever the bonds of the family are loosened, the ruin of society is inevitable. The Church is the principal agency in teaching these necessary truths, and she can, moreover, teach them with the authority of a divine command.

2. There are, however, numerous individual cases in which the Church is specially called upon to act. When we read that in 1900 nearly 769,500 married women were wage-earners, Christians should ask why such a large number of wives and mothers need to help support their families? Is it because husbands are drunkards, and spendthrifts, or because they are unable to get employment or earn insufficient wages? It is an imperative demand upon each individual church to look after her poor mothers, and see to it that the children are not neglected. This can be done either by giving these women work at home, or by extending aid to them in a discreet manner so as neither to pauperize nor to give offense. The churches can help likewise by organizing boys' and girls' clubs, day-nurseries, play-grounds, out-door gymnasia, etc., where children may spend their time under supervision. If every church did that, the problem would be considerably nearer solution.

3. A more important duty devolves upon the Church concerning the problem of women wage-earners from the point of view of society. Industrial problems are at bottom moral problems. It is now considered a heresy by economists to divorce ethics from economics. No reputable professor will teach any longer that morality and business have nothing to do with each other. Moreover, many of the most successful business men say that good morality is good business. The Church should try to drive home this lesson learned from economics and history. Happily the majority of business men in Christendom are, at least nominally, Christians and still within possible reach of the Church and her teaching. If the pulpit does its duty honestly and fearlessly in this respect, business men can not remain indifferent.

Furthermore, every man and woman has a duty in regard to the low wages of women, which mean inadequate support of many families. It is the bargain-hunter who is in part responsible for starvation wages in the clothing industry. What support do honest men and women give to the Consumers' League label and to other labels indicating that goods have been manufactured under sanitary conditions, with decent wages and hours? Finally, the churches should urge the appointment of more women factory inspectors, since women officials have proved very efficient agents for the amelioration of female workers.

III. **Conclusion.**—Woman is, after all, not doing work greatly different from what she did before the age of machinery. But she does that work in a new way and under changed conditions. It is the duty of employers to make those conditions as favorable as possible to physical and moral health; and it is the duty of the Church to press home that obligation.

IV. **Subjects for Study.**

1. The Church in Relation to Reform ("Enc. Soc. Ref.," p. 212 ff., p. 221, p. 222; and the articles on the various churches.)

2. The Domestic-Servant Problem and the Church. ("Enc. Soc. Ref.," p. 402.)

V. **Subjects for Discussion.**

1. Can the Church help raise wages? (See references under v. 1; also Peabody, "Jesus Christ and the Social Question," p. 267 ff.)

2. Can the Church do anything to save the home? (Peabody, "Jesus Christ, etc.," p. 327 ff.)

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THE BOOK

"A record of human experiences and divine revealings."

THE TRICK OF A WORD

Rev. James M. Whiton, Ph.D., New York.

The Episcopal bishop of Long Island has announced certain conditions on which he will authorize rectors of churches to invite into their pulpits, in accordance with the recently amended canon, "Christian persons of other denominations." Such persons must speak as laymen; must not wear official dress as clergymen; must not officiate as ministers, or read prayers, or give benedictions; must not speak on doctrinal topics, nor at regular services of the church, but on special occasions only.

These conditions seem sufficiently offensive to deter broad-minded rectors from the invitations, and to forbid to self-respecting ministers the acceptances, which were generally expected to ensue on the amendment of the canon. This was popularly construed as legitimating under their bishop's approval the unchartered liberty which had previously been used by individual rectors, and was widely hailed as a significant step toward Christian unity. But, as construed by Bishop Burgess, it shuts and bolts the door which had begun to open.

It seems improbable that the neighboring dioceses will be subjected to the rigorous protective policy which has been devised for Long Island. Whether its bishop, in planting around the law such a hedge of his own making, has transcended his right, is for the now disgusted broad-churchmen of his diocese to consider. Protestants generally are more interested in it as a fresh illustration of that curious chimerical notion of the Apostolic Succession which has hatched out so many eggs of ecclesiastical arrogance. This, when its claim to exclusive right to exercise the functions of the Gospel ministry are scrutinized, has no basis more solid than the trick of a word—the word "apostle."

This is the Greek word *apostolos*. Merely transliterated into an English form, but never translated into its English meaning, it becomes a convenient veil of error and imposture. "Apostles" are supposed to have ceased to exist in the church after the death of the original twelve whom Jesus so named. The "apostolic age" is regarded by church historians as ended when John, their last survivor, died. A great mistake this, as will presently appear. On this fundamental error is based the great imposture of sacerdotalism, as in the Roman Catholic, Greek, and Anglican churches—its claim to inherit and transmit from the original and only apostles, through successive ordinations to a priesthood validated by the laying on of hands in an unbroken series, an exclusive right to the apostolic name and functions—particularly in absolving pen itent sinners, and in administering holy communion.

But as soon as one translates into plain English the transliterated Greek word, *apostle*, the reality of the Apostolic Succession is revealed in stark contrast to the fiction of sacerdotalism. It is so translated in John xiii. 16, "A servant is not greater than his lord, neither *one that is sent* greater than he that sent him." The Greek which the here italicized words translate is given in the marginal note of the Revised Version—"Gr. *apostle.*" According to Matthew, as soon as Jesus had chosen the Twelve, they were sent forth with the bidding, "as ye go, preach." The common English word for "one who is sent" as a propagandist is "missionary." Missionary and apostle are synonymous and equivalent terms, the former from the Latin, the latter from the Greek, and each of them from a verb which means to send. The twelve apostles were simply the first Christian missionaries, unique only in being the first, and in receiving directly from Christ their inspiration and their mission, when on the first Easter evening he said, "As the Father hath sent me, even so send I you," and added subsequently, "Go ye into all the world, and preach the gospel." Thus Paul conceived of the missionary apostleship he claimed by no act of ordination from the Twelve: "Christ sent me not to baptize, but to preach the gospel."

It is enlightening to read the New Testament with this plain English meaning of "apostle" in mind. The word occurs nearly fifty times, and in the Pauline portions seven

times oftener than elsewhere—naturally so, in view of Paul's preeminence in missionary enterprise. So translating the word, we shall read, for instance, in Luke vi. 13, "He chose twelve, whom also he named missionaries"; in Matthew x. 2, 5, "Now the names of the twelve missionaries are these: . . . these twelve Jesus sent forth"; in Acts xiv. 14, "when the missionaries, Paul and Barnabas, heard of it," &c., significant evidence that every missionary—Barnabas as well as Paul—was primitively termed an apostle. Nine of Paul's thirteen letters begin with his designation of himself as "a missionary of Jesus Christ." In Paul's missionary career the name "apostles," which Jesus gave the men He sent forth to evangelize the world, finds its only true interpretation.

The New Testament is the final authority in this matter. It exhibits the apostolic office and function as of the evangelistic, not the sacerdotal type.

DAVID'S CLOUDED DAYS

Prof. Andrew C. Zenos, D.D., McCormick Theological Seminary, Chicago.

Rebellion and Death of Absalom.—From the point of view of historical and literary criticism, the story of Absalom's unfilial conduct toward his father (2 Sam. xv.) offers no vexing problems. The narrative is evidently taken from the Early Judean Biography of David, more than once alluded to in these studies as a writing whose author was remarkably gifted with the power of telling a story of adventure in a charmingly picturesque and realistic style. Neither the unity nor the historic credibility of the passage is likely to be questioned upon reasonable grounds. It retails the intrigues resorted to by a dashing and ambitious young prince to gain popular favor. The psychological motive for his conduct is not difficult to see. The laxity with which David held the reigns of government and his tendency to favoritism as the father of a large family left much room for speculations regarding the succession to the throne in case of his early death. Absalom's prospects of falling heir to the throne were not bright. What wonder that, spurred by ambition, he should use his splendid gifts, both as a military and as a civil leader, in an effort to secure the coveted prize. Hence his well-planned usurpation of power and the setting up of a court at Hebron. Hebron too was the very place where Absalom's father had first planted his capital. There can be scarcely any doubt that it still resented the removal of the court to Jerusalem, together with the loss of all the prestige and glamour that went with it. It was therefore likely to support a movement calculated to restore the presence of royalty into its midst. The flight of David from Jerusalem, the loyalty of Ittai the Gittite, the careful arrangement made by the fleeing king with reference to the service of the sanctuary and the palace are also woven into the account in clear and lifelike lines and colors. It is difficult to imagine incidents of political significance told in a more genuine fashion.

Even more clearly than the account of the flight of David from Jerusalem does the story of Absalom's death and David's lament over him (2 Sam. xviii.) betray the authentic character of the records we have in the second book of Samuel. Its revelation of Joab's character, for instance, and of his place in the administration of affairs can scarcely fail to impress the reader as a most realistic portraiture of that sturdy and yet intensely loyal leader. One does not wonder that David should at the same time have entrusted him with the most important of affairs of state, and feared to bring him to justice for various deeds of arbitrariness and cruelty which he committed (1 Kings ii. 5). Just what constitutes evidence of realism in a historian must naturally remain a question impossible to answer in generalized statement. Actual life furnishes more than one instance of a rebellious prince put to death at the command of his own father. In a case like that of Herod the mere suspicion of a possible rebellion has served as the occasion of the ruthless execution of three sons. Yet in spite of the impossibility of saying categorically that David's instruction to his generals to spare Absalom, and his pathetically beautiful outburst of emotion upon hearing of the death of his son are marks of historical accuracy, there are a verisimilitude and naturalness in the whole account which forbid the likely challenging of its truthfulness.

THE SHEPHERD PSALM.—This most familiar and most widely used of the sacred lyrics collected together in the Psalter fairly illustrates the principles involved in the literary criticism of the collection. With seventy-three others it contains in its superscription the phrase "to David." But what does such a superscription mean? Soon after the abandonment of the theory that David was the responsible author, or editor, of all the psalms, it became customary to ascribe to him those which were introduced with this formula; but this position could not be maintained as against the increasing conviction that the content of some of them were incompatible with Davidic authorship. Accordingly out of the whole number many were set aside as of later date. But when this was done the mere appearance of the phrase "to David" at the head of a psalm came to lose its significance as evidence of authorship if not its significance altogether. If "to David" is not equivalent to "by David," what then is its meaning? was the question forced before the critic. One answer attempted was to the effect that psalms thus introduced were dedicated to David, but literary dedication as at present understood is unknown at the early period in which these Hebrew lyrics were composed. A better explanation is to be found in the theory that behind the collection as we have it in our Psalter there are earlier smaller collections of psalms. In other words, the book of Psalms in the Bible was made up by the fusing together of several smaller books of psalms, one of which consisted of compositions clustering around a few written by David himself. On account of the fact that this small collection did contain genuine Davidic psalms it came to be known as the book of David's Psalms, and precisely as in later days the occurrence of David's name in the later composite psalter nearly resulted in the ascription of all its components to David so in the case of this earlier and smaller collection it actually came to pass that every lyric was definitely ascribed to David. It is true when this Davidic collection was adopted into the larger body of the Psalter, as we have it, editorial necessities and conveniences as well as liturgical aims led to the rearrangement of its individual psalms and their dispersion through the book, but the title "to David" remained permanently fixt upon each of them. "A Psalm to David" may then be paraphrased by "A Psalm taken from the collection bearing David's name."

The bearing of all this on the origin of the twenty-third Psalm must be quite plain. This beautiful composition undoubtedly had a place in the early and partial collection of poems which clustered about the name David. But was it a composition of David himself? That, as has already been remarked, is not a necessary inference from the fact of its bearing the superscription it does. Whether David wrote it or not must be determined by a scrutiny of its internal features. There are some considerations here which point to a negative answer to the question. First of all, the mention of "the house of Jehovah" (vs. 6) would indicate that the Temple had already been built at the time it was written; but the phrase "house of God" does not necessarily imply such a structure as the temple of Solomon or any other that was erected as its successor. Again, it is alleged that the Psalm must have been written by a man of tenderer feeling, and gentler heart than Israel's great "warrior king." But this, too, is a consideration based upon a misunderstanding of the character of David, a misunderstanding very likely due to the popular but idealized conception of David as the great military man of Israel, the captain of its hosts. As a matter of fact, David was indeed the central figure in the epoch which transformed the ruined kingdom of Saul into an empire of Israel, but in this great achievement he was assisted by a galaxy of associated leaders who bore the brunt of active military operations and by whose efforts in the field the wars of David were carried on. It is only as seen in the reflex light of the wars carried on by these his "mighty men" that David can be called the warrior king. Personally, as shown by the glimpses we obtain of his character in the laments over Jonathan and Saul, and in his whole attitude toward Absalom, and especially in the latter part of his career, David was a man of tender heart. He possest those very characteristics which it is alleged the twenty-third Psalm presupposes in its author. On the positive side the general tenor of the contents of the Psalm supports the theory of its Davidic origin. At all events there is no other recorded life in ancient Israel whose circumstances furnish a more fitting background, one might truly say a background of any

sort, for the Psalm. The early experience of David as a shepherd boy among the hillsides of Judea is eminently harmonious with the sentiment pervading it. There is none other who had been schooled to the awful presence of nature, learned the secret of invisible strength, and had seen brought to maturity within his bosom "a scorn of the strength which lies in bulk and looks terrible to the eye." The experience of the persecuted fugitive who would not surrender his independence to the selfish malice of a tyrant and who, while hunted down from place to place, learned that he could trust his Shepherd, is scarcely duplicated in any other life.

. The Books of Kings as History.—It must be apparent even to the most superficial student that Kings is simply a continuation of Samuel. The titles of these books in the English version are not as felicitous as those in some others, for instance, the Greek translation. Here 1 and 2 Samuel are entitled 1 and 2 Kingdoms (reigns); accordingly, 1 and 2 Kings become 3 and 4 Kingdoms (reigns), a nomenclature which more nearly corresponds to the content of the books, since 1 Samuel gives an account of the reign of Saul the first king, 2 Samuel an account of David, the great king, and 1 and 2 Kings of Solomon and his successors in Judah and Israel down to the subversion of the kingdom altogether.

Only slightly less apparent is it that the second of these couplets of books has come to its present form somewhat in the same manner as the first, *i.e.*, as a result of the process of collection and redaction of pre-existing documents. The question is simply, What sources lie behind the books in their present form? A partial answer to this question is to be found in occasional allusions to the documents used by the author or authors. The first mentioned of these documents is one bearing the title "Book of the Acts of Solomon" (1 Kings ii. 41); another is "The Book of the Chronicles of the Kings of Judah" (1 Kings xv. 7); a third "The Book of the Chronicles of the Kings of Israel" (1 Kings xv. 31).

But how came such works as these "Acts of Solomon" or the "Chronicles (literally "book of days") of the Kings of Israel and Judah" to exist? There is no doubt that among the Assyrians and Babylonians an official "recorder" or "chronicler" was a necessary functionary of a completely equipped royal court. The custom of having such an officer, traces of whose work among the Persians are to be found in Ezra iv. 15, vi. 2, and Esther ii. 23, vi. 1, was adopted quite early in the history of the Hebrew monarchy (2 Sam. viii. 16, xx. 24; 1 Kings iv. 3, etc.). Thus in each case a contemporary account of the deeds of the kings at least so far as they did not reflect too unfavorably on their character, must have been preserved. In a case like that of the kingdom of Israel (the Ten Tribes) with its frequent revolutions and changes of dynasty, unofficial rehearsals of the contents of such annals would naturally incorporate even the most questionable aspects of earlier reigns. Instead of being a ground for distrusting the original records of the period of the monarchy, this feature of the situation ought rather to inspire confidence in them, since every dynastic change bringing in new interests would obliterate the favorable bias with which the account of the preceding history was constructed. From generation to generation, therefore, a process of supplementation and correction would take place, strengthening the trustworthiness of the annals. This consideration is borne out by the frequent occurrence of judgments of failure pronounced upon the kings in the accounts as we have them (1 Kings xvi. 7, xix. 26; 2 Kings xiv. 4, etc.). Naturally many of these judgments are to be attributed to the compiler; yet they indicate that a process of rectification of the accounts was actually going on before they reached his hands.

There is no question, finally, that the Books of Kings in their present form have also been subjected to revision in the interests of ideas distinctively known as "Deuteronomic." It was natural that the recovery and restoration of "the Book of the Law" (which means Deuteronomy) into the place of regulative authority taking place as late as the reign of Josiah (2 Kings xxii. 8 ff.) should serve as a new starting-point and furnish a more definite standard for the estimating of personalities and events antecedent to it. It is not to be wondered at that the process of "Deuteronomic revision" has left some traces in the text of Kings, but the exact limits of this process are not definitely ascertainable. And, what is of more interest and importance, the process does not seem to have impaired the value of the books as sources of history.

SERMONIC LITERATURE

SERMONS—ADDRESSES

" Soft words, smooth prophecies are doubtless well;
But to rebuke the age's popular crime,
We need the souls of fire, the hearts of that old time."

THE WORLD'S NEED OF A SOCIAL GOSPEL

President Isaac C. Ketler, D.D., LL.D., Grove City, Pa.

And Jesus went about all Galilee, teaching in their synagogs, and preaching the gospel of the kingdom.—Matt. iv. 23.

The two things to be considered in this sermon, are, first, the kingdom, and, second, the gospel of the kingdom. The Kingdom of God, or its synonym, the Kingdom of Heaven, is an abounding expression, or concept, in both the Old and the New Testament Scriptures. Take up your concordance, and look for the word, kingdom. You will find it like good or precious stones in the many placer deposits along the constantly widening stream of divine revelation. I find it in Exodus, where the inspired writer says, "And ye shall be to me a kingdom of priests, and an holy nation." I find it in Chronicles, where David breaks forth into a rapture of praise, "Thine, O Lord, is the greatness and the power and the majesty, for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord." I find it in Daniel, "And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the most high; his kingdom is an everlasting kingdom, and all kingdoms and dominions shall serve and obey him." I find it in the prophets, both major and minor. It is an abounding expression—a theocratic concept, the notion of God as the ruler or head of the nation. It is a view inseparable from the thoughts and declarations of the Old-Testament writers. In both doctrine and polity the Jewish mind was incapable of divesting itself of this basal, determining notion, that God is the king. It was implicit in their thinking. It permeates their literature. It was in the full recognition of the kingship of God that Moses administered the affairs of the Israelitish tribes. It was so understood by the tribes themselves. Joshua and the Judges were but legates from the skies to make known the mandates of the king. I repeat it, this theocratic view permeates the early Jewish mind. It is regnant in Jewish legislation and law. It was tinct in their blood—it was wrought in their bones—it followed them as a great expectation. The divine afflatus of poet, prophet, and seer was inspirited and informed with a profound sense, or feeling, of a coming kingdom, in which God would be their king. The truth is, it was the old dispensation's final and crowning hope.

The New Testament is not less unequivocal. The apostle Paul closes the introduction to his first epistle to Timothy with an explicit reference to the kingship of God, "Now unto the King eternal, incorruptible, invisible, the only God, be honor and glory forever and ever, Amen." And in the sixth chapter of the same epistle, referring to the appearing, in the last days, of our Lord Jesus Christ, he declares Him to be "the only Potentate, the King of kings and Lord of lords." Well, then, if this is not a mere trope, a figure of speech—if God is really a king, it follows, by consequence, that there must be somewhere a kingdom. The Scriptures do not give prominence to the kingship of God, and neglect all consideration of the kingdom. It would be an anomalous situation, if God, like the man without a country, should turn out to be a king without a kingdom. But the Scriptures are not lacking—they are pregnant with this view. The thoughts and expectations of the prophets were focused on the kingdom. Christ in all His ministry was dominated by the thought of establishing a kingdom. It is the key which unlocks the prophecies—the treasures of the Old Testament. Around this idea gather all the hopes and the mysteries of the New-Testament Scriptures.

But the kingdom, as such, receives scant consideration in our day. The Church, in its devotion to the individual, has at times rather ignored the claims of the great spiritual and social organism. The kingly office

has not been so much in men's minds as the redemptive work of Christ. In our enthusiasm to save souls we have overlooked, perchance, the specific affairs of the kingdom and the wider purposes of God. Perhaps we have been laboring under the delusion that the Church is the kingdom, rather than a means or an agency for the building up of the kingdom. A broad view of the divine purpose is always an uplifting view. God has no intention of treating men as individuals in isolation from the great moral and spiritual cosmic order.

Forgetful of the larger spiritual organism we unwittingly limit divine grace to the redemption of the individual. We concenter our thought and perhaps energy on the work of Christ whereby the individual is regenerated and reconciled to God. We think much about the value of a human soul. And a human soul is beyond the world's conception of values. We may be filled with the joy of turning men and women from sin unto righteousness, and it *is* a great joy.

But we shall miss much, if we do not have the wider outlook. Christ came also to establish a kingdom. In our devotion to the individual we are in danger of overlooking the interests of the whole spiritual body of Christ. Piece-work in the factories, where men give their lives to the preparation of one small part of a complicated machine, becomes painfully monotonous and ofttimes disheartening. Only as they see how their toilsome work has its place in the assembly of the parts is their courage maintained. The mechanic will become narrow and machine-like, unless he keep in view the assembly of the parts. It is the antidote for the dreadful monotony of isolated labor. The completed product is the canon and infallible directive of the individual and weary worker. So in our work for individuals we may lose sight of the assembly of the parts, the glories of the kingdom. Our faith needs an uplift. It is helped by the stimulus of the larger outlook. The prophets were sustained, and under trying circumstances, by the glimpses they had of a far-off, but certainly coming kingdom. This expectation, this vision, was the sustaining and absorbing theme of the Hebrew race. The prophets lived in the atmosphere of this larger hope. Amos saw the kingdom afar off and said, "In that day will I raise up the tabernacle of David that is fallen down." Hosea, saddened by the social and political degeneracy of his times, heartens his message with the sure word of prophecy, that in the last days the children of Israel shall return and seek the Lord.

By far the most enthusiastic predictions of the kingdom are found in Isaiah and Micah. God by the mouth of Isaiah rifted the clouds, so that those ancient times might see the sunrise of a great hope. In chapter nine the scroll is unrolled and the faithful Jew is permitted to have the vision of the Child whose name should be Wonderful, Counselor, the Mighty God, upon whose shoulders would be the responsibilities of empire. In chapter eleven we have a magnificent outburst. It is the prophet's unrivaled dream. It is the King coming, as the shoot out of the stem of Jesse—a signal to the peoples. This is no ordinary king. The prophet sees the spirit of Jehovah resting upon him. And he declares, as he looks down far beyond this present hour, that "he shall not judge after the sight of men, but with righteousness shall he judge the poor, and decide with equity for the meek of the earth."

I say the prophets were greatly sustained in the midst of the idolatrous and evil tendencies of their times. They had visions—certain unmistakable inside views—they were sustained by a great expectation. Dear old Micah, fretted and buffeted, as he must have been, by the flagrant idolatries of the northern Kingdom, felt the divine uplift. God had greatly gifted him to look down into the unborn years. Far along in the Messianic age he saw the triumphs of God and took courage. That was a magnificent forward look which God gave to Micah! It was a pulling aside of the curtain—a rending of the veil, so that Micah saw what is still hidden from us—and far future. We turn our eyes to that far-off goal. The kingdom has come! For a moment we stand at the end of the age, and take a look backward. What so long had been prophecy is now become history. The great cataclysms, the storm and the stress, are behind us. We are in the midst of other and better days. We read once again the book of Isaiah. It is not prediction, it is not prophecy now. It is the statement of actual conditions—it is history. The King has already come with righteousness as the girdle of His loins—the warfare is accomplished. The spears have been turned into pruning hooks. Every man now sits under his vine and under his fig-tree, and

there is no one to molest him or make him afraid. The prophets could not be otherwise than optimistic, for it was an optimistic view. Micah was at the very apex of the joys of life when God revealed His purpose toward Israel. "In that day, saith the Lord, I will assemble her that halteth, and I will gather her that is driven away and her that I have afflicted; and I will make her that was cast off a strong nation."

Christ began His mediatorial work sympathetically sharing in this Jewish conception. He appealed to these hopes. Never once did He darken counsel with equivocal words. He was a Jew, and with a Jew's hopes and expectations. All those early, silent years at Nazareth He had been dominated by this vision. And when He began His ministry among men, it was to herald the kingdom.

Christ began His ministry declaring that the kingdom of heaven is at hand. Approximately, it came in its essential and organized significance, when He called Andrew and Peter. John the Baptist, crying in the wilderness and saying, "Repent ye, for the kingdom of heaven is at hand," recognized the solidarity, the spiritual oneness of believers in Christ. The kingdom was truly at hand. He who was deputed in the counsels of eternity to be the only Potentate, the King of kings and Lord of lords, had suddenly appeared in Judea. The great forerunner had borne testimony to Him whose right it was to reign. Then, as our text has it, Jesus came into Galilee, "teaching in their synagogs, and preaching the gospel of the kingdom."

Whatever shall be the final form of this kingdom, it was not in those early days, nor is it now, a temporal or political kingdom. The apparently studied efforts of the Messiah to avoid any clash with the temporal authorities prove that the principle in the organization of His kingdom was a deeper and more fundamental one than that upon which the Roman Empire was based. "Render to Cæsar the things which are Cæsar's, and unto God the things which are God's" was the unequivocal line of demarcation.

Tho it was not a temporal or political kingdom, it was none the less a kingdom. The Messiah came as the head of a spiritual community. That community found its place among the world kingdoms the moment there was one subject to bow the knee to Jesus Christ. And this community is not an aggregation, but an organism. Indeed, it is the only kingdom which is an organism. The world kingdoms are aggregations of individuals. They are held together by the power of the governing class, or by the consent of the governed. The kingdom of which Christ is the head has the unique distinction of being a real and vital organism. Its members are spiritually of a piece with their sovereign Head, and hence spiritually of a piece with one another. John so understood it, for he said, "When he shall appear, we shall be like him." Christ so understood it. He symbolized it in the figure of the vine and its branches. Moreover, the kingdom of God is a community, and not a state of the soul. Only by a figure of speech, a transferring of epithets, may we use the kingdom to describe the inner life of a child of God. Nowhere in the Scriptures is there warrant for saying, that the kingdom is the subjective state of the soul. In the one isolated passage in Luke, so often mistranslated and misquoted, "the kingdom of God is within you," the fact is overlooked, that Christ was addressing a coterie of hostile Pharisees. Had He said, "the kingdom of Satan is within you," it would have been more in harmony with their attitude on spiritual things. Here the only proper translation, as well as exegesis, makes the Savior to say, "the kingdom of God is within your midst." One other Scripture remains to buttress an untenable view. It is Paul's strong figure, that "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." Here the apostle says, that the life and character of a child of God must comport with the principles of the organism of which he forms a part. Paul erects no barrier to faith in the doctrine of Christ. That doctrine is this, that the kingdom is not a state of the soul, but a body of believers. The members of this body are united to him by faith—a union real yet mystical, and by consequence vitally knit to one another in an eternal organism.

There are two points to make clear: (1) The first we have already emphasized. It is, that the kingdom is an organism. This is saying, at least, that it is the full opposite of an aggregation. In this respect it is unique among the kingdoms. It has its physical analogy in the organs of the human body and in the figure of the vine and its branches.

Paul made much of this truth. In Romans he says, "So we who are many are one body in Christ Jesus and severally members one of another." Out of this fact grow the hopeful possibilities of the future. This organism is to be the great instrument for the redemption of the world. Men in Christ Jesus are held together by a vital cord, mystical yet real. Oneness or likeness of character is attained by a process of spiritual leaven. By this process unregenerate men are transformed, or begotten, into the character of God, and hence into a common nature with one another. Unless this is so, there can be no organism—no real and abiding kingdom. This is what Christ meant by the parable of the leaven. Men are regenerated into the kingdom. When the leaven of saving grace finds its way into a human life, that life becomes organically related to God. And so all such lives become organic and constituent members of the kingdom. It is God's way of ultimately saving the world.

(2) My second point is this: The kingdom is in the world, but not of the world. It was in the world when Jesus, addressing the hostile Pharisees, said, "the kingdom of God is within your midst." It was then, as it is now, a mystical kingdom. It was once but a bit of leaven, "hid in three measures of meal." It was once a small mustard seed which a man sowed in his field. It was once "a stone cut out of the mountain without hands." It came among men in a most mystical and supernatural way. Down the centuries it has been rolling. If we are to believe the reports of the Church, it is growing from age to age. There are many kingdoms in the world, but this one is unique. It is not to be identified with any of the world kingdoms past or present. It is an eternal kingdom. The world kingdoms are not organisms—they are aggregations. They are shakable and fleeting. They have their limits in time—they are doomed to die. In the unceasing flux of things they come and go. But the kingdom of which Christ is the only Potentate is not in the flux. It is not rooted in an aggregate. It is rooted in an organism of men and women. They have been brought into spiritual and organic oneness with God and with one another through regenerating grace. Its constituents are not disparate units, coming and going with the flux and flow—mere waifs of the law of change. They are the organic and inseparable members of that spiritual body of which Christ is the head. I say the kingdom of God is now in the world, yet not of the world. It has no outward, visible, or external form. If it is to have such a form (and may God grant it), the time of its manifestation is still future. We take no sides in the opposition of competing views. Whether we shall hold to a postmillennial or a premillennial view is apart from this discussion. We lay that aside as in no vital sense germane to the theme which now concerns us. If we read the Scriptures aright, when the kingdom is manifested, it will be after a period of storm and stress. If Professor Sanday is right, its "center of gravity" is still future. It is in "mid-process." Its perfection, its office, its mighty power, lies far beyond us. It is essentially future and essentially supernatural.

I am persuaded that the Church, at least in its outward and militant form, is not the kingdom. Weighted with its excess of arid forms and ecclesiasticism it has at times almost lost its way. But the kingdom has not lost its way. It has been moving steadily on toward a far-off divine event. That goal is the leavening of the three measures of meal. It is the kingdom's triumph in the redemption of the world. John the Revelator saw it in the symbol of the New Jerusalem coming down from God out of heaven. Daniel saw it as "the stone cut out of the mountain without hands." He saw it grind to powder the kingdoms of the world, so that they became like the chaff of the summer threshing. And the stone, that smote the kingdoms, became a great mountain and filled the whole earth.

I repeat it—this kingdom is already in the world. It was a small stone when Philip found Nathanael and brought him to Jesus. It was a small stone when Jesus sent forth the twelve Apostles to preach the gospel of the kingdom. It was a small stone when Luther nailed his theses on the church door of Wittenberg. From our point of view God's plans ripen slowly. We would gladly hasten the progress of the kingdom. We would anticipate the divine purpose. Yet if we believe God, His kingdom will come—it will one day fill the earth.

When we come to consider the gospel of the kingdom, two things are of prime significance: (1) First, it is a gospel with power to regenerate a soul that is dead in sin. It is a gospel that will find the individual at the

lowest level of his greatest spiritual need. And the greatest spiritual need of the sinner is, that he shall be saved from his sins. This, I take it, is largely the thought of the ministry who believe in the fact of sin and in the efficacy of the mediatorial work of Christ. And sin is a fact. It is one with which the ministry must deal. The old Puritan divines looked upon sin as the darkest blot on the horizon of God. And it is the darkest blot. They preached the wrath of God and the merit of the atoning blood. It was a great gospel for those times. It shook the foundations of Europe. It made epochs in history; and it made the heroes of history. Luther, Calvin, and Knox preached the doctrine of man's justification through faith in the cross. Ecclesiastical tyranny was rebuked by this evangel, and the scepters fell from kingly hands.

Two things the Puritan preachers did: First, they declared man a sinner and under God's wrath and curse; and second, they held the one way of salvation to be faith in a crucified but risen Redeemer. That is the leaven, which, beginning with the individual, is to leaven the lump. It is the initial in the mission and work of the Gospel Ministry. Men are sinners, or else there is no need of the gospel. If they are sinners, then justification by faith is the only way by which offending men can be put right with God. But this is by no means all of the gospel of the kingdom. There is much more to the gospel than justification by faith. If the gospel were to stop here it would lack very much of what is necessary for the perfecting of the kingdom. A social gospel will not root in mere justification by faith. Such a gospel may bring men into a spiritual organism. It may add numerically to the organism, but it will do no more. Dr. DuBose properly calls it "a half grace." And it is "a half grace," viewed in the light of the unfraternal state of the kingdom. It will require more than justification by faith to bring the discordant elements of the great spiritual and social organism into an irenic relation of peace and good will. This is said not to minimize the doctrine of justification by faith. Rather do we glory in the cross of Christ. Justification is the very initial to the world's redemption. Indeed it is a great thing to be declared righteous before God. There must be great joy in heaven when this external and forensic act is made known. When God justifies the sinner, the redeemed take up the song of Moses and the Lamb. No! We dare not minimize a thing like this. Justification is of the very essence of infinite power, as well as of sovereign grace.

I repeat it—there is much more in the gospel than justification by faith. There is much more than that a man shall be declared righteous before God. The interests of the kingdom demand that he shall also be declared righteous before men. In emphasizing justification by faith the apostle Paul never intended to ignore the necessity of righteousness within the life. Quite the contrary, sanctification was to be the final outcome of salvation. Man must have not only the righteousness of Christ set over to his account. He must also have a righteousness of his own. This he must have, if he would put himself right with his fellow men. An organism is without power when riven by strifes and by factions. The great hindrance to the peace and progress of the kingdom is, that tho men may have been put right with God, they have not put themselves right with their fellow men. If getting right with God is a "half grace," then there is a "half grace" left, and that grace is the very essence of the gospel of the kingdom, and of its ultimate power to save the world.

(2) This leads to the concluding line of thought, that a social gospel must have its roots largely in the righteousness of men.

Membership in this mystical kingdom is a moot question. This is all the more true when we consider that the Church has its membership in men and women who represent the antipodes of our social life. Here is Dives with his grip on the riches of the world. He is down in the street. He is manipulating the markets, that he may add yet other millions to satiate his insatiable thirst. And here is Lazarus also. His heart is filled with envy and malice. He represents a growing class. Driven by actual or fancied wrongs he becomes a menace to peace and good order. He would join with others to resist or destroy his Dives brother. I say, this is a mystical kingdom. For aught you and I know, both of these types are righteous before God.

I appeal that this is a situation with which a social gospel must deal. We must not close our eyes—we must not deny that the world needs a social gospel, but, my brother, the kingdom of heaven needs it more. Man's

getting right with God is the great initiative. It is a great thing, when a sinner comes to himself, and says, "I will arise and go to my Father!" That simply means, that he has been born into the kingdom. But there is no progress yet. There can be no progress within the kingdom, until the estranged and unfraternal saint also comes to himself, and says, "I will arise and go to my brother!"

We are forced back on the conclusion that a gospel which is to be irenic and constructive must root in the righteousness of men. On the night of His betrayal Christ prayed for the kingdom. He prayed not for the world. He prayed that the members of the kingdom might be sanctified through the truth. It was a master stroke of a great captain. He would unify and consolidate His forces. He would organize His army. He was thinking of a great and notable day, a stern battle, a fierce conflict, which still lies beyond this age of ours. And He would prepare for the conflict. He prayed that there might be unity and peace within the kingdom, to the end that the world might believe in Him, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us—that the world may believe that thou hast sent me." This was a master-stroke of prophetic insight, of wise prevision. This prayer is the gospel of a great social leader and suited to our day.

God's love for the sinner is the basis of all reconciliation with Him. Out of it proceed the plan of grace and the righteousness of Christ. This is theology. It is an intricate and difficult thing. I don't pretend to understand all its ins and outs. But one thing is certain—God loves the sinner. Had there been no divine love, we would not now be talking about the righteousness of Christ. Just so,—the righteousness of man roots in man's love for man. This, I doubt not, must be largely the burden of a gospel which is to bring peace to the kingdom. Men in the stress of penury and on the seamy side of life are not content to know that God loves the sinner. True, such a message is a divine, a welcome message, yet is it a far-off voice. What they want to hear, and, better, to realize, is that they are loved of their fellow men. Let the ministry stand on the doorsteps of the churches and cathedrals of this city. Let them look down into the upturned, despondent faces of the great congregation which never enters the temple-doors. Let them preach the evangel. Let them herald the message of the righteousness of Christ and God's love for the sinner. It is a fine evangel, but a conventional message. It may meet with some response. Out of the absolute dearth of love in human hearts some poor sinner may hear and believe. But, my brother, they will go back to their pulpits disheartened, and wonder that so few heed the Gospel call.

But you ask for a specific definition? And you have a right to a definition. You ask, what is the righteousness of men? It is, my brother, of kindred quality with the righteousness of God. It is a conduct of life which accords with the principles of high thinking and right living. It is a conduct which roots in love. It is the potency of love finding outward and inevitable expression. It is the charity which suffereth long and is kind. It is the love which seeketh not her own and thinketh no evil.

We shall better understand the righteousness of God when we have had a foretaste of it in the righteousness of men.

A social gospel is at first hands a gospel for the kingdom. The kingdom must be gotten right before it can do its great work in bringing the world to Christ. Such a gospel roots in the kingdom. It begins with the kingdom. Its primary end is to harmonize the discordant elements of the kingdom. This was the burden of Christ's intercessory prayer. It was to perfect this great organism that ultimately the world might be reconciled to God. It is not a gospel of socialism or of communism. Christ stands committed to no theory of government or political teaching. Men have been searching the Scriptures for some Utopia. If there is a Utopia, it is a far-off, divine event—it is not for this age. Aside from the great principle of love and human brotherhood, Christ offers no amendment to the world kingdoms. That would be pouring new wine into old bottles. It would be sewing a piece of new cloth on an old garment. Only as the triumph of love shall change men's attitude toward the social organism may we expect the kingdoms of the world to be greatly amended. If men would have sanction for any form of government other than theocratic, they must not appeal to Christ or to any specific Biblical doctrine or teaching.

The communism of the early church is a pathetic instance of the willingness and even

desire of sanctified men to share the burdens of the weak. It was a noble impulse and born of the spirit of God. But it was not a well-directed impulse. "In the sweat of thy face shalt thou eat bread till thou return unto the ground" is the divinest ordinance of God. It is the root of character. It is the one thing that makes us men. Men in their best estate of reason do not ask to share in the goods and chattels of their fellow men. They ask for something better. It is this, that they shall share in the love of their fellow men.

An irenic gospel, then, is a gospel which makes for peace within the kingdom. It will build up the kingdom. It will make the kingdom strong. It will harmonize the antipodes. It will bring Lazarus and Dives into a state of communion and good fellowship. It will effect reconciliations. It will inspire the bitter and long-estranged saint to say, "I will arise and go to my brother!" The world needs the gospel of reconciliation. Social and class antagonisms will be resolved —will pass away, when the world is reconciled to God. In this Messianic age the business of the Church is to disciple the nations —it is to bring men into the kingdom. Men will be attracted to the kingdom when the Church exemplifies the doctrines of Christ. The Church has a social message for the world. It is the message of God's love, and man's love, for man. But it must exemplify—it must live, it must illustrate its message. In all the economic relations of life it must stand for the rights of men—the doctrine of the "square deal." On its banner, on its escutcheon, it must emblazon the Biblical and heraldic legend of love, that "Whatsoever ye would that men should do to you, do you even so to them." This will become an evangel of mighty power, when the Church once gets into shape to prove its own message.

The world needs the gospel of reconciliation, but the Church needs it more. If the principle of brotherhood has been eliminated from the church, it is still in the gospel. Preach it then to the kingdom as well as to the world. It is the "irreducible minimum." Irenic preaching must make more and more of the brotherhood of man in Christ Jesus. This is a great gospel, my brother. I know of no message which can be brought to the Church and the world so necessary and opportune. Men in the Church need to be reminded of their kinship in Christ. It is the only tie which will hold them together in the storm and stress of social disaster. It is preeminently the preaching for our day. The present is opportune—it is a crucial hour. It is the time of the gospel's opportunity. It is a crisis period in the world. It is an open door to you. Who knows whether you are not come to the kingdom for such a time as this?

I paint no picture of the disturbed social life. To do so might argue the hopelessness of our cause. God's kingdom will come. It is coming. It is in the mid-process of its great triumph. The prayer of Christendom will be answered. The Church has been launched upon stormy seas. The saints are being disciplined against the great and notable Day. They will be the stronger for their trials. The army of the Potomac was a helpless aggregation, an unorganized horde, until through calamitous distresses and failures it was whipt into unity and strength. There will be, I have no doubt, times of stress, and perhaps great cataclysms, and the collapse of all human kingdoms. But this kingdom for which Christ prayed, and for which we pray, will be left standing. Peace will spread her white wings. This, I admit, is a far-off look, an optimistic view. It contemplates a day when the redeemed of high and low degree shall have become a united and disciplined body. It sees in the distance the blood-red banners of a mighty host led on by the Captain of our salvation, and going forth conquering and to conquer. The immediate future is not so bright, at least to all eyes. But pessimism is no part of the gospel. The good will far outshine the ill. Truth will prevail. There will come the universal reign of righteousness. And there will also be the universal reign of law. But law then will reveal itself as of the essence of love.

Let us pray for the kingdom. Let us pray for the day when the discordant elements are harmonized, the antipodes of our social life. That may seem to you a far-off and longed-for event. But the Prophet's outlook is still a stone's throw beyond this. It is beyond revolutions and storm and stress, and cataclysms. It is a unique, a beautiful picture. And all eyes shall see it. It glows in the phosphor light of the new day, when the leopard shall lie down with the kid, and the calf and the young lion and the fatling together,—and a little child shall lead them.

WHEN GOD LAUGHS AT US

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He that sitteth in the heavens shall laugh.—Ps. ii. 4.

This comes in our face like a strident winter wind blowing across illimitable fields of ice and snow. It raises a sense of fear at the heart. It grips our pulse till the pulse almost dies out with the ache and terror of it. Has God turned pessimist? Has God backslidden? Is God seated in the seat of the scorner? This word is acrid like smoke. This word is fearful like doom. "He that sitteth in the heavens shall laugh." And it makes a man dodge as if a saber were hacking and the sword was in a cavalryman's strong hand. Is God against us? He used to love us. Is God angry? He used to kiss us. What ails God? If God falls from grace, then the world is lost, that is all. "He that sitteth in the heavens shall laugh." Is God laughing at us? We can not stand that long. That will kill us quick. We might stand to have our blood run low and live a little. We might stand to have a hand across the nostril and the lips and not die in the moment, but we can not stand to have God laugh at us. "He that sitteth in the heavens shall laugh."

Now, the derangement of God is the assassination of the world. Nothing is surer than that. We can not dodge that. We must face that proposition. We can not wipe that out of the brain or heart. And the brain stumbles and the heart stumbles and the will stumbles and the hope stumbles and the immortality stumbles and the mortality stumbles, and with white face and with livid lips we say, "Is God turned against us?" "He that sitteth in the heavens shall laugh." Is God grown censorius? Is God become peevish? Is God grown acrimonious? Ah, if He has, we had best die and be dust and not live the week out. And so the calamity unspeakable is God against us.

If the world's conditions would be changed we would only die. That is not so bad. But if God should change His condition, the disease we would die of would be heart-break. O God, keep us from that! And come to think of it, I think I must have read the Scripture wrong, don't you? Preachers are not always good on reading; some can't even preach. And, as I think about it, there must be something wrong in the reading. The preacher must have gotten at it wrong somehow. Oh, I hope so, I hope so. I hope the preacher blundered in the reading. He had better try again; and he will. Let us see. "He that sitteth in the heavens shall laugh. The Lord shall have them in derision." I wish I hadn't read it. That is worse than when I left it. When I said, "He that sitteth in the heavens shall laugh" my voice trembled at it; but "The Lord shall hold them in derision." Face black and bleak, hands clutching! Did you notice that no quietness of voice could take the harshness out of the words, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Sure as the world, God is laughing at somebody. I wonder if he is laughing at us?

We could afford to be made fun of by lots of folks, but can't afford to be made fun of by God. If He laughs at us we have got to quit, send in our resignation. Can't go on any longer. "He that sitteth in the heavens shall laugh." My God, what are we coming to? Is God looking at us with a sneer? Is it come to that? Well, let's inquire. Is God laughing at us, or is God laughing with us? Ah, now, ah, now; here is a little hope. Is God laughing at us, or is God laughing with us?

A woman has her baby in her arms and she is laughing. Is she laughing at her baby? That woman is not born yet, and I hope never will be born who would laugh at her baby. Some babies are curious enough. They have such peculiar mothers, and such peculiar fathers; and the fathers and mothers can't afford to laugh at them. It is not the baby's fault. Is the mother laughing at her baby? Oh, no; she is laughing with it. And she holds it tight or holds it loose and kisses it fifty times the minute and thinks that is slow; and then kisses it seventy-five times the minute, when the baby gets up and puts its little hand along her face and catches at the eyes; and the mother laughs. But the laugh is like the ringing of joy-bells in heaven. She doesn't laugh at the baby—but with it. Maybe God is laughing with us, maybe at us. What is the difference? The difference is the difference between a song and a sob. If God is laughing at us we will stop from sobs and the throat grow so dry we can not even sob a sob. It will dry in our throat and we will

die. God laughing at us! May I talk with your hearts a little this morning on this serious tragical consideration?

God won't laugh at us because we are unfortunate, because we have physical disabilities, because some part of our constitution is out of symmetry. God never laughs at deformities: never. This week I was on the train and a man was coming toward us at the station, and he had one cork leg, and he had two canes; and he was miscellaneously contrived, and he was stepping along to get the train. And a penetrative woman on the opposite side of the car looked at him and said, "He looks like a preacher." And I looked at him. I wanted to see how I appeared. God wouldn't laugh at that man, never. A lot of people sometimes laugh at deformities. God is sagacious. He won't laugh at that. People of curious malformation of body or soul, God won't sneer at them. What will He do? He won't notice it at all. That is the very perfume of good manners, not to notice folks if they are amiss. If a woman chances to wear a hat seemingly constructed to be worn by somebody beside herself, the finest manners is never to notice it. If a man has inopportune manners, if his etiquette is so astray, is it the proper thing to look at each other and gently lift the eyebrows when he doesn't notice? That is some people's manners, but thank God, not God's manners. What is the sweet thing to do? Never notice. If you were to see a man jump from the door of the hall over onto the rug, so as not to step on the hall floor, what would you think of that? That he was really quite smart and wanted to stand up. I think that the skating-rink between the door and the room is a menace.

If I pass through it alive I shall be glad; but I don't much think I will. But you laugh at a man like that. Oh, well, if he doesn't know any better, what is the best thing to do? Never notice it. I have seen some of the finest, superbest manners that anybody ever knew, and had them exercised toward myself, and the sweetest courtesies I have ever seen were the manners that didn't notice, but overlooked. Isn't that gracious? God is like that. He won't notice crudities and never laughs at them. I am so glad about that. So many of us are deformed, so many of us are deformed at heart and at brain, so many of us are deformed of lips. If you saw a man with a harelip cut upon the face, what is that compared with the harelip cut upon the life? And God looks straight in the face and never laughs, doesn't notice, thank God.

And God will never laugh at us because we blunder in our talk. One time I knew a good man converted late in life, and it takes a lot of goodness to overcome bad manners, and it takes a lot of goodness specially to overcome ignorant talking. And this man one time in my hearing talked to God with great fervor: "O God, ignore us! O God, ignore us, all of us. We pray thee not to forget to ignore every one of us." And you know, to me it was a trifle humorous. God never smiled. He knew what the man meant. The man meant, "O God, give us special attention; we need it much. Don't forget us for a minute lest our hearts break." And God never laughs at blunders like that. We are such blunderers: we make such foolish mistakes; we make such unforgivable mistakes. God never laughs at us. Thank God.

God never laughs at us because we are not very brainy. A good many people are a little cynical when people are around, as tho they are very intelligent. They mark everybody and weigh everybody by his cultivated brain; and it can not be denied that a great and inspiring intelligence is a great public utility, as well as a great social diversion and delight. But a great many of us don't know much and don't know that very well. We haven't forgotten so much, but we haven't learned things to forget. Our brain-power is shriveled or mainly put to insufficient or inefficient uses, and people as they go by us say: "Do you know that man? That is Mr. So and So. He preaches over there. He means well, but he is a little off." And they smile. If they are women they lift their eyes, and if men they pound the air with their fists. Oh, I mean to say they are laughing at us. God never laughs at us, whether we are good preachers or not, whether or not we have fine insight into the larger literatures of the world. God doesn't laugh at us because our intelligence is not as it ought to be, never, thank God.

"He that sitteth in the heavens shall laugh." What is that? Is the tone of the voice harsh? Is it like the storm wind blowing? Yes. As the wicked storm sword smiting? Yes, yes, yes. "He that sitteth in the heavens shall laugh." Is God going to laugh at anybody? Yes. Is he going to laugh at us? Ah, not unless we ought to be laughed at. Is God going to laugh at anybody?

Yes, God will laugh at people that fight Him. They don't know it. They are never interested. People that enter into naked armed battle with the Almighty never dream that God is laughing at them. I think that is one of the bleakest words of the centuries. I think it is one of the most terrific words that ever crashed around the head and crammed a man on his face to the ground under mighty hands of peril and of fear. God will laugh at people that fight Him. You are scholars. You are schooled in history. You have read its pages. You have not forgotten the book. Its leaves are turned down at the strange tragical utterances which when you hear you know about. I will remark something about which you know. What about the Cæsars? What about those purple-garmented masters of the world? What about these Neros and those Trajans, and those Julians the Apostate that had so much, that were so magnificent, that led such armies, that commanded such states, that their voices made the world shiver and their anger made the earth turn pale and their uplifted sword made the world crouch and grow weak at their feet, and turn pale of face and say, "Smite not, master of the earth, smite not!"

All these imperious imperators, those magnificent offenders of decency, those great potentates of power that thought they had killed God and spilled Christ out of history and who made bonfires of His adherents, and they thought to burn the Son of Heaven by fire and eliminate the Son from the earth. And they burned, and they burned, and they threw to the wild beasts, and they left them to the claws of the lion and the teeth of the bear and tiger. And they turned wildernesses of men and women and even spotless children out and let roaring wild beasts leap and crouch, and they sat and laughed at God and said, "You can't take care of your own babies and you can't protect your own daughters, and you can't defend your own sons. Here's to you!" And they drank great quaffs and bowls of martyrs' blood and called it wine. Meanwhile He that sitteth in the heavens laughed. They might have heard Him if they listened, but they thought they were doing the laughing. And God with His arms folded and never standing, but only sitting on His quiet throne and looking out on the eternal reaches of the landscape of the life to come, laughed, and Heaven was scared, which is not Heaven's wont, and they looked and He was laughing at the Emperors of Rome. And where is Nero? I forget, I forget. Where is Trajan? I forget. Where is Julian the Apostate? I forget. But I know they are all dead and in the dust. Listen. If you go to an encyclopedia and turn to the names of some of those Roman emperors the thing that will fairly impale you as on a spear is this, that they are just given a slip in the book and half a dozen lines, sometimes, for the Emperor's life; and the men and the women and the children these emperors threw to the wild beasts or roasted at slow fires or flung on the cross to die, every one has his biography in heaven written by the finger of God with the ink of the blood of Christ. "He that sitteth in the heavens shall laugh. He shall have them in derision." God over the beautiful purple garments and God over the flitting silver eagles and God over the murk of their infernal hate, what doing? Laughing. And where is Christ?

Here. That is the reason you are invited to come to this house, because Christ has invited you to be here. You would never have been invited to be in this house, and this house never would have been builded, except Christ promised, "You build the house and I will stay in it. And anybody that comes, whether preacher or choir or congregation, if anybody comes I will be there. And anybody who is afraid and stumbling with broken heart to the altar, I will rescue him and hold him up and hide him at my heart." Where is Christ? Here. Thank God! Where are the Cæsars? They are like a tale that is told. They are like the beauty of the autumn leaves that flames a little while and is no more; they are like the hoar frost on the shed roof. When the sun comes up it is gone. What of it? Only this: "He that sitteth in the heavens shall laugh." O God, keep from laughing at us if you can.

God will laugh at the people who ignore immortality. The people that certify that life is lamplight and not sunlight. What is a brute? Oh, he is a brute. He will dwell here a minute or two and then die like the butterflies die at evening. What is man? He is sunlight and can not fade. I have seen butterflies on sea or lake far out on the lake with their dappled wings and splendor; have seen them lift out from the blue or green waters, as chanced it were sea or lake, and sail out over in the blue sky, over the tossing waves; and all the faces of the

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butterflies either were turned back and went shoreward or kept onward and you could find their listless forms that never sank, silken wings lying wan and dead upon the waters. What is man? Oh, he is winged and equipped to leave the shore line and go out above the waters, to hear the waves call, and listen to the deep diapason and the ebb and flow of their shoreless music, and not to be beckoned back and not to be beckoned down, and not go shoreward or die seaward. O soul, whither are you going? A speck on the blue above the sea, O soul, whither are you going? And the voice comes back like strange, infinite music never to be forgotten or ignored and the voice says, "Bound for life with God." That is what man is. And when men ignore immortality and ignore the fact that they are made after the likeness of the Almighty and the Eternal, when they ignore the fact that they have somewhat which nothing can destroy—a thing eternal as the centuries—that the erasement of death or years or anguish or perturbations or destructions won't harm immortality, He that sitteth in the heavens shall laugh. That is it; shall laugh. Don't men know enough to know that God knew enough to make man immortal? "He that sitteth in the heavens shall laugh." They had better stop. It isn't good to be laughed at by God.

The Lord will laugh at people who, in the name of not knowing much, profess to know everything. The agnostic is a man who says he doesn't know, and then proceeds to know so mighty much that it alarms us. He says he doesn't know whether there is a God or not; and instead of sticking to his pitiful story, he laughs at us. I quarrel with no man who says there is no God; but I am sorry for him. It is so good to know Him—it is so voice-ringing; it is so elevating; it is so wing-unfolding; it is so rapture-producing. But if he says he doesn't know God, I am sorry for him. But when he turns around to people who profess to know God and says, "You can not know Him. We don't know whether there is a God or not; we can not know," then He that sitteth in the heavens shall laugh long, ringing, ironical laughter. No God? No Almighty? No. No Creator? No. Only things created? Yes. Man the biggest thing in the universe? Yes. He that sitteth in the heavens shall laugh at that kind of dialog. The Lord shall hold it in derision. Laugh at it. No God? A watch and no key for it? A watch and the mainspring broken and no jeweler to fix it? A watch and no repair-shop? A time-card and a train and nobody to run it? A star lit and nobody to pour oil in to keep the wick burning? What is that? Ah, don't you see? Only saying He that sitteth in the heavens when He hears talk like this laughs. Don't get God's laughter turned on you.

God laughs at people who think that their measure is the measure of the bigness of God. A man said to me the other day: "I don't understand God." He said that to me, and he looked at me as much as to think I would be surprized that he didn't understand God. I said: "I am not shocked. I never thought you did." He said: "What I can't understand I don't receive." I said: "You are funny." That is what I said: "You are funny." If people were governed by that they would be dead in a week. Don't drink water because you don't know how water helps the constitution. You are funny, friend; you are a joke. We laugh at you miscellaneously and specifically, both. And so the other day I was looking at a clod of dirty dirt, and in the clod of dirty dirt there was a bulb of the dog-tooth violet. And I dug around the clod of the dirty dirt of the dog-tooth violet, and in breaking the dirt around the bulb of the dog-tooth violet the bulb lay in my hand, and I didn't understand for the soul of me how there could come a dog-tooth violet out of it. And I took hold of it and squeezed it with my thumb and finger and looked in, and it was no flower. Just a little thing that had the symptoms of an onion without its delicious flavor, and that was all. And I put the little clod back on the dog-tooth violet, and if I should go back there when the springtime comes—for I put it back in the same black loam from which it came out—if I should go back there next spring at the right mood of the south wind's breath and the bluebird's wooing and the robin's call, I should see a dappled leaf of green and a dappled leaf of white, a chalice of strange sky blue of December—I should see a flower. But for the soul of me I didn't understand how the flower ever got out of the onion set. Listen; what are you going to do with it? It came out; it came out; we didn't understand. And I would think it supremely strange if there were a garden and no Gardener, and the flowers and no Florist, and conditions, and no Conditioner. And when

people kindly smile God out of the sky and say: "We haven't understood you to be here," you will excuse me if I say: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Thank God, He only laughs at people He has got to laugh at.

I had a mind to talk about a third condition, and can not, for the time is spent. My first suggestion was to find out that sort of things God doesn't laugh at us for, such as intellectual imbecility, such as mental and physical deformities in the life. Second, God does laugh at us for certain things. And this is wanted, to watch the face of God, and if you look at Him when the irony slips from His lips He will quit laughing at us and begin to laugh with us. If God laughs at us it will be our fault, and if he doesn't laugh at us it will be our fault. Oh, my heart, my heart, the day is coming, the coming of it is appalling, the centuries stagger to the goal, the races of the ages pant toward that consummation, the heavens themselves fall—we shall not miss that. We can and must reach on. It is the day of God, great, solemn, awful as a foaming Niagara's shock with the wild voice of the moment as if all the storms of the seas with their broken voices should impart the wrath of God. And God will be there. What else? You will be there. What else? I will be there. What else? What else? Maybe He will laugh at us. Maybe when we come before His bar, "He that sitteth in the heavens shall laugh," and "God shall have us in derision." Let us miss that. Let us miss being laughed at in the judgment of God. Let us be laughed with by Him. And the kiss and the comfort and the home-coming and the great peace and the twilight hours with God, underneath the shadow of His wing; that we can have if we just work for it. Shall we, brothers? Let us. If we haven't begun yet, begin now. If we have been at it, let us work at it, work with our sincerity and with our courage. "He that sitteth in the heavens shall laugh." Oh, we must not let Him laugh at us. We must have Him laugh with us. And He will, if we will let Him.

UNDER THE ROD

A Thanksgiving-Day Sermon

Cyrus Townsend Brady, LL.D., Toledo, Ohio.*

Pass under the rod.—Ezek. xx. 37.

The President of the United States has proclaimed, as usual at this season, a feast of joy and thanksgiving. He has urged that the people assemble in the churches in which they are accustomed to worship for the purpose of giving thanks to God for the many blessings wherewith He has blest them during the year that is past. As loyal citizens, respectful of the suggestions of the Chief Magistrate, and as devout Christian people who, of our own motion, might fulfil the spirit of the executive proclamation, we gather together for the purpose mentioned.

The object of our service is that we may give thanks. The underlying principle of our devotions is that we may express our gratitude. The sin of ingratitude is one of the meanest into which humanity can fall. "How sharper than a serpent's tooth it is to have a thankless child." We are all, in the larger sense, children of a great Father, and He feels our insensibility to His love and care, just as a human parent feels the careless indifference of the boy or girl upon whom has been lavished that wealth of affection which makes father and mother the sweetest words in the language.

> "Blow, blow, thou winter wind,
> Thou art not so unkind
> As man's ingratitude.
>
> "Freeze, freeze, thou bitter sky,
> Thou dost not bite so nigh
> As benefits forgot;
> Tho thou the waters warp,
> Thy sting is not so sharp
> As friend remembered not."

All that has been said about ingratitude, and much more that might be said conversely, applies to the virtue of which it is the opposite. We should indeed be grateful. But to whom, for what, and in what capacity?

This is more than a lesson in gratitude and thankfulness. It is an acknowledgment of the existence of God and the immanence of a divine Providence in the affairs of the

*From "Love Test," published by The Young Churchman Co., Milwaukee, and used by permission of author and publisher.

world. It is a popular amendment to that venerable and venerated document by which we are. "There is no God," thoughtless men erroneously declare, "in the Constitution of the United States." If that were true, there is nevertheless a profound sense of God in the hearts of the people which is back of the Constitution; and the appointment of a Thanksgiving day reveals that truth. If things were only results of fortuitous concurrences, of chance happenings, there would be little sense in giving thanks; but because we feel and know that in God we live and move and have our being; that "every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning"; because we realize that there is a God in Israel, we are prepared to give thanks.

Every person in the land stands in a threefold relationship to things external to himself. We are citizens of the United States; we are subjects of a better country, that is, a heavenly; and we are members of the human family. In order completely to fill out the measure of the day we should be thankful as Americans, as Christians, and as men.

What cause have we to be thankful as Americans?

Instantly there flashes into the mind the thought of the unexampled prosperity which has come upon our native land. The wealth of the wooded hills; the hidden treasures of the granite mountains; the riches of the widespread prairies; the opulence of a thousand valleys are ours to command. We are the granary and the treasury of the world. So great has been the material reward of every species of labor and industry that we are literally embarrassed by our riches. The world, portions of which starve when the rain is withheld from our fields, looks to us with eager joy. The abundance of our estate has perhaps never been paralleled in any nation since the treasures of civilization were poured into the coffers of the City of the Seven Hills, when Rome was not only the Church, but the world.

But these are the least of the things for which we should be thankful. No wars have disturbed us. The year has been one of peace and progress at home. Even the turbulence of our uncivilized wards has manifested itself so little that we may consider the work of pacification, which must precede the orderly development of independent citizenship to have been accomplished. There have been some outrageous outbreaks of mob violence and disregard of law within our borders; but these have not failed to be of service in that more and more sternly does the spirit of our people reprehend them, and more and more rigorously are we determined to put them down, so that the law of man, which is perfect or imperfect as it approximates the law of God, shall keep that liberty in which we take just pride from degenerating into license.

Our position among the world-forces which are shaping the destinies of men every day grows brighter, and the obligations of our opportunities are being met with a loftier conception of our national duty and destiny; which is to be a liberator, a pacificator, and a light-bringer to the world. Long live the great Republic!

For these things indeed do we give thanks. "Let the people praise thee, O God; yea, let all the people praise thee."

What of the Church and the cause of Christ? President Roosevelt, speaking in one of our own parish churches, has declared that the nation which knows not God, in which the religious spirit wanes, falters, fails, is doomed to ruin, and he but voices the experience of humanity writ in the pages of history.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."

Archbishop Ireland, the leading ecclesiastic in his faith, in the opinion of his fellow countrymen, has supplemented the President's declaration by a similar note of warning at the banquet of the army of the Cumberland. The beginning of folly, to paraphrase and illuminate the Psalmist's word, is the denial of God. We must cling to God through Christ our Lord, if we are to go forward and rise to the measure of the opportunities of our future.

Sometimes things look dark. Despair often overwhelms us. The forces of evil are so gigantic and so clamant that the quieter powers of God, the still small voices in human hearts amid the earthquake shock, the great and mighty winds, the flames of fire, but persisting when these have spent themselves, are after all the explanation of that otherwise inexplicable assertion, "Blessed are the meek, for they shall inherit the earth."

We thank God and take courage that the

Lord reigneth and keepeth watch above His own.

And there are signs of the times which encourage a cheerful optimism. I know no ethics aside from religion; I know no religion aside from Christ. The ethical conduct of men evidences, altho sometimes the connection is obscure, the nature of their faith and trust and hope. Never was there an age of such charity. Never was there so much money poured out freely in unstinted measure for the service of men; and sometimes may we not believe that even the so-called tainted dollar may be hallowed by that to which it is devoted, or by that sentiment which inspired its gift? The public conscience has been awakened, and is now aroused to public duties as never before since the day Adams and Jefferson and Franklin and Henry thundered defiance to an enemy who would assail the government by a united people. For malversation in office, for malfeasance and misfeasance in corporations, for breaches of trust, for illegal combinations for restraint of manufacture, trade, or labor there are great searchings of heart. All over the land public interest is keenly alive to the public weal, and this is one of the things for which above all others we express our gratitude and joy. Unless there had been some awakening of this kind, we might almost have despaired of the republic.

The Church with renewed vigor and zeal is grappling with the evils of the present. She is the force which is back of public opinion. There is an oft-mooted question as to the relative power of pulpit and press. There can be but one answer, for it is the pulpit which inspired the trenchant pen of the editor. It is the pulpit which shows him the light and the truth and the way of salvation. The Church has demonstrated conclusively that she is no loosely compacted organization for mere ethical teaching, but that she has standards of belief which she will maintain, and she requires that Christ and His Gospel shall be preached from her pulpits.

And now we come to the last of the categories, that of the individual. For what have we to be thankful as men? Health, food, raiment, love, joy, peace? Why, 'tis easy for a man to be grateful for these. "If ye love them which love you, what reward have ye? Do not even the publicans the same?" But suppose there is a question about some of these things? There may be some lives sequestered, simple, passed "far from the madding crowd's ignoble strife," in which the year has brought no trouble, in which there have been no bereavements and no losses, in which no hopes have been left ungratified, no aspirations unfulfilled, in which there have been no dreams that have not come true. But such lives are rare, and I doubt if any who read this can look back upon them.

And again, it is not very difficult to be thankful when the good has overbalanced the evil, and I am of the opinion that that condition is one in which all of us practically find ourselves, altho we do not all know it, or admit it. But when the year has been one of sorrow to us; when we have lost, or think we have lost, more than we have gained: when death has knocked upon the door of our hearts and taken from us the tenants thereof; when we sigh for "the touch of a vanished hand," and long for "the sound of a voice that is still"; when we dream of "the tender grace of a day that is dead," that will never come back to us; when poverty has been our lot; when black care has dogged our heels; when humiliation and shame have lowered about our pathway; when we have been compelled, in the words of Ezekiel, to "pass under the rod" of sorrow, of suffering, of despair, why, then the giving of thanks becomes the hardest of tasks. And it is to this group in which so many of us find ourselves, that I address this sermon to-day.

If the hand of the Lord has been heavy upon us, or if our own hands have fashioned the yoke; if we have fainted and fallen in the Via Dolorosa of the year under the burden of the cross, finding no sturdy Cyrenean brother to relieve us of its weight, oh, then, thanksgiving at first may seem a mockery. Yet the true nobility of our souls is measured by the way that we endure. "A mind undisturbed in adversity," was the phrase placed on the memorial to a great man who had borne and suffered and triumphed, and after all it only expresses the consolations of a philosophy vastly different from the burning, ardent feeling of gratitude which we must pour out before God even for our afflictions and troubles.

"What? shall we receive good at the hand of God, and shall we not receive evil?" cries Job.

The load across our shoulders indeed is a heavy one, the rod seems a grievous burden;

but may I be pardoned for the interpretation if I say, "Thy rod and thy staff they comfort me"? For what says the writer of the Epistle to the Hebrews? "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness which to them are exercised thereby." But we must remember, altho perhaps it is hard to understand, "that whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth."

These sufferings are for our profit; they are the sweet uses of adversity, "which, like the toad, ugly and venomous, wears yet a precious jewel in his head." And we may give thanks in our troubles for this: that rightly used they will at least help us to a better way of living. Every deprivation on earth will teach us the unsearchable riches of God; every breaking of the spirit will teach us that ours is the kingdom of heaven; every wrench of the heart in mourning shall tell us of the comfort of the hereafter; all the "slings and arrows of outrageous fortune," every persecution shall assure us of the immunities of the future; every sickening hunger or thirst shall tell us of the precious food of righteousness. Every one "loved long since and lost awhile" means a warmer greeting upon the farther side.

"As life runs on, the road grows strange
With faces new, and near the end
The milestones into headstones change,
'Neath every one a friend."

Oh, no, 'tis not beneath the milestones that they stand, those friends of ours, but within the golden bars of heaven, hands outstretched, faces a-shine, voices raised, waiting to welcome you and me.

Sooner or later we must have trouble; sooner or later the words that I have said here are applicable to us all. What are troubles but things to be borne? What are sorrows but things to be healed? What are griefs but things to be assuaged? What are sins but things to be repented of and forgiven? Listen, O sufferers of to-day. You can each hear a voice:

"'Tis the voice of your God,
I love thee—I love thee,
Pass under the rod."

There is an ancient tale in Roman history of how the legions of the republic, trapt in a defile of the mountains and taken at grave disadvantage, were compelled to surrender to the Samnites. The legionaries were disarmed. A yoke made of three of their own spears was erected; under it they were forced to pass, and then amid the mockery of their enemies they were allowed to go free. Burning under the stigma of disgrace, frenzied by the humiliation inflicted upon them, they turned upon the Samnites, and, with the memory of the Candine Forks animating their hearts and nerving their arms, in one terrible combat they brought those who had conquered and mocked into the humble position they themselves had occupied, and they forced their whilom captors under the same bar sinister beneath which they themselves had passed. Out of their sorrow and grief and humiliation and shame they arose to the measure of their responsibilities, and triumphed.

I might close without another word, and yet I can not. Thanksgiving day is a day of happiness to most of you. You are going from your houses of worship to your homes. Families will reunite to-day with loving thoughts for the absent and the missing. Children will cluster around the dinner-table loaded with the kindly fruits of the earth. There will be the sound of the cheerful laugh, the merry jest, the thankful heart. Dull care will be thrown aside, and together you will be happy. I rejoice that it is so, beloved. Let us all rejoice and thank God and take courage. I would not dim the luster of your happiness in any way. And yet in closing I would beseech you to remember two people, both of whom have passed under the rod: your brother, sick, suffering, poor, sinful, who is even now under the rod. Remember him, and do what you can for him by giving him the helping hand.

And your elder brother, Jesus Christ, who passed under the awful rod of Calvary that you might eat your bread in peace. Remember Him at this hour and all hours. He has given you all. "Greater love hath no man than this, that a man lay down his life for his friends." And before you break bread in your Thanksgiving feast, remember His gift of Himself to you and for you and say with heart and voice, "We praise thee, O God, for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory."

THE SACRIFICE OF THANKSGIVING

Rev. Orlando B. Pershing, Ada, Ohio.

Offer unto God the sacrifice of thanksgiving: and pay thy vows unto the Most High.—Ps. l. 14.

There is something majestic and beautiful about a national Thanksgiving day. Of course there are millions who never give thanks on this or any other day. Of course there are millions who will waste the day in disgraceful and revolting dissipation. But there are millions who constitute the brains, the nerve, the soul, the morality, the hope of the nation, who are grateful especially on this day of national appointment.

Somehow there is a feeling of rest and security connected with a national praise and gratitude day. We have an intuition that God is pleased with us, and that He will not come in wrath to judge us, at least upon the day devoted to His glory. "Altho thou wast angry with me, thine anger is turned away." If thou wilt not accept burnt offerings, thou wilt receive the sacrifice of gratitude. Help us, then, to offer unto thee the sacrifice of thanksgiving, and pay our vows unto the Most High; for thou hast said that "whoso offereth the sacrifice of thanksgiving glorifieth me."

Thanksgiving is not only a national holiday when the deafening din of the money-maddened commercial world should cease, but a day of family reunions, and delightsome fellowship. As a nation can not rise morally any higher than the level of its hearthstones, neither can it be joyful unless its homes are glad.

How much, in a well-ordered family, the children and grandchildren love to return to the old fireside, and listen to the measured tick-tock of the wooden clock on the mantel, the clock that pointed to half-past one the night that brother Willie died more than twenty years ago! To lean on the old well-curb; to swing the heavy wooden gate on its massive rusty hinges; to recount the incidents of thoughtless youth, those early school-days, the teacher's restless, forbidding countenance, and the bright blue eyes that stole the heart's first flame! Oh, the softening, blushing memories that flood our souls on such days as these! The years follow one another in such hot pursuit that we scarcely learn that we are young till middle age has overtaken us, and then we too are growing old, gray hairs, furrowed brows, tottering limbs, "and now, O Lord, what wait we for? Our hope is in thee."

Surely there are many things in this brief life's crowded experiences that lead us to think of God. All the realities of life are the thoughts of God. Youth and age are both alike to Him. Our bounties are the crumbs from His eternal feast; and our griefs are the heavenly bitters which wean us from sensuous idolatry.

It would seem that a heart that would forget God in the midst of such national and domestic luxury as we now enjoy is like Ephraim, hopelessly joined to its idols. And yet, as a matter of fact, there is no more fruitful cause for insolent selfishness, swinish debauchery, and defiant infidelity than a full stomach, a fat purse, and an overflowing crib.

Both riches and poverty, luxury and want, have their corresponding temptations, the one to pride and selfishness, the other to discouragement and pessimism. "Give me neither poverty nor riches," says the wise man, "feed me with the food that is needful for me, lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and use profanely the name of my God."

The answer of this prayer of the wise man is, it seems to me, translated into the lives of the American people. While our nation is immensely rich, both in capital and in resources, the great bulk of our people are neither rich nor poor, but live comfortably and thriftily within the zone of the golden mean. Ours is not a nation of haughty landlords and cringing serfs. True, we have our bloated millionaires, and our political vampires who ride on passes and whose motto is, "Government of the boss, for the boss, and by the boss," festering sores on the body politic. Oh, yes, we have exceptions with which to prove the rule, but they in no sense represent the true American people.

For the most part, we are an industrious, thrifty, comfortable people; with good taste and healthy digestion; worthy ambitions and lofty ideals—conscientious, just, liberty-loving, and peaceable.

Our fathers toiled and suffered and bled, patiently and persistently laying the solid foundations of republican government.

Upon the immovable rock of divine justice they laid the corner-stone of American Independence, and dedicated the structure to Almighty God, sealing their vows in the blood of their sons. Later on, in the arch which binds together the many into one, they dropt the key-stone of human liberty and equality cementing it, as before, in blood. Oriental kings first sneered, then marveled, then worshiped. The downtrodden of every clime listened to strange tales of far-off America with its boundless area, limitless wealth, its religious and political freedom; and many have gladly sought refuge under the folds of our flag.

Truly this is God's country—the cradle of liberty, the city of refuge, the open door of opportunity, the golden gate to the future.

But if there is one thing that more than another distinguished the builders of our nation from the power-seeking and king-slaying peoples of the Old World, it was their absolute reliance upon, and undying devotion to Almighty God. They did not come here to enslave the Indians; nor to organize a forest trust; nor, forsooth, to form a despotic labor union. They came here to build homes and churches and to institute a government that would honor and protect both.

They came here to worship God, not in cold and heartless litanies, but according to the simple, clear, and spiritual teachings of His Word.

Mark their devotion! Their first act on landing was to drop on their knees and give gratitude to God. They were uncompromising in the observation of the Lord's day. They met faithfully in their crude meeting-houses to thank God for their scanty harvests, which, by His help, they had patiently dug from the wild and niggardly soil. It was this unswerving loyalty to their God that made our fathers great and strong enough to found and establish so great and strong a nation.

Does not David give expression to the same fundamental idea which actuated the Puritan, when he exhorts us to offer unto God the sacrifice of thanksgiving? The word "sacrifice" was a familiar term to him and to the people whom he addrest. But they had lost its fundamental significance. The leading idea of a sacrifice, which is a surrender to Jehovah of that which has cost the offerer something, and for the purpose of setting right wrong relations between the offerer and his God, this idea had been smothered out of the hearts of the Psalmist's audience by a commonplace formalism.

So it has always been. The masses go thronging on, sampling this and that, and straining every nerve to conform to superficial customs and fashions, leaving it to the few to penetrate below the surface and do their thinking and praying. This thoughtlessness is exhibited on every public occasion. To-day is a national holiday; the name of this national holiday is "Thanksgiving." But is it not a fact that this prayer-and-praise-laden word has passed for many into a commonplace platitude, meaning nothing beyond cessation from labor, a free glass of beer, a football game, or a stuffed turkey?

Have we not lost the Davidic and Puritan idea of sacrifice on our Thanksgiving day? The Psalmist does not complain that there was any falling off in the number of beasts offered on the altar—they had been slain in great abundance. But his complaint is that the act has become perfunctory and meaningless. It was the offerer God wanted, not the thing offered, the man, not the beast, the heart's affections and devotions, not the smoke of burning flesh.

The same God is calling us to-day, not to give Him a list of the number of birds and beasts that have been slain; but for the record of the hearts that have slain their pride and sin; not for the aroma of roasting turkey, but for the fragrance of prayer; not for pompous eulogiums, but for tears of humility; not for vainglorious comparisons and selfish congratulations, but for grateful devotion, and sacrifices of thanksgiving. Conceive, if you can, of a splendid "thanksgiving dinner" without a word of thanks! Is it not, on reflection, a most absurd spectacle? As well talk of a dry rainstorm, or a June sun without a ray of light!

Let us come before our Father in the light of His gracious revelations, in the midst of the abundance which He has given, in the very confusion of His unnumbered benefactions; and "Offer unto him the sacrifice of thanksgiving, and pay our vows unto the Most High."

"Here, Lord, is the increase from what thou hast loaned to me; thine it was, thine it is; the increase is also thine; my strength to labor which thou gavest me is thine; my life is thine—it is thy gift to me, I can not make one hair white or black; my times are

in thy hands; "take my life, and let it be consecrated, Lord, to thee. Take my silver and my gold, not one mite would I withhold."

Such is the true sacrifice of thanksgiving.

We are too impersonal and too general in our thought, in our prayers, in our feelings of obligation, and in our thanksgiving. We know there is a God, and we know who He is; but we do not know Him with that sense of personality and heart-searching intimacy. Believe me, there can be no thanksgiving, nor any consciousness of the forgiveness of sins, till we have come into the presence of the personal God our Heavenly Father, and are holding intimate fellowship with Him.

It has been wisely said that, "If it be true, as some have alleged, that the universe is nothing but a piece of mechanism grinding on blindly in unceasing motion, and that its operations are the result, not of intelligent design and beneficent purpose, but of spontaneous development, then gratitude becomes absurd and worship impossible."

"Are we then helpless creatures of a blind, purposeless fate? Swung into this sphere of trials and suffering without our consent, and destined to be snatched away without warning, with no account being taken of our labor, of our love, and of our suffering? If this universe is a machine, who is the machinist? Either we must accept and acknowledge the personality of the God of the universe, or we must invent an artificial god in His place. If evolution is true, and all that is claimed for it by its extravagant advocates, at best it is only a method, not a force. Behind it all, behind everything, and above everything, the universe, humanity, every method and every force is the beginning and the end of all things, the Force of forces, God, our God." From Him we have received temporal blessings without stint, both national and domestic, for which gratitude is due.

But most of all, and above all, should we be grateful that we are called to the adoption of sons through the blood of the everlasting covenant in Christ Jesus our Lord. God is not indebted to us.

We have no personal ground of merit on the basis of which we can demand justice from Him. We have no original claim upon Him but our need; no assurance of future favors except as we hope in His mercy; no right to appropriate what we now have but through the merits of His dear Son whom He freely gave to us. "Offer, therefore, unto God the sacrifice of Thanksgiving."

But a friend, a sincere friend, replies within himself, what you have advanced about all things coming to us from the hand of God, even when they come through natural channels, may be perfectly true; but no blessings have come to me. Things with me have always been at the ebb. I have had nothing but a succession of trials. Now it has been ill-health, and again it has been pecuniary loss; now it has been bereavement, and again it has been bitter alienation of friends—worse than any bereavement. How can I maintain a sincerely grateful spirit under such experiences?

Now, to all that the answer must be, that unless a man can have something better and more enduring than any of these blessings, whose absence he deplores, gratitude is for him impossible. But it is precisely here that the revelation of God through our Lord Jesus Christ comes with its steadying influence and divine compensation. The personal knowledge of God which we acquire, through a living faith, solves the problem. Our faith in God's goodness is deeper and stronger than the facts of our experience, be these what they may, joyful or otherwise. When we know that He spared not His own Son, but delivered Him up for us all, we conclude that, after having made that amazing sacrifice on our behalf, He can mean love and only love to us in everything that comes upon us.

Thus the reality of our redemption in Christ will enable us to say by a further act of faith, not only "Thy will be done" in resignation, but also "Blessed be the name of the Lord" in thanksgiving, even in darkest hours. He who does not believe in God's providence, can not be thankful to God even for blessings; but he who is a partaker of God's redemption in Christ and knows Him as a Father, can be thankful even in trials, and sometimes, more wonderful still, *for* trials.

The love of the cross in the experiences of the Christian flows into every cup of affliction, and turns it into a cup of blessing; so that he can say with the triumphant apostle, "in everything give thanks, for this is the will of God concerning you."

But finally, gratitude to our personal God, who has bestowed upon us such bountiful blessings, and so repeatedly that our memory fails to recount them, should be a personal

matter,—an act of private worship to each one of us. Out of the many Hebrew words meaning sacrifice, the Psalmist has, on this occasion, used the one which has a threefold meaning: to sacrifice personally, to sacrifice bountifully, and to sacrifice repeatedly. It is not enough that the head of the family, or the minister offer thanks. We have seen that God is a person, and deals with us as individuals. We must offer a personal sacrifice of thanksgiving to God. And, need it be said, in an enlightened Christian community like this, that the only truly personal sacrifice we can acceptably offer to God are our bodies, our hearts, our all, which is our service.

Not only so, but we must offer ourselves and all that through God's favor we have, no matter how much it has cost us, bountifully, freely, joyfully. No one has so much cause for joyful, abounding gratitude as the Christian. Every sacrifice he offers to his God is clear gain. Every expression of gratitude brings new cause for gratitude. As his life becomes more and more devoted to God, his soul is filled with ever increasing thanksgiving and bounding praise.

When he gives he does not sort out the poorest, nor stint the amount—that would be a beggarly charity, at best—but he offers his best, bountifully and gladly, and the Lord in turn pours into his prepared heart such blessings that there is hardly room to receive them.

And this life of grateful praise and joyful service is not a thing of annual occurrence. Nor does it suffice to make it a weekly oblation. Nor even does once a day seem adequate. It is a matter of attitude, of character, rather than of impulse, time, and place.

The shew-bread upon the table of the tabernacle bespoke constant thanksgiving. Replenished every week, but constantly on hand.

So our lives should flow, not in spasmodic fits of emotion, but in ceaseless praise to Him to whom and by whom are all things in heaven above and in the earth beneath.

THANKSGIVING DAY THE LINK BETWEEN STATE AND CHURCH

The Rev. Percy Trafford Olton, Greene, N. Y.

Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord our God with all thine heart, and with all thy soul, and with all thy might.—Deut. vi. 4, 5.

There is a peculiar solemnity attached to Thanksgiving day because it forms the one link between the State and the Church; it is the national recognition of the fact that this is not a godless nation. If we do away with the religious exercises on Thanksgiving day; if the President ceases to call upon the people to gather in their different houses of worship to return thanks to God, then we lose the one and only bond of union between the Church and the State; we are, as a nation, without any God. This is a most important truth and it increases tenfold the significance of our national holy day. It makes one shudder to think of how Christian people are deliberately undermining the sacred character of this religious festival; how those who should be the most eager to emphasize the value and need of such a day of national recognition and worship of Almighty God are, through carelessness or selfish indulgence, turning this holy day into a pagan holiday.

I feel that in view of the danger no words of condemnation are too strong; because it is not only a matter of disloyalty to the commands of the Church; it is disloyalty to the commands of the State; it is really a blow to our national welfare, and in its essence an act of treason.

We are doing hurt to our own nation when we, by word or deed, change the purpose for which Thanksgiving day has been set apart. We are in truth declaring that the nation does not need God; that it was a mistaken idea of our forefathers; and that now, in these latter days of prosperity, we can take care of ourselves. Do you see what I am driving at when I say that neglect of Thanksgiving day as a holy day is in a sense an act of treason? It is snapping the one link which binds the nation to God; it is taking away our right to be called a Christian nation; it is ruling God out of our national life. The taking of God's name from our nation's history is a matter of supreme importance. And this is what we do when we fail to make rightful use of Thanksgiving day. We give the lie to the past; we remove the last trace of the name of God as the recognized ruler of our nation.

And there is yet another reason for honor-

ing the great national festival. As citizens, as lovers of this Republic, we should guard jealously every opportunity given us of expressing the national unity. For the feeling of unity is more than ever essential in a form of government where there is so little centralized power. In a monarchy there is the personal loyalty to the crown, or royal family, which has often proved to be a great factor in uniting the people during some national crisis. But in a Republic, where there is no such bond of union, but where government rests altogether upon the willingness of the different parts of the whole to cooperate for the benefit of all, there is especial need of using all possible means of cementing and confirming the feeling of national unity. Our history as a republic has shown us that the only danger that threatens us is that which comes from within. We are so situated on the globe that no nation, nor combination of nations, can ever completely conquer us. So long as we maintain our national unity we shall maintain our national life. The danger is, and always will be, a disruption of our government. That danger has already threatened us in the attempted secession of the South; it appeared again as a little cloud scarcely bigger than a man's hand, in the dispute over the education question with the State of California. It is our great danger; we are our own foes: and the loyal citizen, the man or woman who wants to see this republic continue among the great nations of the earth, must welcome and make use of every opportunity to emphasize our national unity. Such an opportunity is especially presented in Thanksgiving day. Here we have a day when all the different members of our great national family are bidden to assemble and worship God. I believe that disobedience to such a command as is contained in the Thanksgiving proclamation is as much an act of disloyalty as any blow struck against the Union. For it is a blow to national unity; it is assuming the attitude that the individual is greater than the State, and that is going contrary to the very fundamental conception of all government.

These are the two reasons why we should be found in our places of worship to-day. First, because we desire to express our belief that this nation is a Christian nation, acknowledging and worshiping God as its Ruler. And secondly, because we desire to declare the fact that we are bound together in this worship of God as a nation; that East and West, North and South, are united under one flag and one God. And surely, my friends, he must be a poor specimen of a Christian and a citizen who does not feel a thrill of pride and joy in thus being able to declare his faith in God and in this Republic.

Here are a few of the reasons for thanksgiving this year:

The first is the steady growth of civic righteousness. I mean by that the increasing care and thought which is being given by the people at large to the matter of good government. It was only a few years ago that honest men and citizens were willing to sit down supinely and let the affairs of city or State or nation be carried on by a few corrupt politicians. The awakening has come, and we are more and more determined that only the best men, men of honor and integrity and purity of life, shall be intrusted with the affairs of government. We have had a steady, quiet, healthy growth of public sentiment, a gradual but sure arousing of the public conscience, so that it would seem as if no attempt could successfully be made to revert again to the old standards of living under boss rule. This, to me, is the greatest cause for national thanksgiving that we have this year. There is nothing more important to a nation's life than morality and freedom. Morality, which is the result of a real faith in an over-ruling Providence, who is the moral Governor of the universe; and political freedom, which is the result of a government in which every man is allowed to vote according to his conscience. These two things—morality and political freedom—are the foundation-stones of true government, and the recognition of this fact which has been so noticeable of late is one of the most cheering signs of the times.

Let us thank God, then, for this steady growth of the spirit of civic righteousness, and pray Him that we may always be found on the side of truth and honesty and good government.

The other reason for thanksgiving is related to the first, as effect is related to cause, for it is simply the result of this desire on the part of the public to purify the political and commercial atmosphere. I refer to the recent financial crisis through which we have been passing. No one can doubt that the crisis was caused by a feeling of public dis-

trust, which itself was caused by the revelations of corruption and dishonesty in state and business. We must bear patiently and with a good hope, this period of financial stress, for, I believe, it means that the nation has stopt in its reckless course and that business will be placed on a better and firmer basis than ever before. I believe that we have good reason to get down on our knees in gratitude to God that the trouble has not been worse than it has been; that we are paying so light a penalty for so grievous a transgression. The nation has been sowing wild oats and it is now doing the reaping, but in the providence of God the unwelcome harvest has not been so great as it might have been. The trouble is practically over, and we can now look forward to a year of prosperity which will not be the result of inflation of values and other dishonest business methods, but the normal and healthy state of a great country whose wealth is beyond estimation.

I have said nothing about individual and personal reasons for thanksgiving, for I have been thinking only of our national Thanksgiving. That each of us has cause to be thankful to the heavenly Father there can be no doubt. But I have tried to show you to-day that it becometh well the nation as a nation, to set apart this day of praise to the most High God, the ruler of peoples and nations.

OUTLINES

Christ Our Banner

And it shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the people, unto him shall the nations seek; and his resting place shall be glorious. —Isa. ii. 10.

CHRIST or the Messiah is called Banner or Standard.

The full force of the meaning of Christ as a banner we may get from Moses at his battle with Amelekites. On his altar he inscribed:

Jehovah-nissi. "The Lord my Banner."

In what sense is Christ a banner?

I. A banner is an emblem of superiority. No one below a knight was to carry a banner. Christ is the standard of the nations.

II. A banner is the center of forces. So Christ. As soldiers convene or press toward the flag, so are disciples gathered to Christ, the Captain of their salvation.

III. A banner is an emblem of leadership. It indicates the way we are to go in marching Christward. It is the conspicuous rallying-point in defeat.

IV. God's banner is an emblem of the divine presence.

V. A banner is an emblem of victory. Christ our Banner is to be "lifted up" in all the world. Our Banner symbolizes the presence of God on the battlefield of lost humanity.

Qualities of Kingship

1 Sam. ix.–xi.

SAUL'S attractive character. He has the marks of an ideal king. What are they?

I. The serving hand. Seeking father's asses, finds a crown.

II. The humble, obedient will. Obeyed Samuel, chap. x. Modest and humble, x. 16, 22.

III. The changed heart. Chap. x. 9, "The Lord gave him a changed heart."

IV. The deaf ear. Chap. x. 27, "But he was as tho he had been deaf." (Margin.)

V. The forgiving tongue. Chap. xi. 13, "There shall not a man be put to death this day."

Fear and Its Conquest

There is no fear in love, for perfect love casteth out fear.—1 John iv. 18.

To be happy is a universal desire. "It is fear of some kind that makes all unhappiness." (Horace Fletcher.)

I. The empire of fear. Our whole life haunted by fear. Fear a tyrant ruling us.

II. The essence of fear. Distrust, weakness, helplessness, sin.

III. The expulsion of fear. Perfect love casteth out fear by destroying the root of fear—sin. Perfect love is Christ love. "Fear not."

The Threefold Force of Progress

Speak unto the children of Israel that they go forward.—Exod. xiv. 15.

Between Egypt's pursuing hosts and the impassable sea, Moses called on God. God turned him away and bade him speak to the people themselves. The history suggests three forces that move humanity forward.

I. Egypt behind. Men are pushed on by what is behind and below them—fear, danger, necessity.

II. God calls on them to move by the initiative of the power within them—the will, self-activity.

III. But God held before them the Promised Land. He lures men by visions of higher life; of heaven and rewards.

As life goes on the lower forces of necessity and fear should move us less and less; this higher vision of what we may achieve and become, more and more.

The Wonderful Christ

And his name shall be called Wonderful.—Isa. ix. 6.

The prophet Isaiah was a statesman and poet. The people of his time were vain and immoral.

In what ways is He wonderful?

I. In His Person. 1. God. 2. Man. 3. God and man.

II. He had wonderful power.

III. He spoke wonderful words. 1. Words of cheer. 2. Of comfort. 3. Saving words.

IV. He had wonderful authority.

V. He had wonderful influence.

VI. He has a wonderful place in heaven. 1. As intercessor. 2. As the sinners' Savior. 3. As one who sees all our actions.

VII. He will occupy a wonderful place on the Judgment Day.

Something to Live For

The life that I now live in the flesh, I live in faith, the faith which is in the Son of God who loved me and gave himself for me.—Gal. ii. 20.

One of the deplorable features of modern life is the remarkable increase of suicides, in the United States, six times more than twenty years ago. Possibly the predominant reason would be "nothing to live for." Contrast Paul, out of persecutions, disasters, and disappointments, who has "something to live for."

I. He found that "something" through faith, man's highest faculty; which alone reaches into the spiritual—the realm of enduring satisfactions. "Doors of hope" have always led higher than a meal or a bath. Jesus Christ brought the true Bread of Life, not merely miraculous loaves and fishes, for the physical life.

II. Life requires more than hope. It must have love; not love in general but personal. Life may be quickened by a love that is sacrificial.

III. It opens the door to new purposes leading out into pleasant channels of helpful activity. These open doors often look from humble quarters, *e.g.*, Carey's shoe-shop looked on the heathen world; Paul's tent-maker's bench saw Rome and Europe; but the end is life eternal.

Pushing out from the Shore

There go the ships.—Ps. civ. 26.

I. Every ship has a captain, and he understands how to manage, regulate, and control the officers and crew. He is the ruler. Jesus the captain and commander insures prosperity in the voyage, and safety in arrival. He is Captain when He is at the helm controlling thought and deed.

II. Every ship has a chart. The chart is consulted, and the ship's course is directed accordingly. The Bible is our chart for life's voyage. 1. We must understand the chart sufficiently to sail rightly. 2. Consult it frequently for guidance in times of doubt and storm, difficulty and danger.

III. Every ship has a cargo. Ships are laden with something, ballast or freight, of more or less value. The burden of your ship is character—poor or valuable. A treasure far richer than gold in the sight of God will be a good character. With this for your freight, your Bible as chart, and Jesus as Captain, you may be well assured of a happy arrival at the Port of Heaven.

Clothing a Young Life

His mother made him a little coat and brought it to him from year to year.—1 Sam. ii. 19.

I. The motherly consideration of the child's needs; systematically provided for "from year to year."

II. Imagine the prayers which accompanied the stitches; clothing the young life in spiritual garments at the same time.

III. Importance of little things; in child's comfort, clothing, room, and entertainments; in child's character little influences.

The Psalmist's Thanksgiving Feast (Mirrored in Ps. xxii)

I. GUESTS welcomed. "Thou anointest my head with oil" (v. 5). 1. As equals. "Not servants . . . friends" (John xv. 15). 2. As a personal regard. "I have chosen you" (John xv. 16). 3. As a token of generous munificence, as a host unto his guests, not an act of charity.

II. Table spread. "Thou preparest a table before me" (v. 5). 1. Personal preparation, "Thou." 2. Varied preparation, *e.g.*, to-day, when valley, plain, mountain, and sea send their dainties satisfying the most fastidious taste. 3. Secure preparation, "In the presence of mine enemies."

III. Cup overflowing. "My cup runneth over." 1. Sweetened with the assurance of divine interest. "*My* Shepherd" is concerned about *my* comfort. 2. Flavored with the discipline of "rod" and "staff." 3. Overflowing; surpassing my just deserts in fatherly benevolence.

IV. Pleasing homeward escort. "Goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." 1. Assured—judging the future by the past. 2. Nature—implied in "goodness" and "loving kindness." 3. Extent—"All the days." 4. Destiny—"Our Benefactor's house."

Thoughts Us-ward

Thy thoughts which are to us-ward.—Ps. xl. 5.

THANKSGIVING may be a day not merely for discerning Providential acts directed toward the creatures of the earth but thoughts also. This ancient singer thus profoundly observes:

I. There have been thoughts; corroborated by "wonderful works." Yet works are a result of personal concepts. Blind force or sheer mechanical phenomena can not produce such results.

II. These thoughts seem consciously directed toward thoughtful beings for spiritual ends—"I know the thoughts that I think toward you . . . to give you hope" (Jer. xxix. 11). This is the season for the optimist.

III. Such thoughts "can not be reckoned." If "works" are "many," how greatly innumerable the thoughts out of which they are evolved. A father's providential acts in supplying the simple material needs of his children are few compared with the manifold anxious thoughts with which the parental mind is charged day by day. The season leads us into the realm of the divine conceptions, which soon grow "too deep" for us—"Eye has not seen, nor ear heard, &c." (1 Cor. ii. 9).

IV. Thoughts being spiritual concepts imply a spiritual response. Not a mechanical "thanks" in sacrifices and offerings (v. 6). Not a proxy formality by the rest of the family, or the nation; but a personal testimony openly declared (v. 10) and sealed by obedience (v. 8).

How To Be Thankful

What shall I render unto the Lord for all his benefits toward me?—Ps. cxvi. 12.

THE psalmist not only asks here an important question, but answers it by his own example; showing that thanksgiving is:

I. A personal function, not a matter of proxy. In this brief psalm there are thirty-four pronouns of the first person. It implies that our national thanks are futile without the individual echo. Introspectively, it discerns a personal obligation—"What shall I render?" Not what shall the president say in his proclamation; not what the editor shall say in his periodical; not what the minister shall say in his sermon.

II. Analytical of benefits received. Not broad generalizations about Providence, but "Count your many blessings, name them one by one."

III. Appreciative, applying the blessings to life. A guest does not show gratitude who partakes of one delicacy to the exclusion of the more substantial viands. Saving truth should not be ignored.

IV. Open, in verbal expression to the Giver. "I will call" (v. 13). Before the public—"In the presence of all his people" (v. 14).

Thanksgiving Which Means Something

Sing ye praises with understanding.—Ps. xlvii. 5.

To this sentiment every devotee of good forms will agree; in fact all prefer to do things correctly. This sense of accuracy is manifest in the dress, in the entertainments, in the literature of the hour. Shall it be otherwise in regard to the holiday itself?

I. It is a timely note. There is need for a clearer understanding of the significance in all our festivals; which are becoming alike colorless, merely "a day off." How few enter intelligently into the spirit of Christmas, Easter, Memorial or Independence day?

II. This day directs attention to God as King of all the earth. Even the Doxology should ring with a more sincere note of gratitude.

III. It is preeminently a note of joy. Mrs. Browning gives a satirical picture of a solemn dame who "thanked God and sighed." But the psalmist comes nearer the idea in his continued admonitions in this brief chapter —"clap," "shout," "sing," "sing," "sing."

The Sweetest Cup Thanksgiving

I will take the cup of salvation.—Ps. cxvi. 13.

Among the many dainties spread before the world, there is one that is supreme—the gift unspeakable. Among all the bounties from the providential hand, there is one that is rarest—"The cup of salvation."

I. Rarest, because of source—Offered by the hand of the Supreme Being; a hand "gracious . . . righteous . . . merciful" (v. 5); a bountiful hand of love shown in other acts (v. 7 "bountifully dealt") but consummated in this "cup."

II. Rarest, because of eternal effects. Earthly delicacies are only earthly in satisfactions. Laden orchards and full granaries can not deliver "the soul from death" (v. 8).

III. Rarest cup should evoke rarest gratitude. Not material gifts, not empty phrases, but hearty personal application.

IV. Rarest, yet within the reach of all. No bitterness of disappointment if we sincerely "take."

Thanksgiving Joy

This day is holy unto the Lord your God; mourn not nor weep. Go your way, eat the fat and drink the sweet and send portions unto them for whom nothing is prepared.—Neh. viii. 9, 10.

This records an early Thanksgiving Day which began with solemnity and which ended in joy.

I. Profound meditation precedes true thankfulness. It must reach down to the "law of God" (vs. 8) in order to rise to the heights of joy.

II. Thanksgiving need not be postponed until all is perfect or prosperous; but it must discern the divine plan. "You have as much material prosperity as is good for you."—Ambassador Bryce.

III. Highest joy is the joy of sharing our blessings; through the Church—the channel of helpfulness to all the world.

THEMES AND TEXTS

The Providence of the Bright Hand. "And his brightness was as the light; he had rays coming forth from his hand; and there was the hiding of his power."—Hab. iii. 4.

Idol Worship. "And when Asa heard these words, and the prophecy of Oded," &c.—2 Chron. xv. 8.

The Sixth Sense. "If thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."—2 Kings ii. 10.

The Cruciform Gospel. "The breadth and length and depth and height."—Eph. iii. 18.

Christian Humility. "But when thou art bidden, go and sit down in the lowest room," &c. Luke xiv. 10, 11.

Indifference to Religion. "But they made light of it, and went their ways, one to his farm, another to his merchandise."—Matt. xxii. 5.

The Redemption of the City. "Then spake the Lord to Paul in the night by a vision. . . . Be not afraid . . . for I have much people in this city."—Acts xviii. 9, 10.

The Disciples of Sorrow. "A sword shall pierce through thine own soul also."—Luke ii. 35.

Detracting and Inspirational Fellowship. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus."—Acts iv. 13.

Sunday Theaters and the Reign of Anarchy. "That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire; so they wrap it up."—Micah vii. 3.

The Man who Mixt Religion with Business and Politics. "O Daniel, servant of the living God."—Daniel vi. 20.

God's Challenge to a Prosperous People. "Come now, and let us reason together, saith the Lord; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool."—Isaiah i. 18.

God's Warning when Prosperity is at Its Sunset. "They have healed also the hurt of the daughter of my people slightly," &c.—Jer. vi. 14, xv. 9.

ILLUSTRATIONS

Depth.—Why did Congress in 1874 authorize James Buchanan Eads to carry out his plan of building jetties at the mouth of the Mississippi? Because the Father of Waters had spread itself over so wide an area that it was fast filling with mud. There was no adequate current to carry the sediment away. By narrowing the channel the great engineer secured a depth of from eight to thirteen feet in nine months, a depth of thirty feet in four years, and a minimum depth of thirty-four feet in nine years. Depth is as essential as breadth. The energies of one's life may be spread over an area so wide that little is accomplished. Most of us need to throw our activities into a comparatively narrow channel, and keep that open.

Mistaken Motives.—For each act in life there is a more or less well-defined motive. Many of them are apparent, but some are more complex and hidden. An amusing instance of the misjudging of motives is seen in the following:

When Charles Dudley Warner was a newspaper editor in the early '60's he was accustomed to write his editorials upon the war with fervid haste, regardless of all consideration of handwriting.

One day a typesetter left the composing-room and appeared at the editor's desk.

"Mr. Warner," he said, "I've decided to enlist in the army."

With mingled emotions of pride and responsibility, Mr. Warner replied that it pleased him that the man felt the call to duty.

"Oh, it isn't that," said the truthful compositor, "but I'd rather be shot than set your copy."

Contrasts.—The sun was setting on an autumn day in the closing year of the Civil War when two weary miners came out of the foothills of the Big Rockies and halted on the brink of a small stream, where the mountain gorge opened into the wide plain. They had come far and were tired. All summer they had roamed through the hills with a party of prospectors who were now scattered over many miles, searching for the gold that was known to be there, but without luck. It was getting late; the winter snows were not far away, grub all gone. It was high time to strike for the trading-posts on the Missouri, or the settlements in the Bitter Root Valley, unless to the privations of the trail were to be added the risk of being snowed in and starvation. Their eyes swept the prairie at their feet moodily, following the course of the brook.

"Here," said the older of the two, throwing down his pack; "here is water; let us try our luck. It is our last chance."

The name thus unconsciously bestowed became famous forever in the history of placer mining. That of the miner is long forgotten. No one knows what became of him or his comrade. But Last Chance Gulch became synonymous with vast, delirious wealth. Forty million dollars in shining gold were dug out of the bed of that mountain stream.

Example.—The best way to do a copy-book lesson is to do the bottom line first and when finished cover it up with blotting-paper. This will make one look always at the printed line, instead of at one's own. If one begins at the top, one gets into a way of looking at one's own writing, in the line above, and so gets worse and worse in each line. Life is just so. Each day is as a new line in the copy-book. Life will be a failure if we look at past days and copy them.

If you make a star from cardboard and paint it with a certain kind of paint which absorbs light, and put it in the sunlight all day, when put into a dark room at night it will shine brightly. It is giving out the light which it has received. So shall we live well and shine, if we look at Jesus the Sun of Righteousness.

Suggestion.—Jerome K. Jerome was one day visiting the British Museum. Looking up in a medical book a remedy for hay-fever which he fancied he was troubled with, he began to feel worse.

He turned the leaves and found a diagnosis for typhoid fever. "That is what I am troubled with," he gasped in consternation. Growing desperate, he turned over a few leaves and read up under St. Vitus's dance. "I feel just as that describes its victims," he thought excitedly, and began to learn all he could about it, imagining himself growing worse all the time. His experience illustrates the condition of many. If we lay ourselves open to unworthy suggestion, we may suffer any number of ills that never really exist. "As a man thinketh in his heart so is he."

Forget It.—Mr. Beecher used to say that next to a good memory is a good forgettery." The following verse may remind us of the divine assurance, "Thy sins and iniquities I will remember no more":

If you see a tall fellow ahead of a crowd—
A leader of men marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed,
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet; and guarded, and kept from the day
In the dark, and whose showing, whose sudden display
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile, or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.

Character Affected by Little Things.—As the hour is made up of the moments, so life, in its entirety, is made up of an aggregation of little things. As we deal with the little things or the little things affect us, so in the main is our living. An illustration of the power of little things as affecting character is that related by Dr. Wilfred Grenfell of his conversion. In 1883 he attended the meetings of Mr. Moody at Northfield.

At that time his chief interest was athletics and all kinds of sport. It never occurred to him that a really manly fellow could be a Christian. He drifted in to hear the American evangelist one night. An elderly clergyman, with a tendency for long prayers, wearied him, and he was about to leave the room.

"We will now sing a hymn while the brother finishes his prayer," broke in Mr. Moody in his unconventional manner, while the minister was still addressing the throne of grace. It saved the situation, and Dr. Grenfell was not merely attracted by the practical wit shown on this occasion, but was deeply imprest by Mr. Moody's common sense and manly attitude. The result was his conversion, and the carrying to the people of Labrador some years later a simple, earnest faith very like Mr. Moody's in its untheological character.

Marvels of Nature and Grace.—"We speak that we do know and testify that we have seen, and ye receive not our witness"—yet Nicodemus still remains incredulous as to the possibility of the new birth. "A sober apple-tree," says one, "will sometimes produce what gardeners call a 'sport,' that is, a sweet apple may grow on a sour apple-tree, and *vice versa*. An apple may be sour on one side and sweet on the other." So, great changes of temperament occur in men, seemingly even apart from higher influences; a nervous temperament becomes phlegmatic, and a "little, wiry, fussy, peevish minikin becomes a round, plump, rosy, corpulent spot of good nature."

If changes such as these are seen in the world of nature about us, is it incredible to believe that more radical transformations may and do occur in the realm of the supernatural? It surely is not unscientific at least to expect them. The method in either case is mysterious, for "the wind bloweth where it listeth," and we can not tell whence or whither, yet the fact remains.

Penitence.—In Ian MacLaren's story one recalls the incident of *Flora*, who had gone from her father's Puritanic home and become lost in the moral mazes of the great city. Another Scotch mother, to reclaim her wayward girl, had her own picture placed in many of the dance-halls of Glasgow, with the words underneath, "Come home." One night during a dance there was a shriek and a young woman dropt to the floor unconscious. As they raised her, she cried, "My mother! Take me home." She had seen her mother's heart in the picture, and it had saved her. The picture of the God-man hung up in the gallery of the Bible shows us how God feels toward the erring but penitent soul.

Sin.—Some time ago I had a watch that kept losing time. I advanced the regulator from time to time with little advantage, and finally reached the limit. After some sporadic going the watch stopt. It needed cleaning—was clogged by dust. Is it not what is needed spiritually? External stimuli may help for a time, but neither individuals nor churches will long keep going as spiritual forces while the clog of sin remains unremoved.

Hymn of Thanksgiving

They joy before thee according to the joy in harvest.—Isa. ix. 3.

Tune—St. Clement.

The harvest past, the summer ended,
And gathered in earth's bounteous store;
To God from whom hath all descended
Give praise and glory evermore.

The seed's mysterious germination
In endless forms, O Lord, was thine;
And thou didst bless its propagation
With rain to fall and sun to shine.

Thine ancient promise still fulfilling,
With goodness thou dost crown the year
To make thine erring creatures willing
To know thy love and learn thy fear.

And as the rain and snow from heaven
Yield seed to sow and bread to eat,
So may thy Word in mercy given,
Its ministry divine complete;

That, when earth's harvest-tide is ended,
We may give thanks for garnered store
Of saints redeemed to heaven ascended,
In bliss to serve thee evermore.—Amen.

—The Rev. James Silvester.

Character Building.—Years ago, there lived at Lockport, N. Y., a member of Congress, who had in his home a Christian servant girl, who, by her industry and integrity won the esteem of the entire family. By and by she married a shiftless, drunken carpenter, and was soon supporting him by her own labors. Her former employer, wishing to do her a permanent good, decided to build her a house on a lot which he owned. And to encourage her husband gave him the job, without revealing the purpose he had in view. The Senator left for Washington, and the carpenter spun out his work through the fall, winter, and spring, cheating his employer in every way he possibly could. In both materials and workmanship the house was a botch job from foundation up. When the Senator returned in early summer the builder informed him that the house was finished, and boastfully added, "There isn't a better house on Pioneer Hill than that house of yours." "Very well," said his benefactor, "then you go home and tell your wife to move into it immediately. And here is the deed to her for the property. So you see you will have a nice house as long as you live."

The man was dazed by the discovery that instead of cheating his employer he had been cheating himself. And as the defects of the house became more and more apparent with the lapse of time he was repeatedly heard to say, "Oh, that I had known it was my own house that I was building!"

Here is the tragedy of it—to put unsound materials and poor work into our character-house is to cheat ourselves.

Nature or God.—Hamlin Garland writes thus:

Oh, to be lost in the wind and the sun,
To be one with the wind and the stream;
With never a care while the waters run,
With never a thought in my dream;
To be part of the robin's lilting call,
And part of the bobolink's rime,
Lying close to the sky-thrush singing alone,
And lapped in the cricket's chime.

Better than all that is it to be lost in God—better than deifying the creature, to glorify the Creator. "With never a care," not "while the waters run," but while the Lord Himself lives, who invites us to cast our burdens upon Him because He careth for us. There is going the rounds rather too much of sentimentality similar to the above. Better the sentiment of Zion's bard:

Break off the yoke of inbred sin,
And freely set my spirit free.
I can not rest till pure within,
Till I am wholly lost in thee.

Sympathy.—When thousands were waiting to welcome Admiral Togo to Yokohama after his victorious sea-fights, he requested his own son, it is said, not to come to meet the conquering fleet, because so many parents had lost sons—so many sons their fathers—that it would remind them, he thought, too painfully of their own losses to hear of the meeting of the Admiral and his son. In the cemetery where certain funeral rites were performed after the landing of the sailors, Admiral Togo, it is stated, taking the hand of the little son of one of the dead officers, went freely among the bereaved mourners for the purpose everywhere of extending his personal sympathy to them. To Admiral Rojestventsky, his opponent, in the hospital, Togo exprest sorrow for his wounded condition, and hoped "their guest"—for such he called him—would speedily recover.

Says the poet:

"Ask God to give them skill in comfort's art . . .
For comforters are needed much
Of Christ-like touch."

It looks indeed as if "they shall come from the East and from the West . . . and sit down in the Kingdom."

PREACHERS EXCHANGING VIEWS

"There never were two opinions in the world alike . . . the most universal quality is diversity."

COMMENTS ON TAFT'S RELIGIOUS VIEWS.

Editor of THE HOMILETIC REVIEW:

Mr. Boyer deserves commendation for three reasons: First, because of his loyalty to Christ. Second, because of his zeal for the promotion of His Kingdom and rule in our country. Third, for his courage in advocating what he must have known would bring down upon him harsh criticism.

I do feel, however, that it is a mistake to inject the question of religion in this campaign. It is only under extraordinary circumstances that the Church should take an active part in politics. Present exigencies do not call for it. I see no reason why Mr. Taft should not make a good President simply because he is not orthodox in faith. This nation is not a church any way; nor can it be called Christian without a great stretch of the imagination—and of the conscience too, I fear. But Mr. Boyer is right in his contention that "Mr. Taft is against Christ," provided Mr. Taft really believes what the Unitarian Church teaches.

Mr. Abbe, and also a New-York-City Presbyterian do not see this. They claim that a man is not against Christ necessarily because he can't believe He is God. But does not this denial involve many other denials? Let us see: Christ claimed He was God; he denies. Christ claimed to be the Savior; he denies. Christ claimed to save by virtue of His atonement; he denies. Christ claimed to have risen from the dead; he denies. Every important claim Christ made, he denies. Where is the unity there? No kind of logic can possibly make it appear that Mr. Taft is with Christ. If Mr. Taft is right, then Christ was the greatest impostor in the world. Christ said, "He that is not with me is against me."

Another pastor, Mr. Robinson, in his anxiety to be broad-minded, declares, by implication, that Mr. Taft is with Christ and not against Him. "If Mr. Taft is a good Unitarian he is a servant of God," says he. Now Mr. Robinson knows that to be a "servant of God" in the Christian sense, is to believe in Christ, to be a follower of Christ. Mr. Taft is not that. Mr. Robinson is a pastor in the good old orthodox Methodist Church.

Still another pastor, this time of the Cumberland Church, Mr. Thurston, defends Mr. Taft, and virtually claims his oneness with Christ because he believes the theology of the Lord's prayer and the ten Commandments. So did the Pharisees, but they were against Him.

I think it is all right for Christians to support Mr. Taft if they want to. But let them do it on other grounds than religion. He denies Christ and hence can't be with Him.

D. F. WILKINSON,
Pastor Presbyterian Church.
BAKER, LA.

Editor of THE HOMILETIC REVIEW:

It is quite probable that the writers on the religious attitude of Mr. Taft in the September number of the REVIEW are largely influenced by their political affiliation.

If a Christian minister be biased at all it should be a Christian bias. He should see everything from the standpoint of Christ. The question that should be asked by every Christian in regard to every other question is the one so graphically put by Charles M. Sheldon, "What would Jesus do?" In deciding the question whether we should vote for Mr. Taft, let us ask, "What would Jesus do?"

Would Jesus, were He in our place, vote for him? Would He vote for a man who denies His divinity, who virtually accuses Him of falsehood when He asserts His own equality with the Father?

We hardly think so. It is quite a coincidence that you should publish in the same issue these articles on the religious attitude of Mr. Taft, and the action of Mr. Bryan in Japan.

You will say that Mr. Bryan could not do otherwise, being the representative of a Christian country. All the Christian world applauds Mr. Bryan for his noble stand for Christ in a heathen land. But put Mr. Taft in such circumstances, what would he do?

Should he be the ruler of this Christian nation, a nation that is sending the Gospel to the heathen world, and when such opportunities come that came to Mr. Bryan, what will be the result? Would he be true to his convictions and tell the people of Japan that the missionaries are wrong when they teach

that Jesus died for the sins of the whole world; that it is false when they state that He arose from the dead; that they are deluded when they say there is a Holy Ghost that bears testimony to our sonship? This he surely would do unless he be a pretender and hypocrite as one of his defenders strongly intimates.

What a contrast there is between the two men! We have the picture of Mr. Bryan nobly standing for Christ and the Christian Sabbath in a heathen land. We have Mr. Taft pictured as leading the German at a Virginia watering-place.

Which, think you, Jesus would select to be the leading citizen in this Christian land?

To the ordinary politician, thinking only of party success, these considerations do not appeal. But to the man who is trying to influence this world for Christ they mean much. There is no argument in saying that Jefferson was a Freethinker and that the Adamses were of Unitarian persuasion.

This was at a time when the lines were not so clearly drawn and the public conscience was not aroused as to-day. But we are to-day in the noontide splendor of a Christian nation and there are no reasons why we should put a man who is not out and out for Jesus Christ in the highest place in our government.

Neither is Mr. Lincoln's case analogous to the present. We need men to-day in the high places of the nation who will influence for good our men everywhere. We all love and honor Mr. Lincoln for his many noble virtues and his exalted statesmanship. But an incident will suffice to show that there is another side to the question. I was in the office of two young lawyers when a minister, who was from the north and a Republican, came into the office. The conversation drifted into church matters and one of the lawyers asked his opinion of the theater, and he very properly condemned it in no uncertain way. We drifted then into political matters and the minister launched into a lengthy eulogy of Mr. Lincoln. The lawyer asked if he thought Mr. Lincoln was saved, and he answered in the affirmative. "Then," said the lawyer, "if Mr. Lincoln was assassinated in a theater and went to heaven, why do you preachers object to us going?"

We need men for all places of prominence who will be a stimulus to the religious life of our nation and when opportunity is given will be a tower of strength to the missionary aspirations of the churches.

There is but one thing that will put Mr. Taft in the White House, and that is the party spirit that is stronger than the Christian spirit.

Sad to say there are yet some ministers who are bound by such ties.

J. S. Rice.

Pastor Adams, Tenn., M. E. Church, South.

Editor of The Homiletic Review:

I have read with great profit and much interest the "Comments on Taft's religious views." Most writers seem to have overlooked the cardinal point upon which hinges our Christian religion. We can not afford to ignore the important and necessary distinction between morality and religion. A man may do all the good he can for his fellow men, and yet be irreligious. Truly, people are known by their fruits, and that it is "not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." What is the Father's will primarily but to believe in His Son Jesus Christ, not as a human, but as a divine Being? Our Lord Himself has declared explicitly that it is God's will "that every one that believeth on him may have everlasting life" (John vi. 40). I submit, therefore, that belief in Christ's divinity, and so as the Son of God, is requisite to all our good works, and that a good or ethical man is not necessarily a religious man. I. Yohannan.

Yonkers, N. Y.

Editor of The Homiletic Review:

Dear Sir—You invite comment on the article in your August issue entitled "An Objection to Taft." H. D. Boyer is right, and if he is scorned by a thoughtless people for his stand in this matter, he may find consolation in Matthew v. 11. There is a line between Church and State—good. But no man can exclude Christ from his politics or business and be a Christian. We think we are an intelligent people. We think the Jews fools for crucifying their Savior. Jesus told them that they thought they would not have stoned the prophets, as their fathers did; but they did a worse thing. We think we should not have crucified the Son of God. But will we "crucify Him afresh and put Him to open shame" by offering Him the insult of putting at the head of a nation, that

His sufferings made possible, a man that denies Him? We can only approach the Father through Christ. Can we ask for the Father's blessings in the name of one whom the head of the nation denies? I am a bred, born, and raised Republican, have never voted any other ticket; but I stop at Taft. Jesus said to Peter, "Lovest thou me more than these?" By "these" I think Jesus meant and pointed to the boats, nets, etc., that Peter had been raised with, and at this time had returned to. To-day the same loving Son of God stands between me and the party I have served the best I could, and it seems He points to that party and says to me, Lovest thou me more than this? The choice is mine. The same with all voters. God help us to be true to our Redeemer, and our homes that He made possible. The history of nations has been their rise and fall. Can Christian America stand and prosper when it offers to God the insult of electing as its head one who denies the Christ? This may seem as idle talk to some; but the preaching of Isaiah and Jeremiah fell upon deaf ears, and Israel with her glory and power became a matter of history M. D. Obenshain.
North Henderson, Ill.

Editor of The Homiletic Review:

I was very much surprized when I read the letter of Harrison D. Boyer in the August number of your magazine in which he declares that William Howard Taft ought not to be President of the United States because he is a Unitarian. He makes a great mistake. I have studied Unitarianism for years, and I know what it is. Mr. Taft believes in one God. He believes that Jesus Christ is the Son of God. He believes in the fatherhood of God, and the brotherhood of man. He believes in the Ten Commandments. He believes in the Sermon on the Mount. He is living a Christian life according to his knowledge and ability.

I am not afraid to trust a man who has such a creed as that. If the religion of Jesus Christ is one of the qualifications of a presidential candidate, then Mr. Taft has it. A few weeks ago a man wrote a letter to the editor of a religious paper in which he declared that Mr. Taft was not fit to be President of the United States because he was a Unitarian. He also stated that Unitarianism was the rankest sort of infidelity. His idea was that Mr. Taft was an infidel because he was a Unitarian. There never was a greater mistake. An infidel is one who rejects Christianity and the truths of the Scriptures, but Mr. Taft does not reject Christianity, or the truth of the Bible. He accepts them and lives according to them as he understands them. Sectarianism, bigotry, pharisaism, fanaticism, narrow-mindedness, and selfishness—it is time these things were laid aside. In the natural world God has created different kinds of trees, different kinds of fruit, and different kinds of flowers. And so in the kingdom of God we find different kinds of Christians. Mr. Boyer is very ignorant if he can not see that a man can be a Unitarian and a Christian both at the same time. Religion is Love. Mr. Taft is all right so far as religion is concerned, because he has the love of God in his heart.

Providence, R. I. Geo. G. Holway.

Editor of The Homiletic Review:

Permit me a word in regard to the answers to Mr. Boyer's article on "An Objection to Taft." As I read the answers I find some very wild statements. I think that ministers of the Gospel should not permit their political zeal to run away with their judgment.

They have said or at least imply in their answers that a man's theological views concerning Christ have nothing to do with his rejecting Him, that a man may be a Unitarian and be the servant of God, that a Unitarian may be a good Christian, and that it matters not what one believes only so his life is right.

Now if a man rejects the divine Christ, what has he left? If Christ was not divine He was an impostor and we have no Christ. Unless we believe in Him as God we must believe Him to be an impostor, and therefore we can not believe in Him at all, and not to believe in Him is to reject Him.

No man can be a Unitarian and be a Christian at the same time. To be a Christian we must believe in and be a follower of Christ. We must belong to Christ. Surely to call one a true Christian man who rejects Christ as his Lord is not orthodox.

Mr. Arthur H. Robinson says, "If Mr. Taft is a good Unitarian he is a servant of God." But Christ said, This is the work of God that ye believe on him whom he hath sent, and that no man can come to the Father but by me. If a man rejects the

divine Son he can not be servant of God in the sense that he is a follower of God. He closes with "Yours for Christ and a broad Christianity." We do want a broad Christianity, but not broad enough to give us license to reject Christ as our Lord, for that would not be Christianity.

Mr. W. P. Thurston quotes from Cowley: "His faith, perhaps, in some nice tenets, might be wrong; his life, I'm sure, was in the right." Now does Mr. Thurston mean to teach that it matters not what one believes? That a man's life may be right regardless of his faith? If this be true, why is there so much in the Bible about faith and belief? The book of John is full of faith and belief. The writer himself says, But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

The fact of the matter is we can not be right unless we believe aright, "For as he thinketh in his heart so is he."

There can be no compromise between the Christian and the Unitarian. If the Unitarians are right we are heathens worshiping the creature instead of the Creator. If we are right the Unitarian not only rejects Christ as the second person in the Godhead, but he rejects God, he has no God, for if Christ be the Son of God there is no such a God as the Unitarian worships.

Yours for Christ and a consistent Christianity,
CRESWELL, PA. R. F. ANDREW.

Editor of THE HOMILETIC REVIEW:

Your correspondents, who reply to the article of Harrison D. Boyer, which appeared in the August issue, pointing out that Mr. Taft should not be put into the Presidential chair because he is a Unitarian, do not meet the real point involved in the matter. They all dwell upon the personality of the man. Rev. H. G. Abbe says *The Outlook* pictures Mr. Taft as having the spirit of Jesus Christ; "Presbyterian" thinks Mr. Taft sees more in Christ than his critic does; "Peter Orthodox" holds that a man's views on the Trinity should not disqualify him for the Presidency; Rev. Arthur H. Robinson points out Mr. Taft's broad-mindedness and his advocacy of Christian missionary work; and Rev. W. P. Thurston calls attention to late Presidents and present high officials of the government who hold a similar view to that of Mr. Taft, and dwells upon his good life.

These correspondents, I hold, do not meet the point at issue, for it is not a question as to the personal life or belief of a President, that is of supreme importance, but it is a question at this peculiar stage of our country's history, whether a man should be the representative of this great Christian nation who does not believe in the claims of Jesus Christ, but who thinks of Him as a mere man.

Because men have occupied the Presidential chair who have not profest a belief in the divinity of the Lord Jesus Christ, is no good reason why we should be careless as to what a man's faith is who is to occupy that chair now. In former days the divinity of Jesus Christ was not such a mooted question in the Church as it is to-day. What must be the effect upon the younger generation, and also upon the whole Christian and Gentile world, if Christians exalt a man to the highest office in the land, who belongs to a body that rejects the claims of Jesus Christ as set forth in the Word of God?

According to my view, therefore, it is not a question as to the mere man, but it is what he stands for before the whole world. I am well aware of the fact that a man's belief, or lack of belief, does not debar him from any of the privileges of the civic order, but all things considered, the man who has both the necessary natural and spiritual qualifications is the man that would make the most useful President. The influence of a President of the United States is almost beyond computation. And if the Editor of THE HOMILETIC REVIEW lays much stress upon the importance of electing Hughes because of the moral question involved, how much more important it is that we elect a believer in the divinity of the Lord Jesus Christ rather than a man who looks upon Him as a mere man. Yours truly,
ST. LOUIS, MO. REV. L. G. LANDENBERGER.

Editor of THE HOMILETIC REVIEW:

It is assumed that Mr. Taft denies the proper deity of the Lord Jesus Christ.

With the majority of Christians this truth is fundamental, distinguishing, essential, and vital.

We can not properly use the word "Christian" or speak of a Christian man, a Christian citizen, a Christian country, or even a Christian civilization, unless we thereby tacitly acknowledge the deity of Jesus. Christianity is Christ received in His resur-

rection, life, and glory (Rom. i. 4). The risen Christ is the only rational explanation of modern history. There is not a single fundamental verity of the Christian faith but must be interpreted in the light of the evangel of the risen Christ. St. John makes the denial of the incarnation of the Son of God the criterion of Antichrist. It is therefore vitally important.

What then should be the attitude of the Christian citizen toward the candidacy for President of a man who repudiates all that makes Christian life or Christian citizenship or Christian civilization even possible? A man who, however much he may talk about the "spirit of Christianity" must be a Christless man—with a Christless creed.

We examine with microscopic scrutiny the attitude of a candidate regarding tariff, labor, corporations, etc., etc. Does a *Christian* voter say by his indifference that it does not matter what a candidate thinks about Christ? Is it safe to "count out" Christ as a factor in the affairs of a so-called Christian nation? Are national policies and essential Christian principles to be divorced? Can a Christian member of the Church of Christ aid in placing at the head of the nation a man who denies Christ as head of the Church? If he can—then his Christian citizenship becomes a counterfeit and a sham. The attitude of a presidential candidate to Christ ought to be of great consequence to a conscientious Christian voter.

Will some one explain how a Christian voter becomes passionately devoted to the bringing in of the Kingdom of Christ and can cooperate with the Holy Spirit in His work, when by his vote he would place at the head of the nation as his representative a man who not only denies the crown rights of Christ, but denies also the present-day, personal ministry of the Holy Spirit? It is hard to discover how such a vote, as the exprest energy of Christian citizenship, can truly represent that for which a Christian citizen ought to stand.

Christian men and Christian churches send Christian missionaries to the Christless nations to proclaim Christ as the divine Son of God; the only, all-sufficient Savior and Redeemer—Christ as Christ—is the very essence of the gospel they carry. Will the same men aid in elevating as our own national leader a man who, however much he may commend mission work or talk about "the spirit of Christianity" or "Christian civilization"—nevertheless in denying the Deity of Christ denies the essential character of the One who alone makes Christianity possible? What a spectacle for a Christian nation, so-called, to present to the gaze of the Christless nations of the earth.

KEESEVILLE, N. Y. REV. W. C. TAYLOR.

Editor of THE HOMILETIC REVIEW:

I have the September REVIEW on my desk, and I have read what some of "the latitudinarians" have had to say on this subject.

The entire question resolves itself down to this ultimately. Is the revealed Word of God essential to good government? If so, can I consistently help in the election of a man to the highest office who does not believe in that essential Revelation? If, however, on the other hand, the Word is not essential, it can only be because it is not reliable, and the so-called truths set forth therein are simply arbitrary statements; and if that be so, what difference can it make to you or me or any one as to who shall or shall not occupy the seat in the White House? If Christ is not what He claims to be, divine, then we have no revelation, and thus no standard of law, and the logical result can be nothing but anarchy.

I would like to insist, with Mr. Boyer, that there is no issue before us like the issue involved in this one question. I do not know Mr. Taft. I do not know Mr. Bryan, yet I can safely follow the leadership of any one who tries to follow that of Christ. Think a moment of how our Master must view this question, and with what interest He will watch what you and I are going to do for His name and His cause and His children! How could any man who loves Christ, who realizes that Christ died for him on the Cross, go to the polls on election day, and deliberately, yes, determinately, cast his ballot for a man who denies his Christ?

A Republican would deem himself a traitor to his country should he cast a vote for a man who stands for free trade, and a Democrat would think himself hopelessly lost should he be fooled into voting for the "Black Republican." But what must a man be, to what depths must he have fallen, what heights must he have missed, if he could betray his Lord and Master at the polls?

(REV.) EGIDIUS KELLMAYER,
Presbyterian Church, Titusville, N. J.

CHURCH TECHNIC

ANSWERS TO INQUIRERS

WILLIAM T. DEMAREST.

Increasing Missionary Offerings.—QUESTION. Can you suggest a method whereby we may persuade our people to give systematically to missionary and benevolent causes of the denomination? We use the envelop system for the support of the home church.

ANSWER. We have recommended the "Duplex Envelop System" to a number of churches for the purpose suggested in your query, and it has never yet failed of success. The Duplex envelop is, as its name implies, two envelops in one. The two together are about the size of the usual church envelops, but it is divided by a perforated partition into two parts and money placed in one of the halves can not find its way into the other. The plan in using such envelops is to have one-half take the place of the regular envelops for expenses of the home church, using whatever method of pledge or subscription is found to be satisfactory. The other half is for benevolences solely. The people may be asked to make pledges for their missionary gifts, or they may give such amounts from week to week as they choose. The object is to secure from every supporter of the home church a contribution for missions, small or large, every Sunday. The part of the envelop used for beneficence may show the plan of its distribution. A successful plan is to apportion the total amount received in these envelops among the denominational causes. For example: Foreign Missions, 35 per cent.; Home Missions, 30 per cent.; Education, 15 per cent.; Support of Aged Ministers, 10 per cent.; Sunday-school Extension, 10 per cent. Churches adopting this envelop system have succeeded in doubling and trebling their benevolent offerings

The Old Church Carpet.—QUESTION. When the carpet was purchased for our church several years ago the mistake was made of getting too light a color, so that although the fabric is practically as good as new, the carpet looks dirty. How may it be cleaned?

ANSWER. Probably it can not be cleaned so as to remove all evidence of soil. A better remedy would be to dye it. You do not state the present color, so we can not advise as to the color it may be made. Light carpets are successfully dyed dark reds, greens, browns, and blues, so probably you could secure a color which would harmonize with your church decoration. The cost of dyeing is considerable, but it is worth while.

Partitions for Sunday-school Rooms.—QUESTION. We have a basement Sunday-school room. It is only three feet below the level of the ground, so it is light and airy. But it is a large, square room and we can not decide on a satisfactory way to provide small rooms for the classes. Are there satisfactory movable partitions? We have some sliding doors that are not good.

ANSWER. There are satisfactory movable partitions. The rolling ones are excellent. The problem in your case is to furnish light to interior rooms that would be made with the use of partitions. Under the circumstances we should say that a combination of sliding doors, glazed in the upper two-thirds, and rolling partitions would be best. The rolling partitions might be used for the general divisions of the room, in places where they would not cut off the light Sliding doors, if properly made and hung, should give no trouble. Their principal fault is the floor space they occupy. You would be sure to have trouble with ventilation, no matter what kind of partitions you use. Better try for a new and modern Sunday-school building.

Piano or Organ?—QUESTION. Which should you advise for a Sunday-school and prayer-meeting room, an organ or a piano? We are to purchase an instrument and there is a difference of opinion on the subject.

ANSWER. Generally speaking, we should prefer a good piano. It is certainly better than an organ for the leading of singing in the Sunday-school, because the rhythm of music is more prominent when played upon the piano than when the organ is used. Little children learn the "time" of a hymn and enjoy it even when they are unable to follow the melody. For the prayer-meeting an organ might be preferable. But it should be remembered that it is far easier to get a good volunteer pianist than organist.

Flowers for the Church Lawn.—QUESTION. Our church is a rural one which has just been completed. It has ample grounds where a lawn must be made. The minister wants flower-beds, but we do not often see flowers in a church yard and some of the officers feel that they may be inappropriate. Others talk about the care that must be given to them. What is the usage?

ANSWER. We fear that usage would say "no flowers." That does not mean that they are inappropriate, but rather that the consideration of their care prevents many churches from having them. We would advise the flowers by all means. Plant them around the church walls. Line the walks with them. Do not forget the flowering shrubs that need little attention and are a lasting joy. Get one or more of your young people's organizations to undertake the care of the church lawn, including the flowers. If necessary to do so, organize a society for that purpose.

Adjustment in Church Lighting.—QUESTION. We are having our auditorium wired for electric lights, and the question has arisen whether we can dispense with a center light. There is now a large gas fixture in the center of the church, which is complained of by those who sit in the gallery. Will the center of the church be sufficiently lighted if we keep the lights around the sides of the room?

ANSWER. A definite answer can hardly be made without knowing the shape and size of your auditorium, but unless it is narrower than usual in churches we should say "no." A satisfactory solution of the difficulty will be found in using about four ceiling lights, or groups of lights, so hung that the illumination will be even. To determine the proper location for these lights make a diagram of the auditorium, drawing it to scale. Divide it into quarters, if the room is approximately square, and in the center of each quarter locate a lighting fixture. If the room should be longer than it is wide, it may be necessary to have three fixtures on each side. The number of lights in each fixture will be governed by the size of the auditorium. If proper reflectors are used, like those made for churches by I. P. Frink, of New York, a lesser number of lights will be needed than if the lamps are left without reflectors. Of course it will be necessary to provide lights under the galleries also.

The Support of the Sunday-school.—QUESTION. Should a Sunday-school support itself? That is, should the offerings of the scholars be used to pay running expenses, even if those expenses require all, or nearly all of the money which the children give? We are having a discussion as to whether the church organization should support the school in whole or in part, devoting the offerings of the scholars to missions. Please advise us.

ANSWER. It would not seem as tho this discussion should ever arise, altho we know it has arisen in many churches. The church should wholly support the Sunday-school. There are many reasons. In the first place, the school, properly conducted, is the great recruiting-ground of the church, and, comparatively speaking, it is the cheapest recruiting-ground the church has. Therefore the church should support it financially. In the second place, it is unfair, to say the least, to use money which the little children bring in the belief that it is to go to missions, to buy quarterlies, charts, or other supplies for the home school. Perhaps no deception is intended, but in many schools it exists nevertheless. A missionary church is the strongest kind of a church, and one of the best ways to develop a missionary spirit in a congregation is to begin it in the Sunday-schools whose scholars represent so large a proportion of present and future church members. The best investment a church can make is expenditure on its Sunday-school, and it is our opinion that all of the offerings made by the scholars should go to missionary and benevolent causes.

RECENT BOOKS

"A good book is the precious life-blood of a master-spirit embalmed and treasured up on purpose to a life beyond life."

The New Encyclopedia of Social Reform. W. D. P. Bliss, Editor-in-Chief. 1 vol. Cloth, large 8vo, 1300 pp. Funk & Wagnalls Co. $7.50 net.

This very substantial volume is a distinct sign of the times. It could not have been written twenty years ago for the simple reason that a majority of the reform whose story is here told had not then entered the heart of man. It is an inspiration to take this book into one's hands. You inwardly exclaim, Is it possible that the altruism of our day has actually materialized in so many definite attempts at the betterment of the social order? Here are not the visions of prophets, the dreams of poets, the hopes, too often the forlorn hopes, of the lovers of men, but a detailed record of organized effort to bring better things to pass. It makes one think more highly of his kind simply to keep this book in sight.

Strictly speaking, Dr. Bliss has given us an encyclopedia of social movements and social questions—matters in which no one will disclaim an interest. Instead of an array of briefs on behalf of radical changes in the social order we have here a setting forth of the statistics, the facts, the leaders, the organizations, the proposals, and the arguments relating to every mooted social question.

The book has, therefore, a wide range of appeal. The rooted "standpatter" is just as interested as the progressist in knowing where, when, and how far single tax, referendum, public ownership, the Galveston idea, or the medical inspection of school children has been adopted. The indurated Bourbon will be thankful to have under his hand the latest tabulated figures for trade-unions, banks, land-ownership, foreign commerce, infant mortality, child labor, insurance, inheritance-taxes, strikes, family budgets, and Jewish colonies. Here, in fact, he can find data he would hardly be able to dig out from a cartload of statistical publications. The editor, preacher, teacher, writer, lawyer, or politician, be he never so conservative, will appreciate a digest of child-labor laws, or factory provisions of all States and countries, a résumé of suffrage qualifications the world over, an index of the reports and leading articles put forth by the Federal Department of Labor, a list of institutional churches with their lines of activity, and a directory of the one hundred and seventy social settlements in the United States. The student of theoretical sociology will rejoice in the copious materials for all manner of cross-comparisons between different societies or different times in respect to social conditions.

Many of the articles have been prepared by the best authorities. Thus, Professor Giddings handles sociology; Prof. A. C. Miller, political economy; Secretary Strauss, commercial relations; Mr. Bryan, the Democratic party and social reform; C. D. Wright, factory legislation; Professor Howard, divorce; John DeWitt Warner, free trade. Individualism is treated by President Hadley, education by Dr. Dexter, compulsory arbitration by Mr. Gompers, coeducation by President Jordan, lynching by Cardinal Gibbons, trade agreements by Professor Commons, industrial insurance by Professor Henderson, constitutionalism by President Fellows, biology and social reform by Benjamin Kidd, corporations by John Moody, penology by Dr. Barrows, charity organizations by Dr. Devine, lighting by Dr. Bemis.

On fundamental topics of debate the arguments for and against are presented by qualified spokesmen. Preeminent authorities are quoted *in extenso*, and to the more important articles are appended references to the best literature. In pithiness and objectivity the work shows a distinct improvement over the first Encyclopedia of Social Reform prepared by Dr. Bliss several years ago.

To the practical reformer—and who would not be just that?—the book is quite indispensable. A principal part of the reformer's wisdom consists in knowing what has been done, and how it was done; what has failed and why it failed. In theology, science, philosophy, art, government, so much energy and enthusiasm are wasted in doing over what the world has already done, and in repeating the mistakes of preceding generations! What greater service to the men of progress than to chart the roads attempted and abandoned, and trace to the conclusion the attempts which have ended in a *cul-de-*

sac. With this book in hand the practical reformer need not waste his energy on dead issues, nor spend his strength in efforts which at best can win only a sorry success. Every reformer can come to this Encyclopedia and be wise. Not the least of the wisdom which he may here gain is to learn what his enemies think. It was not mere cleverness, but true insight, which led the author to give both sides. Here one may read in detail the arguments and the practical strategy of the stationary class who are constitutionally determined against reform. In every fresh campaign these old weapons of offense and old strategic methods will be brought into action by the same class of men. Foreknowledge here is half the battle.

The Analyzed Bible. (Vols. I. to III.) By G. Campbell Morgan. Fleming H. Revell Co. $1.

These three volumes constitute the first portion of a proposed series of about thirty volumes from the pen of the noted Bible student and preacher, Dr. G. Campbell Morgan. This portion is intended as an introduction to the whole work and aims to be such by giving a brief account of the contents of each book of the Bible. This account is presented in two ways, first by a diagram, giving an analysis of the book, and then by an explanation of the diagram. In each diagram the book concerned is presented by a word or phrase which sums up its contents, then its principal divisions are given, then these are subdivided, and sometimes the subdivisions are again divided. All this is very clearly exprest to the eye by different kinds of type. In the explanation which follows we have chiefly the setting forth of the writer's view of the contents of the book, according to the outline given in the diagram. The three volumes vary somewhat in size, but the method gives an average of about twelve pages for each book of the Bible. The treatment is intended as a preparation for the remaining volumes of the series, which will deal with the books of the Bible "more fully but always in broad outline." This method the author describes as telescopic rather than microscopic, *i.e.*, it takes large areas in one view instead of examining the smallest parts minutely and carefully.

The chief merit of this work lies in its accomplishing the writer's aim by presenting in different ways the main contents of each book. It is too true that many commentaries are so filled with examination of details and with discussion of vexed questions that the treatment not only becomes burdensome, but gives no help in apprehending the main current of the writer's thought. To recognize the main thoughts of a book or of a passage and to lay proper stress upon them, is really no small art and a great need in Biblical study. If Dr. Morgan were to accomplish no more than to call proper attention in Bible study to the truth that the main things must always be the main things, he would be rendering a great service. But he does more. He shows in a very vivid and forcible way what he thinks some of these main things are and suggests the way in which any one may find them for himself. He leads into the study of the Bible itself, not into a study of things *about* the Bible. He himself regards his method as only one among many methods of Bible study, but he considers it to be "first and fundamental," and he is right.

In this treatment it seems to be a defect that the analysis is often too topical and rigid. The same kind of an analysis is made for every book, however the books may vary in character and length. The lines of natural cleavage in a book, which ought surely to form the basis of a true analysis, are often ignored, as in the Gospel according to John, and in First Corinthians. Again, it may well be doubted whether so unified an outline was in the writer's mind as is assigned to First Thessalonians and to the epistle of James, or whether any of the compilers of the Psalms had in view so elaborate a classification as is here presented. The corrective of this defect would be found in giving more room for the individuality of each writer, both in the analysis and in the expression of it.

This suggests a second defect, that not enough thought is given to the times in which a given book was formed. It is true that the times are not the message, but they have much to do with the shaping of the message and with the true understanding of it. It is to be hoped that the succeeding volumes, with their larger space, may correct this defect. Dr. Morgan pays no attention to the results of modern historical study, but there is much in it which would be exceedingly helpful to his work.

The best use of the Analyzed Bible, as its author suggests, is as an aid to the study of the Biblical books themselves. It is not in-

tended as a substitute for Bible study, but as an example and a guide. Here it has a great field for usefulness.

The Divine Right of Missions; or, Christianity the World Religion: A Study in Comparative Religions. By Rev. Henry C. Mabie, D.D. Baptist Missionary Union, Philadelphia, 1907. 16mo, 117 pp. 50 cents.

Christian Missions have always had a divine right, and are exercising it in spite of all adversaries throughout the world to-day. Yet this book by Dr. Mabie rightly calls attention to the fact that missions need no apology for their right of existence. The first half of this volume which is so compact and readable presents Christianity as the world religion. It is this because it is the religion that emphasizes the unity of the human race, of a redeeming God and of a personal faith. Because Christianity has a doctrine of providence and aims at a God-like character in man it is the supreme faith. The second part of the book deals with the right of this world-religion to enter into conflict with the ethnic faiths and to supplant them. Its destiny is world-wide victory, because the best will survive. Because Christianity is the best religion it is imperative that we give Christianity to the whole world. The writer occupies middle ground in his attitude toward the non-Christian faiths. Writers of the Old School could have put the position much more strongly. To them, in the words of Joseph Parker, "there are comparative religions, but Christianity is not one of them." There are good seed thoughts for sermons in these brief chapters.

Social Psychology. By Edward Alsworth Ross. Cloth, 12mo, 372 pp. $1.25 net.

When a reader notes the author's introductory statement that this is "the pioneer treatise in any language professing to deal systematically with the subject of social psychology," he is apt to open his eyes with wondering expectancy. After he has read several chapters and recognized the familiar ideas of Tarde, Sidis, and others, his expectancy as to the book's blazing a new path in social thinking suffers a chill. The author does no more than amplify what may be found in Tarde and Sidis. This is not to condemn the book, because Tarde and Sidis are worth repeating and amplifying. The condemnation, according to the present reviewer's opinion, rests on the author's basing a system of social psychology upon too narrow a basis. He takes the psychological quality called suggestibility, which has been made so much of by Sidis in his "Psychology of Suggestion," and the quality of imitativeness, made so much of by Tarde in his "Laws of Imitations," and practically erects a social structure upon these two principles. Now none will deny that suggestibility and its active form imitation play a large rôle in human society. But they are not the most fundamental elements in the minds of individuals nor are they the most fundamental in social groups. Sutherland has written a two-volume work to show that sympathy is the basis of social aggregation and development; and, to the mind of the reviewer, Sutherland's "Origin and Growth of the Moral Instinct" has just as much claim to be called a "systematic treatise on social psychology" as Professor Ross's book. However, the latter is an interesting and suggestive book. It is written in the singularly clear and readable style usual with the author. While it is not original in most of its facts, and in its general point of view, and while it is too narrow in its conception of social forces, it will provoke interest and set the popular mind working along lines that are extremely fruitful.

A History of the Ancient Egyptians. By James Henry Breasted, Ph.D. Cloth, 12mo, xiii–469 pp. Charles Scribner's Sons. $1.25 net.

The volume belongs to the third group in the Historical Series for Bible Students. It is based, the author states, "directly and immediately upon the monuments, and in most cases upon the original monuments, rather than upon any published edition of the same. For this purpose the historical monuments still standing in Egypt, or installed in the museums of Europe were copied or collated by the author anew *ad hoc* and rendered into English. Upon this complete version the present volume rests."

The volume is a condensation and abridgment of the author's larger work. The arrangement of this volume, like its predecessors, is in excellent taste. There are four maps and three plans, also a selected bibliography and index.

The author and editors are to be congratulated in putting such valuable information at the service of all students.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE, EMBRACING BIBLICAL, HISTORICAL, DOCTRINAL, AND PRACTICAL THEOLOGY, AND BIBLICAL, THEOLOGICAL, AND ECCLESIASTICAL BIOGRAPHY FROM THE EARLIEST TIMES TO THE PRESENT DAY. Editor-in-Chief, SAMUEL MACAULEY JACKSON, D.D., LL.D. Volume I, Aachen—Basilians. Cloth, xxx + 500 pp. Funk & Wagnalls Company. $5.00.

There is now no lack of good dictionaries of the Bible; but the scholar and the preacher alike need something more. How often does it happen that in the course of his work he finds himself in need of reliable information about some great theologian or conspicuous church leader, or some period of church history, or some religious sect? And for such a purpose his Bible dictionary, however good, is of no use. Such a need, which is felt many times a month by every serious and studious pastor, is admirably met by the New Schaff-Herzog Encyclopedia, which will be completed in twelve volumes, and the first volume of which has just appeared. It is based upon the new German edition of Herzog, but is really more valuable to American and English readers than a full translation of the German encyclopedia would be—partly because its articles are less elaborate and more condensed (the condensations having in many cases been executed by the original German writers themselves), and partly because it deals with many subjects important to American and English pastors and theologians, but which are either dealt with not at all or not so adequately in the original German work.

A good idea of the splendid sweep of the New Schaff-Herzog will be gained by looking at the variety of topics which it treats. On church history the articles are, as we should expect, quite numerous, and the most recent movements receive attention. The articles range all the way from the Abyssinian Church and the Anabaptists to the Adventists and the Brotherhood of Andrew and Philip. There are, of course, numerous philosophical and theological articles; for example, on Accommodation, Agnosticism, Angels, Annihilationism, Anti-Christ, Antinomianism, Apologetics, Atonement. The geographical department is represented by articles on Africa, Alsace-Lorraine, Arabia, Armenia, Asia Minor, Australia, Austria, Assyria, and Babylonia. Of much value is the biographical section of the Encyclopedia, including as it does articles on saints, thinkers, popes, etc., like Abelard, Adrian, Alfred, Ambrose, Anselm, Augustine, the two Bacons. Of peculiar interest are the articles devoted to living men, such as Lyman Abbott, Principal Adeney, W. E. Addis; or to those not long dead, such as Lord Acton, Alford, Matthew Arnold. Much of this information must have been hard to procure, but, obviously, no pains have been spared to insure its accuracy. There are also articles on general subjects, such as Hebrew Agriculture and Ecclesiastical Architecture. As it happens, the Biblical articles in this volume are not very numerous; but there are a few, *e. g.*, on Adam, Amos, Balaam; also on the Apocrypha, the Apostles' Creed, and the Athanesian Creed.

Of their encyclopedia the publishers claim, with perfect justice, that "its only desire has been to tell the truth." There is in it neither obscurantism nor radicalism; a very honest and successful attempt has been made to keep it abreast of the most recent theological developments, so that it can claim to be, in the best sense, up to date; the departmental editors, who are all scholars of acknowledged repute, are a sufficient guarantee of that. And it is very interesting to watch how here and there, in a brief, signed paragraph, they criticize, or modify, or amplify the articles of the original writers, so that the encyclopedia constitutes, in some ways, a register of the history of opinion. It is absolutely interdenominational, got up in the interests of truth, and not of any sect; so much so, indeed, that even Roman Catholicism is represented, though the encyclopedia is, in its essential and original idea, Protestant. The contributors number among their ranks some of the very ablest scholars in Germany, England, and America.

Of the many merits of this invaluable encyclopedia, two are worthy of conspicuous commendation. One is that the arrangement is lucidity itself. By a simple system of numbering and titling the paragraphs, one always knows whereabouts one is in the argument. And again, the relative brevity of the treatment is worthy of all praise. Some recent dictionaries have been spoiled by the outrageous length to which certain articles have run—sometimes to a length equivalent to a good-sized volume. Not so the Schaff-Herzog. The articles are practically all of easily manageable compass; and for those who wish to pursue a subject further, an ample bibliography is provided. Altogether, the encyclopedia must be to the working pastor not only an inexhaustible mine of information, but a perennial stimulus to studious work and to large catholicity of thought.

THE TRAINING OF A PRIEST, AN ESSAY ON CLERICAL EDUCATION, WITH A REPLY TO THE CRITICS. By Rev. JOHN TALBOT SMITH, LL.D. 12mo, 361 pp. Longmans, Green & Co., London, 1908.

This kind of modernism will meet the cordial approval of the most orthodox Catholics. The book is a strong plea for clerical education of the priesthood on American lines, and a protest against medievalism. Dr. Smith has had experience as editor and author, and knows how to write; he spent ten years in a hard mission; knows the inside of seminaries—some of which have skylights, but no windows. The topics discust in twenty-nine chapters treat of the ideal standard (which the author finds in West Point Military Academy!) of the health and the manners of the clergy, the art of expression, the spiritual life, the missionary spirit, and the curriculum. There is much to admire and little to criticize in this sprightly, yet trenchant, attack on some of the faults and follies of seminary training.

Protestants can read it with profit, and Catholic criticisms are answered in the last chapter. The arrangement of the material is logical, but the book has no index.

FRUGALITY IN THE SPIRITUAL LIFE, AND OTHER THEMES FOR MEDITATIONS. By W. L. WATKINSON, D.D. 12mo, 160 pp. Fleming H. Revell Co., New York.

The man who preached to us a few years ago on "The Duty of Imperial Thinking," and showed us the blind spot in the study of character, has again led the way on other vital themes in this new volume. "For originality, brevity, and felicity of illustration," says Marcus Dods, "Dr. Watkinson stands without a rival." The pastor will find rich pastures here to get fresh fodder for the flock, startling subjects for fresh themes, like the chapter on "Bacteria in the Chalice," or old-time topics under a new search-light, like that in the "Sense of Sin."

Buy the book, read between the lines, then meditate and preach its message.

Printed in the United States.

A PICTURE THAT PREACHES

Murillo's "Immaculate Conception"

Bartolomé Esteban Murillo de Sevilla is ever referred to as one of the greatest painters in the whole realm of sacred art. He belonged to the class of artists whose works appeal to the heart even more powerfully than to the intellect. In the Salon Carré, which contains the chief pictorial gems of the Louvre at Paris, hangs Murillo's most renowned production, and known as "The Immaculate Conception." This matchless work was one of three great pictures which Murillo was commissioned by his friend, the Canon Justino Neve, in 1678, to paint for the Hospital de los Venerables.

The picture was one of the immense number of works of art seized by the French armies during the invasion of Spain early in the last century. In 1852 it was purchased by the French Government from the collection of Marshal Soult, for about $132,000, perhaps the largest amount on record paid for a picture. This painting is one of more than twenty great pictures excecuted by the same artist on this one subject. Why did he display such immense enthusiasm in this direction? The question is a deeply interesting one for all students of ecclesiastical history and religious art. In the year of his birth at Seville, 1617, a memorable incident happened. At the instigation of the Spanish King, Paul V. proclaimed the Dogma of the Immaculate Conception. The doctrine that the Virgin Mary was born as spiritually spotless as Her Divine Son, had been preached from the fifth century, but it had never been authoritatively emphasized. With the revival of Catholicism, however, sprang up also a revival of the desire to ascribe special honour to the Virgin Mary, and when Phillip IV. commenced his reign he addressed to her a fervent appeal for protection, and immediately afterwards promulgated a solemn recognition of the new Dogma. It seems as though this ecclessiastical event, distinguishing the year of his birth, exercised profound influence on the mind of Murillo throughout his life. Doubtless he was often told during his childhood how the promulgation had sent all the people of his native city into ecstasies, and how a magnificent service was celebrated in the cathedral by Archbishop de Castro, to the accompaniment of the booming of artillery on the walls and the river, the musical thunder of organs and choirs, and the ringing of all the bells of all the churches. In a short time every church and convent in Seville had either its picture or its statue representing the Immaculate Conception. To great painters of the Andalusian School, which had its head-centre at Seville, vied eagerly with each other in representing this subject. They did it in superb style, for Spanish art was then at its zenith, with such masters in their prime as Velazquez, the two Herreras, Roelas, Pacheco, Castillo, Fernandez, Cano, Moya, and Zubaran. But in this particular direction Murillo excelled them all.

This famous picture is in the latest of Murillo's three styles. In his early stage he adopted the "frio," or cold style, with hard outline and vivid colours. He next cultivated, with splendid effect, the "Calido" or warm effect, in which the outlines are softer and the colours mellower. In his later paintings, which constitute his magnificent masterpieces, he went on to indulge in the exquisite "Vaporoso" style in which the outlines melt into the light and shade just as they are rounded off in nature. The "Immaculate Conception" is one of the grand spiritual pictures of the world. It partakes of that exquisite spirit of purity that purveys all the religious works of Murillo. We cannot imagine how human art could better succeed in representing the exalted nature of perfect womanhood "Spotless without and innocent within." In its gorgeous yet beautifully harmonised colouring, its perfect technique, and noble sentiment this picture is a transcendent example of the period when Spanish art attained its highest glory. The intense emotion of religious enthusiasm is indicated in the whole design. As is usual with the Spanish School the master has drawn his inspiration from the "woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars." (Rev. xii. I.) The Virgin was usually represented as a fair-haired girl, but in this case, and in a few other pictures on the same sublime topic, Murillo departed from the rule, painting her as dark haired. She is in the flower of her age, is of surpassing loveliness, and gazes adoringly upwards with her hands meekly folded across her breast. Her drapery is in the conventional "Virgin's colors" of blue and white. The blue mantle covers one shoulder and the white robe flows down, covering her feet. Floating towards the sky the glorious figure is supported by a great crescent moon resting on a nimbus formed of groups of lovely cherubs sporting in the air or peeping out from behind soft clouds and drapery. In some of Murillo's pictures the cherubs bear flowers and palm branches, not so in this one. The softly delicate "vaporoso" manner in which the tone of the surrounding aureole is worked forms an indescribable background, in which other cherubs float away in gradually deepening and mysterious darkness. It is easy to comprehend, from a study of this picture alone, why Murillo is specially regarded as "The Painter of the Conception."

THE IMMACULATE CONCEPTION—By Murillo

See other side for description.

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EDITORIAL COMMENT

"Every idea is a force, and therefore a commencement of an action."

Milton and the Preacher

MANY a preacher will be reminded by the tercentenary celebration of December 9th, of the birth of John Milton, that he owes, in common with the whole Protestant world, an incalculable debt to that prince of epic poets. This poetic premiership belongs to Milton by reason of the fact that he was not only gifted with genius which placed him on a level with Homer, Vergil, and Dante, but was as a Puritan inspired by the sublimest Christian idealism. During the last generation certain popular literary lecturers like Dr. Bellew, George Dawson, and Henry Vincent delighted great audiences by their orations on Milton. Their eloquent panegyrics communicated to large numbers of preachers at that time an enthusiasm for the study of those sections of Miltonic literature which are to-day too much neglected so far as the pulpit is concerned. We allude to the tracts and pamphlets by which in his own day John Milton created an immense sensation throughout Europe. Conspicuous among these were his essays, sent forth at some periods in quick succession, in which he voiced his splendid vindications of Christian doctrine. Preeminent above all was his immortal "Areopagitica," which settled forever the principle of liberty of conscience, of speech, and especially liberty of the press. The world to-day owes freedom of the press, in its initial stages, entirely to the fearless heroism and the splendid genius of Milton, of whom it has justly been said that his prose works are even more poetical than his poems. The preacher who has studied not only the grand epics but also the best of the essays of Milton is equipped with great advantages. Even so far as mere style is concerned this poet is a masterly teacher for the public speaker, for he is perhaps the finest of all examples of the controlling of a playful and exuberant imagination rigidly disciplined by the taste of a purist in diction, excepting, it must be admitted, when in certain of his controversial pamphlets the phraseology lapses into the pugnacity of the period. And yet that same period was the climacteric of the golden age of English literature; and Milton it was who then created the Parnassus of Protestantism by his incomparable amalgamation of poetry and Puritanism. The preacher who would mount up the slope of the religious "Gradus ad Parnassum," must catch at least some of the enthusiasm for lofty ideals and inspiring aspirations by the study of this matchless Christian poet and *prosateur*. Milton is a poet who is ever preaching. He wrote nothing without some ethical purpose. Toward the end of his life his theological views became confused, but the preacher will not go to the works of Milton for divinity so much as for profound inspiration, for an example of what Professor Seeley in his "Ecce Homo" calls the "enthusiasm of humanity," and for stimulus in the passion for righteousness. And the fine vocation of the preacher is never dropt. It is sustained as earnestly in the light and tripping strains of "L'Allegro" as in the serious passages of "Il Penseroso."

Ethics of the Average Man

Professor Patten, of the University of Pennsylvania, high authority in political economy, overstepped the bounds of his province in thus defining morality: "Morality consists in the observance of nationalized customs, habits, and traditions"—a definition repudiated by the modern masters of ethical science. Thus the pagans of classic Greece and Rome thought of it; not so do the Hebrew and Christian Scriptures teach. But it well defines the ethics of the average man to-day as simply conventional, mere conformity to respectable usage in his own social group. "They all do it," is his reply to the reprover who urges a better way. It may be illegal, but, so long as the law goes unenforced, that is nothing to him.

Still, he is sensitive to social opinion. Any vice or practise that is in disrepute he avoids. He hates to be thought stingy, and gives his dole to popular charities. But as for effort to become a better man than he is, or to better conditions of life for the under dog, it does not interest him. People zealous for that he has no use for. Campaigners against evils profitable to himself—railway rebates, adulterated foods, vile and lucrative tenements, workers for the direct primary that breaks boss rule—should mind their own business! "Let us alone!" he cries with Demetrius against Paul: "There is danger that this our trade come into disrepute." So said the business men of San Francisco, almost to a man refusing to lift a hand to end the detestable misrule of Ruef and Schmidt: "It hurts business." In the recent election, with its clear-cut issue in the Empire State between civic integrity and civic laxity, between the people and their deceivers and exploiters, very many reputedly "moral" men, tho of Governor Hughes' own party, voted against him; and why? Because his safeguarding of public interests had reduced their private gains—many life-insurance agents, for instance, because the reforms he had forced upon the companies had cut into their commissions. This in a class of outwardly decent and fairly educated men tells much of the ethics of the average man. "Embryonic morality," says Professor Bowne. Pagan, indeed, not essentially higher than that of the troglodytes, where every man fought for his own hand with the club, now superseded by the pen.

But the worst of it is that even in churches this wholly self-regarding, conventional, embryonic, pagan morality is allowed to pass for the real thing, with only the futile criticism that it is inferior to religion—mere bird-shot against an ironclad. Pulpits that fail to deal trenchantly with this self-deluding pagan ethics "daub with untempered mortar" whatever they preach. It is not morality at all. The Old Testament insists on such justice and such mercy as accompany humble walking with God. The New Testament insists on imitation of the impartial goodness of the heavenly Father. Ethical science reaffirms the Scriptures: "It is of the very nature of moral conduct to be progressive," says Professor Dewey. There is no real morality apart from pursuit of the divine ideal of righteousness. "He who ceases to become better ceases to be good."

If the churches are to retain moral leadership of the world, this is their only open line. If the ethics of the average man are to be regenerated, this is the truth to press home. If a moral revival is to lift society out of recurring fits of moral anarchy and moral crises to permanent moral health, then the churches' task is to teach and exemplify the vital, dynamic, spiritual morality inculcated by Jesus and the prophets, until its pagan substitute is cast out where the carved idols of our ancestors were cast centuries ago.

President Eliot's *Volte face*

THERE are two significant considerations suggested by the recent change of front of President Eliot on the no-license question. The first, on which we can not now make comment, is the broad open-mindedness of a man who thus can publicly correct a mistaken attitude. The other is the view on which his new position is grounded:

"It seemed to me that the collective good, by excluding saloons from Cambridge, justified the abridgment of the individual liberty, particularly when that liberty was a liberty to use for pleasure something that was unwholesome. I have found in that fact the justification for interference with individual liberty to that extent—the exclusion of the saloon."

"The collective good" is no doubt always and everywhere a sufficient ground for abridging personal liberty in things not essential to life, like alcoholic beverages. Legislation has always recognized this principle, as, for example, in interfering with the personal liberty of automobilists to speed their machines on highways. As populations become congested and interests grow complex the principle of unregulated "personal liberty" becomes increasingly dangerous to the general welfare. It would be far better to remove saloons beyond the easy reach of 5,000 Harvard students, than to protect President Eliot in his right to buy wine and beer. It is this principle that President Eliot has now adopted. It is the justification of no license in Cambridge, and equally so of Prohibition in Maine, Georgia, and Oklahoma. And entirely apart from this special question of liquor-selling, it is the principle that must and ought to govern all of us. Indeed, the slogan of "personal liberty" is now emptied of all its apparent value, because it has been preempted almost wholly by men who demand liberty to injure society. Governor Hughes, in his campaign against race-track gamblers, stood and stands for "the collective good" against this false outcry of "personal liberty." We believe this clear distinction by President Eliot, tho not by any means new, will give new force, not only to the no-license cause, but to the principle that "the collective good" is always a greater and more important consideration than any man's personal liberty in things not essential.

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Under-paid Ministers

THE vexed question of inadequate salaries for the clergy provoked much interest and no little discussion at the annual convention of the Episcopal Church in New York, which was held on the 11th and 12th of November. It was found that there were sixteen clergy in the diocese receiving less than a living wage; this latter was defined by the chairman of the committee who presented the report as being $1,200 for an unmarried minister, and $1,200 with rectory or with added adequate sum in lieu thereof for the clergyman who had forsaken the dubious paths of celibacy. A resolution formally approving this minimum salary was unanimously adopted by the convention and a motion was passed requiring that a special collection be taken up in all the churches of the diocese on the first Sunday of each year, and the funds thus secured be devoted to the poorer-paid clergy.

Who Are the Angels?

APROPOS of this same question quite a happy remark was made during the presentation of the report. The speaker, a layman, remarked that he had often wondered what had been meant by the phrase "the angels of the churches" at the time that the Book of Revelation was written. None the less, he declared, he knew thoroughly what would be meant by such a term if it were used nowadays—it would mean unquestionably the wives and daughters of the clergy.

Peace Sunday

December 20th is Peace Sunday. This remarkable movement has made considerable headway during recent years. It is the kind of movement in which the Church should lead. Each church should endeavor to keep in touch with what Congress does or fails to do in advancing the cause of peace among the nations of the world. Think for a moment how this movement would grow if once a year each Congressman and each Senator received a letter expressing the sentiment of the Church in favor of international arbitration. This would be a practical way of showing the Church's interest.

The mission of the Church is to herald the message of the Prince of Peace and the essence of that message is peace. "Peace I leave with you." Paul characterizes Christ's gospel as "the gospel of peace," and the way to promote peace among individuals and nations is to cease all strife and unfairness and cultivate a conscious fellowship with the Lord of peace, who will "give you peace at all times, in all ways."

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Gettysburg and Peace

President Roosevelt has put his seal of approval on the proposition to build a carriage-road from Washington to Gettysburg, the greatest of our battle-fields. It is certainly the best marked of battle-fields and contains already over four hundred monuments, built by individual States and by Congress. Here was fought one of the world's few really decisive battles, and it is located at a chief center of things—near to Washington and Baltimore, and not far from Philadelphia and New York. A letter from Andrew Carnegie was published recently in Germany in which he urged Emperor William to speak the word that would end war. To end war is a "consummation devoutly to be wished"; but we fear it will be many years before such a word can be spoken by the Emperor of Germany or by any other ruler. An immense amount of education must forerun it. Along the lines of this education, why should we not, in this country at least, utilize the Gettysburg battle-field by inaugurating there some kind of a National Peace Institute? It would lend itself very fittingly to this work.

As the Gettysburg-College building was made use of in the battle by both armies, the college might be made, quite appropriately, the nucleus of this Peace Institute, freeing itself in this respect from all denominationalism. The strongest of the world's educators could be engaged, from time to time, here to give lectures—especially during the summer season. A peace curriculum might be agreed upon which could be taught in various universities of the country, while certain honorary degrees could be conferred at this Institute to those who would be able to pass the examinations in the prescribed courses of study. These degrees should be made of such exceptional honor that they would be eagerly sought after.

The curriculum at the Gettysburg Peace Institute might include a study of the principles of arbitration and their application; emphasis in many ways could be given to a score of ideas like the following—that no war is a good war if there is an honorable way to prevent it; that an aggressive war is never a good war; the time was when each individual settled with his sword personal disputes; then came the time when the community insisted upon arbitration through the courts by means of a jury—ways should be pointed out in which the principle involved could be applied to nations. All faulty instructions which go to make war possible should be met, as, that war is necessary for the development of courage, manliness, independence, patriotism. Peace hath her victories no less renowned than war. In all this we would find an effective way to clip the wing

and sting of the human mosquito of the Hobson type and the type of the Count Okuma—pestilential fellows, all of them, who are always injecting into our blood the poison of national suspicion and ill-will; and also we would find out how to turn into the right channels the crusade spirit which has always been ready "to do and die" at a moment's notice to rescue the holy cross of liberty and country from "the ruthless infidel"; and through all we would agitate these principles, and kindred ones, in a way so to educate the public that it would be proof against being misled by the nimble twistings and turnings of diplomats to "let slip the dogs of war."

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The Christian Confluence

The welcome reminder has been administered to preachers and students of religion in England by the Bishop of Vermont during his visit to this country. In one of his sermons delivered in London, Dr. A. C. A. Hall gave expression to one of the fundamental principles of evangelical truth, which has been emphasized in many different accents by many preachers and writers. The Bishop's object was to demonstrate that the process of the transformation of the community must perforce be slow, because it is thorough. Principles have to be instilled and left to work out their results. The Apostles proclaimed no sort of social revolution in order to eliminate slavery; that would have ended only in disaster; the slaves on the top and the masters beneath, a kind of tyranny worse than had been experienced before. But the Apostles set themselves to enforce principles which, while immediately ameliorating the evils of slavery, gradually rendered it impossible. And when this slow process is at last accomplished, it never can be restored. It has become impossible. It has become unthinkable to the Christian mind which has imbibed these principles of Christianity.

The Bishop of Vermont, in pursuing his thesis, appositely referred to Pressensé, the French historian, who says that the City of God was founded at the confluence of three streams—the stream of Roman organization, the stream of Greek philosophy and literature, and the stream of Hebrew religious inspiration. The title on the Cross of Calvary was written in the three languages, Latin, Greek, and Hebrew, of the ancient world, and now the Teuton and the Anglo-Saxon have their characteristics to bring into the Christian Church; so have the Latin races; so have nations at present more or less outside the sphere of Christianity.

Think of the gain to the Church—said the Bishop—from the intellectual subtlety of the Hindu, the grace and delicacy of the Japanese, the persistent, wonderful patience of the Chinaman, and the affectionateness of the negro All are to be claimed; all are to be trained. It is the mass of meal into which the leaven is to be cast till the whole of human life is transformed.

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Study the Immensities

Those who have within reach a three-inch telescope could have enjoyed a fine view about the first of November of the comet that is just reaching its nearest approach to the sun. It was a sight worth seeing. It would help shorten these days of commercial depression if now and then we took a bearing from up yonder. Luther one night in the darkest hours of the Reformation went out under a star-specked sky and thought, "He who holds up all that can hold up all this." Cassiopeia, Capella, the mighty Aldebaran, and Arcturus and Sirius looked down as calmly on the commercial and other troubles of Rome and Athens and Babylon and Cairo and upon the squabbles of our first parents a million years or so away. The stars twinkle at our heat and fret.

Why not try somewhat more this

diversion? Let thoughts of "the immensities" go through the brain. A day is as a billion years, and a billion years as a day. Who can think of eternity as a stick with but one end, or can think of to-day without a yesterday? The other evening Hudson Maxim said that if a mass of dynamite were exploded behind the earth, the earth, moving three times faster than the explosive force, would never hear it. And yet this huge ball completes with chronometric exactness its spiral circle of 600,000,000 miles every year in 365 days, 5 hours, 48 minutes, and 46 seconds. Moving a thousand times faster than a fast express, we think that train, as it whizzes past at night, has an intelligence we call a person in control as an engineer; much more certainly, we know, so has this earth, and so the group of planets hitched to our sun, and so the stars from four to 30,000 light-years away!

There is a power to know things that is more certain than ear or eye or so-called reason. We are here to grow, and we have an eternity and a boundless universe to grow in. As the universe has been made fire-proof we need not get nervous or fussy whenever some one goes fooling with the match-box.

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Christmas

The great event which the Church celebrates on the twenty-fifth of December is a point in history from which the religious, social, and art world of our planet changed its axis. The human race since then has been gradually rising to a higher plane of civilization. The Person who by the most wonderful life ever lived brought about this change was born on Christmas Day. The secular festivities of Christmas Day are indeed not instituted in honor of Him. He only is honored by acknowledging His divine character and following His example. Christian rejoicing at this season is intended to be a species of mutual congratulation. Every handshake means, "Rejoice with me." And why? "For unto us is born this day a Savior which is Christ the Lord." Without this conviction and this underlying conception and realization of the most important of all historic events and its consequences to the human race, our Christmas feasts, our family gatherings, are meaningless, excepting as occasions for the exhibition of hospitality and good-humor. But Christmas should first of all be a feast of Christ. If at the root of all our joy at that season there is not a real, burning flame of religious devotion, we are no better than Fuller's ape, which takes the glow-worm, piles up dead leaves over it, blows softly to kindle the flame, and, making believe to warm his hands over it, exclaims, "Aha! I am warm, I have seen the fire."

But we must not ignore the fact that the kindly and benignant influences of the season have the effect of altering and lighting up to some extent the atmosphere in which are living things merely secular, or even sordid and degraded. Christmas, however, is the time when hearts are being moved, if only by social sympathy, and why should they not be further moved to come to the source of all sympathy and all love, Jesus Christ? That Christmas festival is a waste of power and emotion which does not make men better Christians, more devoted than ever to the service and honor of Christ.

We wish all our readers a Merry Christmas.

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The International Lessons for 1909

Prof. Andrew C. Zenos, of McCormick Theological Seminary, will continue to write the critical and interpretative articles on the International Sunday-school lessons. Most of the lessons for the year will be in the Book of The Acts.

CHARLES WESLEY AND HIS HYMNS

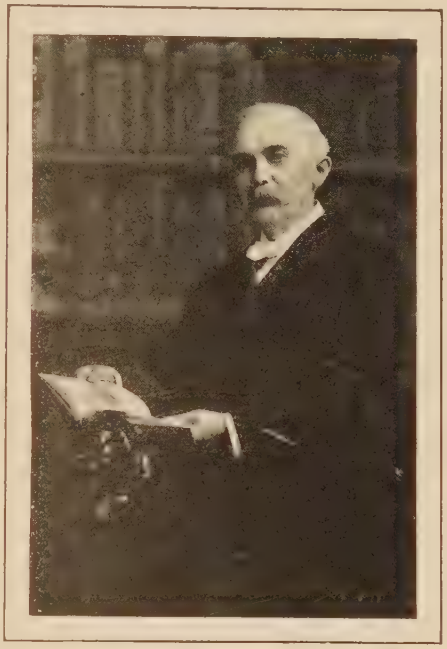
WILLIAM H. BATES, D.D., GREELEY, COL.

WHEN the Wesleys entered as working, reforming factors into English life the social, civil, and religious condition of England was such as almost to stagger the belief of us who live under the amenities of the advanced Christian civilization of the present time.

Charles Wesley, son of Rev. Samuel Wesley, a Church-of-England clergyman, and a once Presbyterian mother, Susannah Annesley, was born at Epworth, Eng., December 10, 1708—two hundred years ago. He was the eighteenth of nineteen children, nine of whom died in infancy, three sons and seven daughters living to grow up. Charles seemed to derive his chiefest characteristics, as did the other children, from their remarkable mother. It is doubtful if there is any woman in the history of the Christian Church whose name deserves to be written upon the scroll of history above hers. Says Dr. Adam Clarke: "Such a woman, take her for all in all, I have not heard of, I have not read of, nor with her equal have I been acquainted."

The first eight years of the boy's life were spent in the Epworth home under the tuition of the mother. She was the family school-teacher, managing the education of her children with a discipline worthy of a military school, while she conducted her household affairs with an economy that would have made Poor Richard's heart rejoice, yet all in the loving spirit of the home at Bethany. The little ones were taught the Lord's Prayer as soon as they could speak. They were not taught to read until they were five years old, and then only a single day was allowed wherein to learn the letters of the alphabet, great and small.

After three years of this home schooling Charles was entered at Westminster School, where his oldest brother, Samuel, the first-born of the family, was teacher. Samuel was a scholar of an elegant type and he directed his young charge along the same lines, imbuing him with the high-church notions which he himself strongly favored. His



WILLIAM H. BATES, D.D.

stay at Westminster was prolonged to ten years, during which he was thoroughly fitted for the University.

In 1726, being in his eighteenth year, he was elected to Christ's Church College, Oxford, as his brother John, who was five years his senior, had been elected five years before. Says he: "My first year in college I lost in diversion." He was, of course, a member of the Church of England, but his experience seems to have been only of formal godliness; for, says John: "If I spoke to him about religion he would warmly answer, 'What! would you have me to be a saint all at once?' and would hear no more." But in his third college year he entered upon a methodical and

serious mode of life. Says he: "Diligence led me into serious thinking; I went to the weekly sacrament and persuaded two or three young students to accompany me and to observe the method of study prescribed by the statutes of the University. This gained him the harmless name of *Methodist*." Here, in the application of the then opprobrious epithet to Charles Wesley, seems to have been the beginning of the now most honorable term "Methodist." The return of John Wesley to Oxford shortly after, as tutor and lecturer, was followed by the banding together of the two Wesleys and two more young men into a club for earnest spiritual culture and Christian service. Others subsequently joined it. This club was derisively named the "Holy Club."

Charles was graduated in 1730, when he was twenty-one years old, taking his A.B. degree and becoming tutor in the college. The two brothers remained at the University until the death of the father five years later, in April, 1735. Charles having been persuaded, much against the will of his brother Samuel, to accompanying John on a mission to Georgia, he was ordained deacon at Oxford by Dr. John Potter, bishop of that city, and the following Sunday at the metropolis he was ordained priest by Dr. Gibson, Bishop of London. He went ostensibly as private secretary to General Oglethorpe, the founder of the Georgia colony and state. The *Symmonds* set sail October 21, 1735.

On this Georgia expedition a most important factor entered into the lives of the Wesleys, which should not be overlooked. On shipboard were one hundred and twenty-four persons, including twenty-six Moravians, who were seeking religious liberty in the New World. The Wesleys, with first-class English assurance and complacency, took the spiritual charge of the whole outfit, and the religious discipline that was inaugurated and administered was something wonderful to behold. As some one has exprest it, "It was Epworth rectory and Susannah Wesley's discipline afloat on the Atlantic." But the teachers were taught.

A terrible storm came up. The mainsail was split in pieces, the sea broke over the ship, and the waters poured in between the decks as if the great deep were about to swallow them up. While the English were weeping and wailing, the Moravians sang on as calmly as tho they had been on dry land. John asked one of them, "Were you not afraid?" "No, thank God," he answered. "But were not your women and children afraid?" John asked, again. "No," he replied, "our women and children are not afraid to die." The Wesleys felt that they had not so learned Christ; they saw that the Moravians had a kind of religion they did not possess, and they indeed laid the lesson to heart.

The year following Charles's return he spent his time at London, Oxford, Tiverton, and waiting on the Board of Trade. In the spring of the succeeding year, 1738, he was prostrated by a severe illness. The unsatisfactoriness of his religious experience was now more keenly felt than ever. To whom could he turn if not to those whose faith he had seen so triumphant in the perils in which his own faith had failed? He sought the Moravians, or they sought him, and on Whitsunday, May 21, 1738, he was led by Peter Böhler, or as a result of his teachings, to a true knowledge of Christ as Savior. To this date he looked back ever afterward as the era of his conversion. John, returning to England, as the ship approached Land's End, wrote in his journal with touching pathos: "I went to America to convert the Indians, but oh, who shall convert me?" Three days after Charles's conversion, John, through Moravian teaching, came into a similar experience. New light, new

life, new joys, in soul-filling measure were theirs. Thus these two devout and laborious priests of the Church of England obtained the sense of pardon, and acceptance with God. What this experience was to them may be inferred from a hymn which Charles wrote just a year later to celebrate the anniversary of his conversion—a hymn that stands first of all in Methodist hymn-books, "Oh, for a thousand tongues to sing." This hymn has eighteen stanzas in the original, but only five are generally used in the hymn-books.

Charles accepted a curacy at Islington, near London. He was a diligent and enraptured student of the Bible, and his sermons were suffused with its doctrines and language. The object of his preaching was to turn men from sin to Christ. He did not hesitate to preach sermons two hours long if he thought good could be accomplished thereby. His discourses, however, were the offspring of the heart rather than of the intellect or the imagination. He preached with such intense earnestness and so insisted upon personal godliness in life as to give great offense to the worldly-minded, and after some eight or nine months he was excluded from his church by violence. John, who had meanwhile been in Germany learning from the Moravians, returned and began preaching in the same style in whatever Established church opened to him. Stevens, in his "History of Methodism," says, "On Sundays he preached in the churches, but at the end of almost every sermon he records it to be the last time; not that his manner was clamorous or in any way eccentric; nor that his doctrine was heretical, for it was clearly that of the Homilies and other standards of the Church, but it was brought out too forcibly and presented too vividly for the state of religious life around him" (Vol. I., p. 111). Thus church after church was closed to them, until they were almost shut out from ministering in the houses of worship. Indeed, Charles was summoned to appear before the Archbishop of Canterbury to answer the charge of preaching in churches to which he had no canonical appointment. The prelate angrily dismissed him, and forbade the clergy to permit the Wesleys to preach in their churches. What next?

Whitefield had returned from America, where hundreds, if not thousands, had been converted under his preaching. Soon the Established churches were closed against him also. Near Bristol was Kingswood, which had been a royal chase, but was then a region of coal-mines inhabited by a population most lawless and brutal. Standing upon a little mount he proclaimed the truth to about two hundred degraded and astonished colliers. Two thousand were present at his second sermon, five thousand at the third, and soon he had audiences of twenty thousand. Probably there never was a man who had more power in public address than Whitefield. He could see the effects of his words by the white gutters made by the tears which trickled down their blackened cheeks, for they came unwashed out of the coal-pits to hear him. He summoned assistance. John Wesley went, but writes: "I could hardly reconcile myself to this strange way of preaching in the fields, of which he set me an example on Sunday, having been all my life, till very lately, so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin if it had not been done in church." But shortly he himself was standing on the top of Hannam Mount in Kingswood proclaiming to a congregation of thousands, "Ho, every one that thirsteth, come ye to the waters, yea, come buy wine and milk without money and without price." Into this "irregularity" of field and street preaching from which they recoiled, Whitefield led

both the Wesleys. And when they hesitated, their aged mother—blessings on her!—ever stood ready with wise counsels and glowing zeal to urge them on into new ways, so as thereby perishing souls might be saved.

The brothers itinerated through England, Ireland, Wales, evangels of God's grace to the lost. They were mobbed again and again, sometimes clergymen of the Established Church leading the mob. Tho assaulted, often in peril of their lives, afflicted, tormented, they held on their way with results that were truly marvelous. Their converts not being able to get the needful care and religious culture in the Established Church, to which they already belonged, the Wesleys, as a matter of absolute necessity, organized them into bands or classes, and appointed over them leaders who should look out for them and train them in the way of Christian life, subject of course to their own oversight. They had no thought of organizing another church—far from it—an idea which Charles fought to the last. They both lived, labored, and died in the Church of England. But they builded other and better than they knew. Here, evidently under God, began the Methodist Church.

The Wesleyan preaching struck a new note in gospel proclamation. Instead of the stern, strict legal appeal to the intellect and conscience that had been quite characteristic of the Puritan Nonconformists, they addrest more the emotions. But they preached good gospel. It is said that one of the roughest audiences ever assembled in Wales was melted to tears by Charles Wesley singing his hymn, "Lovers of pleasures more than God," in which occurs the bold stanza:

> "Outcasts of men, to you I call,
> Harlots, and publicans, and thieves:
> He spreads His arms t' embrace you all,
> Sinners alone His grace receives!"

They preached less the justice, and more the love, of God. It was under the influence of this sentiment that Charles Wesley wrote the beautiful hymn, which was Henry Ward Beecher's particular favorite:

> "Love divine, all love excelling."

Of the great English hymnists, chronologically Charles Wesley was the third. He was born thirty-four years after Isaac Watts, "the Founder of Modern English Hymnology," was born, and four years after the birth of Philip Doddridge. He was forty years (1708–1748) contemporary with Watts, and forty-three years (1708–1751) contemporary with Doddridge.

The new style of the Wesleys' preaching began in the year 1738. That year, to meet the needs of their newly gathered bands or classes, they published a compilation of seventy psalms and hymns composed by Watts, Doddridge, and others. But these were not altogether suited to their circumstances, or at least there were other needs, and these needs Charles Wesley sought to meet. The next year, 1739, there was published a volume of 223 pages and 139 hymns, entitled "Hymns and Sacred Poems," among them the well-known hymns "Christ, the Lord, is risen to-day," and "Hark! the herald angels sing." Charles, leaving administrative arrangements and the advocacy of a system to his brother John, who found in them congenial work, and willingly resigning to him the Calvin-like firmness that seems necessary to every great reformer, he, naturally cheerful in his piety, gladly became the hymn-writer of Wesleyanism.

The next year, 1740, appeared another volume of 209 pages and 96 hymns, in which were first issued "Christ! whose glory fills the skies," "Depth of mercy can there be," "Jesus, lover of my soul," and "Oh, for a thousand tongues to sing."

In 1741 he published his 38 "Hymns on God's Everlasting Love," among

them the admirable hymn, "Sinners, turn, why will ye die?"

The next year, 1742, a fourth volume of 155 "Hymns and Sacred Poems" was brought out, in which appeared "Oh! that my load of sin were gone," "Oh! for a heart to praise my God," and "Vain, delusive world, adieu."

In 1744 the eighth book, or booklet, of hymns appeared, which consisted of 33 hymns, the title being "Hymns for Times of Trouble and Persecution." England was at war with France and Spain. The house of Stuart was still seeking full restoration. An invasion was daily expected for the purpose of bringing back the exiled representative of that proscribed line, and so dethrone King George II. Strangely enough, the Wesleys were accused of being papists in disguise, working for the cause of the Pretender, and they were brought before the magistrates for a strict and humiliating examination. Many outrages were taking place throughout the country, and the Wesleyan preachers were often the victims of false charges and persecutions, their meetings were broken up by riots, and many of them were imprest into the army. In that collection was the praiseful, inspiriting hymn, so often used now in the opening of public worship, "Ye servants of God, your Master proclaim."

It is hardly permissible to go further into the voluminous numerical details; only let it suffice to say that volume after volume appeared as the years went by, until, all told, some 5,000 of his hymns and poems were published, which would make about 3,000 closely printed pages; and, besides, about 2,000 more were left in manuscript, unpublished, at the time of his death.

Probably every hymn has a history. It is doubtful if there be spontaneous generation in hymnology any more than there is in matter. Some experience from within or some circumstance from without presumably has been the starting-point of each contribution to sacred verse. Charles Wesley was quick to seize occasion.

It was a saying of the older brother that the devil should not have all the best tunes. The Wesleys made much of music, and they made it, as it is made now, a means of attracting people who would not come just to hear preaching. Nor were they at all fastidious as to the tunes they used, so as gospel truth could be carried home to the heart. Once when Charles Wesley was holding an open-air service at the seacoast and had just begun to sing a hymn in the midst of a gathering crowd, some half-tipsy sailors tried to drown his voice by roaring their favorite song, "Nancy Dawson." He instantly seized the occasion by challenging them to come again, when he would be there and sing a new song to their tune. They came, and he sung to "Nancy Dawson" a hymn which he had meanwhile composed, of which this is the first stanza:

"Listed into the cause of sin,
Why should a good be evil?
Music, alas, too long has been
Prest to obey the devil.
Drunken, or lewd, or light, the lay
Flowed to the soul's undoing;
Widened, and strewn with flowers the way
Down to eternal ruin."

And it is said that many who came to scoff remained to pray.

Those who have not forgotten their geography will recall that the southwest corner of England is named Land's End. It extends away into the water, a projecting point of rock, perhaps two hundred feet, perpendicular, above the sea, which roars and rages around the base as tho it would destroy the rock and whatever might be upon it. On the right is the Bristol Channel; in front is the vast Atlantic Ocean. It was here that he wrote the solemn hymn: "Lo, on a narrow neck of land."

The story is told that the Wesleys were one evening holding a meeting upon a common, when they were attacked by a mob from whose fury they

fled for their lives. Fleeing in the darkness from one point to another, they finally found safety in a spring-house, where Charles hammered a bit of lead into a pencil and wrote the hymn

"Jesus, lover of my soul,
Let me to thy bosom fly."

The occasion of it has also been said to be a hawk pursuing a dove, which flew into an open window and took refuge in the bosom of the poet's garment. But the modern spirit of biographical iconoclasm claims there is no proof of either of these stories. Whatever the occasion, it is Charles Wesley's masterpiece. Henry Ward Beecher said he would rather have been the author of it than to have the fame of all the kings that ever ruled on the earth. Many would place this hymn at the head of all English hymnology. It should be said, however, that, so far as suffrages have been obtained, that position has been assigned to Toplady's "Rock of Ages, cleft for me"; yet not a few would put there Watts's "When I survey the wondrous cross." Undoubtedly these three are the greatest hymns in the English language.

Wesley wrote hundreds upon hundreds of hymns on Scriptural themes not only, but he wrote upon almost every conceivable subject. The commonest incidents of household life, as well as the uncommon, were celebrated in verse. There is a beautiful hymn that has found place in many of the hymnals, tho dropt in the latest ones, which a certain clergyman often delightedly used because of its touching expression of spiritual desire and its tender incitement to trustful hope and soulful aspiration. Its first stanza is:

"Full of trembling expectation,
Feeling much, and fearing more,
Mighty God of my salvation!
I thy timely aid implore;
Suffering Son of Man! be near me,
All my sufferings to sustain,
By thy sorer griefs to cheer me,
By the more than mortal pain."

But the hymn was spoiled for this user when he learned that the occasion of its writing was an interesting event that was imminent in the poet's family!

He rode daily a small horse, gray with age, but which was often a Pegasus to him. A subject for a hymn would strike him, which he would elaborate as he rode, and, returning, he would leave the pony in the garden and enter the house crying, "Pen and ink! pen and ink!" and would allow no one to talk to him until his hymn was wrought out on paper. In his journal is an entry telling that at a given date he sprained his wrist, and consequently he could not write any hymns that day!

The severe and scholarly taste of John pruned away not a little of Charles's exuberance, and to the fine hand of the elder brother is due the perfection of many of the younger's hymns. But in so much writing some of it must, of course, be of little value. Dr. William Rice, of Springfield, Mass., the main compiler of the Methodist Hymnal of 1878, and who is probably the best Methodist hymnologist America has produced, in a conversation with the present writer pronounced much of the poet's effusions to be "doggerel." But, says Dr. Rice: "From the mass of Charles Wesley's poems two hundred hymns may be selected which can not be equaled by a like number from the writings of any other man."

By common consent the names of Charles Wesley and Isaac Watts easily stand first in English hymnology; but which should stand first is a question. Some say one, some the other. My own preference is for Watts. The reason is, broadly, this: Watts's standpoint is, the rather, with God; Wesley's, with man. Watts's hymns are more objective, having to do with the divine glory; Wesley's the more subjective, having to do with human experience. Watts proclaims and emphasizes the sovereign will of God and the helplessness of man; Wesley speaks

more of man's active effort and perfectibility. The difference is probably due to the difference in their theological systems—Watts a Calvinist, Wesley an Arminian.

After more than ten years of itinerating and when just above forty years of age, he married Miss Sarah Gwynne, a woman every way worthy of him. He had a beautiful home life, with wife and children, which John did not have, for in his third love-affair he married a vixen, and after a few years they separated. Charles, on a return of his wife's birthday, wrote the hymn:

"Come away to the skies,
My beloved, arise,
And rejoice in the day thou wert born;
On this festival day
Come exulting away,
And with singing to Zion return."

At the close of 1756, when he was forty-eight years old, he ceased to itinerate. Thenceforth he confined his labors mostly to Bristol, the home of his family, and to London. After a fifteen-years' residence in Bristol, Lady Robert Manners presented him a twenty-years' lease of her London residence, richly furnished, near Regent's Park, where he lived his last seventeen years. When the infirmities of age rendered him unable to proceed through an entire sermon, he would still cling to the pulpit, calling upon his congregation to sing while he rested through brief intermissions. His last illness was long, but it was borne with an unshaken confidence in Christ, which kept his mind in perfect peace. Calling his wife to his bedside and requesting her to take a pen, he dictated to her his last, but sublime, poetical utterance:

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope thou art,
Strength of my failing flesh and heart;
O, could I catch a smile from thee,
And drop into eternity!"

He died March 29, 1788, in his eightieth year. Thanks, thanks be to God for the life and labors of this sweet singer of Israel, the hymnist of Methodism—Charles Wesley.

THE LIGHT AND LAW OF THE CROSS*

The Cross and Its Redemption

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THE law of the cross must control the family. Love, which is a natural passion and principle of life, will always insure the institution of the family and the ministrations of motherhood and the protection of fatherhood in the lower ranges of human life. But natural love needs to be inspired with divine emotion in order to insure the holiest ministration and the highest service. Hence the Christian man is commanded to love his wife as Christ loved the Church—thoughtfully, considerately, tenderly, and with willing sacrifice—and the Christian wife is commanded to reverence her husband as the Church reverences Christ—with such faith and devotion as will seek his success and his honor. And parents are commanded to bring up their children in the nurture of the Lord—in that atmosphere of love and kindness and faithful training which will tend to promote a character worthy of continuance by virtue of its likeness to the character of Christ.

Natural love has ever preserved the family in some form and society in some order, but it has failed to insure obedience to the law of Christ. The wife has often been the slave of the husband, and the child has been a piece of property which might be sold or even destroyed by the father. Even

*The other articles on this subject by Dr. McLane appear in the September, October, and November numbers.

the life of children has sometimes been at the disposal of the parents. Christianity has redeemed women and given sacred security to children. The modern spirit which impels the parent to live for the child, even tho that spirit sometimes makes a mistake in the form of its services, has not only secured a happier childhood, but has so seen the rights of children as to gain for them liberty, education, and an opportunity to rise so far as their native talents may have qualified them to rise.

The law of the cross in many homes has led parents to live, not for themselves, but for their children; to nurture them in love rather than to train them by law; to teach them by example rather than by precept; to inspire them to righteousness of life more by the atmosphere of the home than by the formal services of religion. That is to say, altho law and precept and discipline are necessary elements of education, nevertheless the character, example, spirit, and influence of Christian parental life are the most potent and fruitful sources of power in the formation of the Christian character of children. The law of the cross, in its sweet spirit of sacrifice and service, is the law of the Christian home.

The law of the cross must become the law of business if business is to be divine service and if men are to be saved therein. Business is not benevolence, but it must be conducted in a benevolent spirit and it must be beneficent in its results. The law of business, too often, has been the law of self-interest in which the shrewd have defrauded the simple and the strong have opprest the weak. This law must be so reversed by the cross that the shrewd shall make wise the simple, and the strong shall serve the weak. The "iron law of wages" propounded by Ricardo, namely, "the natural price of labor is the lowest sum for which men will consent to work and upon which they can live," must be exchanged for a spiritual law inspired by love, namely, that the lowest price of labor is such an amount of payment as will enable the laborer to live in such condition and comfort as will enable him to do his work well and to secure his own well-being.

Under the former law, whose very name—"the iror law of wages"—suggests its materialism and its heartlessness, men who would not own and use a horse without having him well stabled, fed, and groomed will employ girls in factory or store and pay them less than they can possibly live on in decency and honor. If a parent or friend will furnish a home, such girls may live well; but if they are wholly dependent on their own earnings, they must choose between suffering and sin. Under the latter law—the law of love—the merchant and the manufacturer will not be satisfied to live in luxury or to grow rich while withholding wages necessary for the comfort and health and morality of those by whose labor he lives. Under the conditions of competition by which the mean man who oppresses always has the advantage of being able to sell his product at a low price, the Christian man may not be able to carry on business at all if he would do for his employees all that his heart prompts him to do; nevertheless, the Christian man will be better satisfied to have less profit and less wealth for himself and to know that his workmen are better therefor than to oppress them and to live in luxury and accumulate wealth. The law of the cross, by the sweet and strong compulsion of love will compel captains of industry to conduct business, not simply for gain, but for the good of those who practically are their partners in the labor of life. The talent for organization and for the conduct of a great business will be regarded as a talent to be used in human service quite as much as the talent for teaching or for the practise of medicine is now regarded. Hither-

to, in the sphere of business, the talent necessary for eminent success therein has been regarded as exempt from the law of love and as entirely free to be used wholly for the gain of its possessor. Henceforth, the talent for business leadership must be regarded as a natural qualification for serving other men by combining and directing them to do what they could not do for themselves. And the man inspired by the heart of love and dominated by the law of the cross will take as much interest in his business and in its success when he feels himself to be the leader of men for their good as ever the man who worked wholly for himself has done. In fact, love always inspires to the larger life. And we have already numerous examples of the most successful business enterprises conducted by men who in spirit have virtually made their workmen partners in that they conduct their business for the profit of all concerned therein. Society is always degraded and degenerate when the wise defraud the simple, the intelligent take advantage of the ignorant, and the strong oppress the weak. Society is always elevated and improved when the wise protect the simple, the intelligent instruct the ignorant, and the strong serve the weak. This is the divine order of human society. Men are lifted from above. Society must be organized vertically so that ministration shall flow from above, voluntarily and sympathetically, if there are to be mutual service, improvement, and peace. Distrust and fear generate strife. Strikes occur because of the fear of oppression in the payment of deficient wages. If men who labor believed in their hearts that their employers were rendering the best possible service to them, they would never strike. They would regard their own interests and the interests of their employers as being one and the same.

Doubtless they are often in error and do injustice to the men who employ them, but it is the experiences of the past which lead to this error. In the history of the past, slaves have existed for their masters, workmen for their employers, and subjects for their rulers. When what is called the lower classes really believe that those who are above them care for them and render them service, the spirit of trust will be awakened, and love as a law of life will be generated. The spirit of love and the law of the cross have already produced great changes, and the hand of helpfulness extended by men above to men beneath has been a bond of union and power which has greatly elevated mankind. If the kingdom of heaven for which men pray is to come, if the will of God is to be done on earth, and if peace is to prevail, men must believe that the spirit of Jesus is the spirit for men, and the life of Jesus is the pattern for the life of men, and the cross of Jesus with its self-denial and service is the law for men even in business.

The law of the cross must also become the law of the state and control political action if the state is to be a saving agency among men, not simply punishing, but securing good. This has been accomplished, already, to a considerable extent in Christendom. Any one who will read the New Testament and note the political condition of the times as incidentally suggested in the history—the putting to death of children and men at the will of a governor or the command of a king, the imprisonment of men upon an unproved charge, the oppressive taxation of the people, the violation of the laws of morality on the part of rulers without loss of power and without punishment—and will compare that condition with the present, will be imprest by the great change for the better. The principle of democracy by which government exists for the people, the right of individual liberty, the sacredness of life, the inviolability of freedom except upon

proven crime, the opportunity of education for children and public provision for the poor and for the imbecile, serve to indicate some of the changes. Certain movements of the present in the minds of men, in political platforms, and in legislation indicate the decided trend of government in the direction of regulating and controlling the relations of men and their business methods in such wise as to secure the protection and welfare of all the people. Some may object to a paternal government which implies protection by certain superior persons, but none should object to a fraternal government in which men act together to insure the observance of the golden rule in the relations which men sustain to each other in those affairs which fall under the control of law. In the punishment of transgressors of law the state also should obey the divine order and aim first to reclaim offenders and thereby to protect society, and failing in this, to protect society by excluding from the freedom of life such persons as have shown themselves to be unfit for society. This spirit in the governments of the world will tend to promote peace. The great armies and navies of the world are an inheritance from the past and are maintained now largely because of the suspicion and fear which nations entertain one of the other rather than because any one nation purposes to make war for conquest upon another nation. When nations learn that the aim of each individual government is to secure the welfare of its own subjects and not to wage war, then the nations may disband their armies, turning their soldiers into productive citizens and converting their navies into merchant marine. The law of service which is the law of the cross will prove for nations as well as for individuals the way of peace.

The law of the cross must control the Church as an organized society if the Church is to be the body of Christ and if her members are to be the light of the world. The Church, like the family and the state, can not be a perfect society so long as it is composed of imperfect material. But the Church in her ideal, teaching, and practise must exalt and enforce and exhibit the law of the cross as the law of her life. The Church, during her history, has been an agency for the administration of saving ordinances, a refuge within which men may escape the penalty of sin, a school for the teaching of certain philosophies of faith, a community composed of persons holding in common some definite intellectual propositions of belief rather than the society of all such as are willing to learn of Jesus the spirit in which men should live. The Church must be the community of them who are willing to learn faith in God as Father and love to men as brethren, meekness of spirit, and humility of heart, thoughtfulness and kindness, charity and sympathy and obedience to the law of love in the services and the sacrifices of a Christ-like life. The walls of any church which would make itself a refuge from penalty, a place of repose, an agency for administering ordinances, a school of intellectual philosophy, or a club for the entertainment of congenial spirits must be broken down, and the people who take refuge there must be driven into the wilderness to overcome the tempter and into the highways of the world to learn the way of the Master through their contact with the sin and the suffering of those who need their service.

Sacraments and teaching and forgiveness and communion the Church must have; but the sacrament must consecrate to service, and the teaching must inspire with the principles of life, and forgiveness must lead to fellowship with God, and communion must be sharing the sacrifice of Christ, and the Christian life must be the evidence of discipleship and the proof of sonship. The Church must inspire men

with the love of God and unite them in that fellowship with Jesus whose badge of brotherhood is the cross. Obedience to the law of the cross will issue in faith instead of fear, spirituality instead of sensuality, truth instead of falsehood, love instead of selfishness, generosity instead of greed, sympathy instead of indifference, the gift of life in ministry instead of the husbandry of life, and thereby not life's loss, but gain. For paradoxical as it may seem, he who would save his life shall lose it, and he who loses his life for love's sake shall save it. The seed which falls into the ground seems to perish, but it rises in new form increased a hundredfold. The good which does not resist evil, but gives it place, seems vanquished, but the evil passes and the good rises in victory. The life expended in generous sacrifice seems wasted and lost, but it is enlarged and made perfect and given the promise of permanence. Jesus rejected of men, condemned, and crucified, seemed vanquished, but He rose a conqueror, to die no more. His resurrection is the pledge of the victory and the life eternal of all who with Him obey the law of the cross.

Society constructed by the principle of the cross has in it the element of permanency. Let any family fulfil this law, and its members will be bound together by love, and, so long as a family can continue in a changeful world, that family will have permanency. Let any business corporation fulfil this law in its capitalists, its officers, and its employees and, excluding external and uncontrollable things, there will be security of capital, permanence of office, and fidelity and continuance of service. Let any government, monarchical or democratic in form, fulfil this law in its lawmakers, its administrators, and its citizens, and the foundations of that government will remain unshaken and its continuance will be absolutely sure.

There is no way of constituting a pure, peaceful, and permanent society save by the law of the cross. Parents must love and serve their children, children must trust and obey their parents. Teachers must love and serve their scholars, scholars must trust and obey their teachers. Masters must love and serve their servants, servants must trust and obey their masters. Kings must love and serve their subjects, subjects must love and obey their kings. The superior, in all spheres, must love and serve the inferior, the inferior must trust and obey the superior, and there must be mutual and reciprocal ministry. The spirit of love, faith, service, and ministry must pervade all society if society is ever to be perfect and permanent. The Church of Christ, which includes all believing souls and loving hearts and which is the family of God, is the one society of earth which has promise of a place in heaven. All who yield to the divine law of love find that it leads to the cross, but they find also that the sorrow of the cross issues in joy and that the cross itself gives place to a crown.

The soul which has the capacity of suffering has also the capacity of enjoyment. The loving heart which may be filled with sorrow may also be filled with joy. The Son of God who became the Son of man to save sinners sees of the travail of his soul and is satisfied. "For the joy that was set before him he endured the cross." And there is no other joy so pure and so deep as this. It is more blessed to give than to receive. Nothing is so dear to a loving heart as that which has been won through suffering. Nothing is so precious as that which has been lost and is found. The lost piece of money which the woman of the parable found; the lost sheep borne home by the shepherd; the lost son restored to his father are more dear than they were before. This is perfectly intelligible to any one who has known life's deepest experiences. The jewel lost and found is doubly precious. The

child who has been at death's door and has recovered is doubly dear. The prodigal son who returns is loved more because he was lost and is found. "There is joy in heaven over one sinner that repenteth more than over ninety and nine just persons who need no repentance." This is not because one sinner is better than ninety-nine just persons, but because he was worse and is saved. This is a law of the heart.

The love which will make sacrifice to forgive and to save is the greatest possible love. And there is no more lasting love in the heart of man than the love which springs from gratitude. This is the love which forever binds together God and man. "God commendeth his own love toward us in that while we were yet sinners, Christ died for us." And "we love him, because he first loved us." God forgives, because he loves much; and man loves, because he is much forgiven. The love which has sought to save through sorrowing and suffering will keep, and the love which has been won through forgiveness and salvation will no more stray. Nothing will separate the saved sinner from the love of God, and the saved sinner will rejoice never to be separated from that love. The pain of the cross and the sorrow of it will pass from the heart of God and from the heart of man, and the pure pleasure of love will abide forever.

The conditions of eternal life and eternal society are made known to men in the law of the cross. On the divine side there are an eternal and living God, an infinite love, spiritual suffering issuing not from weakness but from strength, the endurance of all things necessary to find, forgive, and save sinners. On the human side, as a result, there are faith, love, worship, and ministry ever fulfilling itself in obedience to God and in services to men. And the fruition of all will be the unspeakable joy of heaven, in which God and man alike have part. A poet has portrayed the sons of God awakening in the fulness of animate life, in the dawn of creation, shouting for joy. But a prophet has seen a nobler vision, namely, the sons of God in a completed and spiritual society singing for joy. And as a shout is surpassed by a song in all elements of sweetness, so shall the joy of the saved and eternal society of heaven surpass the joy of the sinful and transient things of earth. The song of joy welling freely from glad hearts will be unto Him who loved, sought, suffered, and saved the sinful sons of men unto a pure, loving, and perfect society. This is the consummation of the Christian life, and with this promise and this prospect, all who in humble homes and in the lowly walks of life and all who in high places and in lofty ways follow Jesus in fellowship of self-denial, sacrifice, and service will, like Jesus, for the joy that is set before them, endure the cross.

And they who suffer with Him will reign with Him; and they who with Him bear the cross will with Him wear the crown.

CHRIST'S BIRTH IN DAVID'S HOUSE

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Bethlehem is one of the brightest of Eastern towns. It shares with Nazareth the pride of being Christian, and it is doubtful if a Jew is resident in either. It numbers some eight thousand inhabitants, who are distinguished by their bright faces, their industy, their picturesque dress and good looks (some say inherited from the Crusaders). They have also something of the spirit of David's mighty men, so many of whom were Bethlehemites, being fond of fighting and brawls. The women have not only a distinctive head-dress, but their costume is a blue gown and red mantilla—the traditional dress of the Virgin Mary. They have a peculiarly light and graceful step and a very upright carriage.

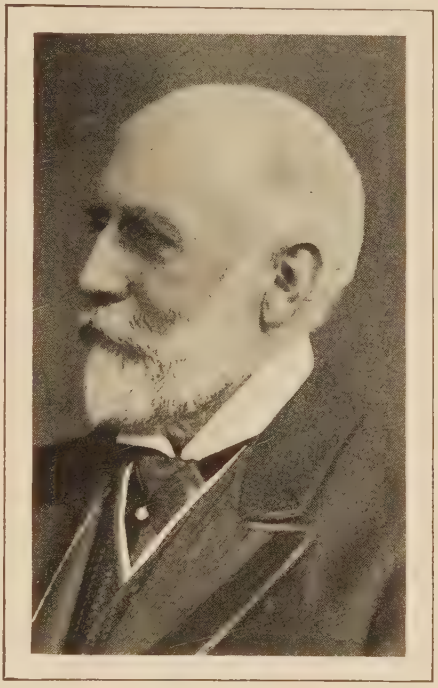
Bethlehem (anciently called Ephratah—

fruitful) is the "house of bread," and was ever the home of plenty, mainly on account of the fertile wheat and barley fields that lie along the sheltered valley to the east. The town itself stands high on a ridge, one hundred feet above Jerusalem, which is six miles away to the north. A hill halfway between (Mâr-Elias) affords an interesting view of the old gray walls of Zion, three miles away to the north, and the white houses of Bethlehem, three miles to the south. There is still but one spring in Bethlehem, as in Nazareth, and it is the "well by the gate," rendered immortal by the story of David's three mighty men, who fetched him water therefrom.

If now we pass up through the town to its eastern exit we stand on high ground at the end of the ridge on which Bethlehem is built. Its walls have long since disappeared, but we notice two things—first, that here evidently the eastern gate stood formerly, when the eastern road led from the town down to the valley; and secondly, that the site of this gate is considerably higher than the Church of the Nativity below us on the left. As we look due east the scene is fascinating. From this spot the ground descends gently some hundred or two hundred feet into a valley some three miles or so long and less in breadth. It contrasts markedly in its green fertility with the stony-gray wilderness of Judea that lies everywhere around, stretching in rolling uplands as far south as the eye can reach, while to the east it rises at the end of the valley, backed by the glowing pink and purple hills of Moab, some twenty or thirty miles away.

A closer look at this green valley is full of interest. Toward the north, about a mile away, lies the gray village of the shepherds, and close by it the fields where their flocks pastured, and of this precise spot there can exist no doubt, for there are no other fields from which to choose. On the morning of the Nativity the shepherds looked up to Bethlehem, not down upon it, as from some moorland heights, as our fancy so often pictures. Close by this spot, but a little to the south and right before us, lie still more ancient fields, the corn-fields of Boaz, where the wheat and barley are reaped to this day; well-nigh the only place in Judea where they are grown.

Thirteen hundred years before Christ the great man in Bethlehem was undoubtedly Boaz, as befitted the owner of the corn-fields of the "house of bread." He was of distinguished lineage and, unlike most of us today, could trace his parentage without a break to Adam. He was the seventh in the direct descent from Judah himself and in the line of the Messiah. His was not only an ancient line, but an illustrious one. Nahshon, his grandfather, was prince and standard-bearer of the royal tribe, and very possibly carried that same lion that King Richard I. brought from the Holy Land, and which is now emblazoned on the Royal Standard of England. Nahshon's son Salmon was at the siege of Jericho under Joshua, and married Rahab, who was saved alive for sheltering Joshua's spies. For there can be little doubt, in spite of some critics, that the Rachab of St. Matt. i. 5 is the Rahab of Jericho. We do not know certainly if Salmon himself lived in Bethlehem, but it would appear so, inasmuch as Boaz was a near kinsman of Elimelech, husband of Naomi; so that he was no newcomer, but of a settled Bethlehem family. There can, therefore, be little doubt that Rahab and Salmon lived in this town and that Boaz was born there.



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ALFRED TAYLOR SCHOFIELD, M.D.,
Author of "The Unconscious Mind," etc.

One day in mature age the whole current of Boaz's life was changed by the return from the distant hills of Moab of his kinswoman Naomi and her widowed daughter-in-law Ruth. Bereft as they were of all their wealth, he showed them much kindness, and, on the refusal of a nearer kinsman to take up what was left of Naomi's ancestral heritage, himself redeemed it and married Ruth the Moabitess, taking her to his home, which was apparently a little outside the town and below the gate, for "he went up to it" (Ruth iv. 1), this gate being, we presume, the eastern gate, from the site of which we surveyed his wheat and barley fields. We repeat, there can be no doubt as to the position of these fields of Boaz on the east of Bethlehem. Here the barley harvest, succeeded by the wheat harvest, still takes place; and here you may still see girls such as Ruth gleaning in the fields, while giving a wide berth as of yore to the hireling laborers. You may even perchance see, so unchangeable is the East, some girl at the end of the day with four gallons of barley, threshed out by herself with stones, tied up in her veil and carried on her head up the steep path to Bethlehem.

In due time a son, Obed, was born to Ruth. In the absence of any statement to the contrary we may perhaps hope that he at any rate married a Jewess, for both his mother and grandmother, Moabites and Canaanites, belonged to two accursed nations. His son Jesse was the father of King David.

Bearing still in mind steadily throughout our story the changeless character of Palestine, we can have little doubt that the home in which David opened his eyes was the home of Rahab, Ruth, Obed, and Jesse. Standing in one of Boaz's corn-fields and looking up at the site of the eastern gate, this home, a little below it, would necessarily be on its north side, as there is no site for buildings on the south, and in seeking its probable locality the eye rests on the spot where now stands the vast pile of the Church of the Nativity.

But to resume. After ruling seven years in Hebron and undergoing many vicissitudes, King David at last reigns in Jerusalem. It appears on his return there as King he was accompanied a little way over Jordan by his hospitable friend from the north—Barzillai the Gileadite. David prest him to go on with him to Jerusalem. But it was Barzillai's eightieth birthday (2 Sam. xix. 35) and he felt he was too old; but, unwilling to lose all the royal favor, he put forward his son Chimham to go in his stead. David accepted the substitute, and not only undertook to provide for him, but to give him whatever Barzillai chose for him; the expression would include any grant of property. Chinham, or Chimham, is heard of no more until his name dramatically appears in connection with the prophet Jeremiah four centuries later.

After the capture by Nebuchadnezzar of Judah's last king, Zedekiah, Gedaliah, governor of the land, was murdered in an insurrection by Ishmael, a descendant of the royal house. Ishmael in his turn was pursued by Johanan, a patriotic Jew, as he was carrying a number of the people away captive to the Ammonites, and had to fly for his life, while his captives rallied round Johanan.

Johanan and his captains, with Jeremiah, Baruch, and the daughters of King Zedekiah, determined to go to Egypt, and with this in view went at once to make up the caravan to the habitation (or the inn) (R.V.) of Chimham, which is by Bethlehem—not actually within its walls. Here we must pause for a moment, for it is four hundred years since Chimham was received by the King at Jerusalem.

Remembering David's promise to Barzillai and that the King's only possession, so far as we know, was his father's house at Bethlehem, for which in his palace and city of Zion he had now no further use, it would seem that this house at Bethlehem became the house of Chimham, in accordance with David's pledge (2 Sam. xix. 38). But a private house could hardly be used as a public khan, which was, moreover, a well-known starting-place of caravans for Egypt. To understand what probably took place we must remember that a khan was not an inn as we understand the word. Nothing could, as a rule, be bought there, nor, needless to say, was there any connection with the sale of alcohol. Now this khan—for it was a khan, and one, as I have said, specially used by travelers for Egypt—for which Johanan was bound, mentioned in Jeremiah, had evidently borne Chimham's name for four hundred years. Only one conclusion seems possible, and is confirmed by David's exhortation to Solomon (1 Kings ii. 7) to continue to show kindness to the sons of Barzillai, and

that is that Chimham's possessions at Bethlehem were secured to him, and that (probably by his own gift, as is not uncommon in the East) the house and grounds were given to the town for a khan, and thus bore his name. It must be remembered in this connection that in a town there was but one khan, that its site never moves (that of the good Samaritan—the desert inn—being still where it was in the days of Christ), and that the only khan ever known to exist in Bethlehem before Christ was Chimham's. A khan, moreover, was a place of free shelter for men and beasts, and to give one to a town was equivalent to giving a park or a hospital in the present day, and in no way could Chimham turn his house to a better use. When, moreover, we consider the well-known hospitality of Chimham's family, as shown by Barzillai, there seems additional reason for believing there would be no way Chimham could better continue the tradition of his father's hospitality than by giving a khan to King David's native town.*

At any rate, here we find Jeremiah praying for ten days (Jer. xli. and xlii.) in this well-known inn of Chimham's, which there can be little doubt was once David's house, the home of Jesse, Obed, Boaz, and Salmon.

The answer to Jeremiah's prayer was disregarded by Johanan, who had made up his mind to go to Egypt, and so the caravan started, and Jeremiah and Baruch left the promised land, never to return.

Now, in the unchanging East a khan that has lasted four hundred years may well last another five hundred and eighty, which brings us to the birth of Christ. It is exceedingly improbable, and almost impossible, that the khan where there was "no room" for Joseph and Mary could be any other than that of Chimham, and those who have studied the vast antiquity and sites of the khans of Palestine will well understand the force of this argument. "The inn" shows there was but one, and there is little doubt that that one was once the ancestral home of David, of Ruth, of Rahab.

At the present day the Church of the Nativity is supposed to stand over the cave (for cattle, belonging to the khan) where Christ was born. It is one of the few spots in Palestine the authenticity of which has never been seriously disputed (differing thus *in toto* from the Church of the Holy Sepulcher.)

There seems no reason seriously to doubt that this church marks the spot where once stood Boaz's house, where David spent his young days and in which he was born, which Chimham received and made the Khan of Bethlehem, where Jeremiah prayed, and where, to crown its history, Christ was born; as attested by the worship of Christians for nearly two millenniums since.

This, then, is not only the most sacred spot, but one of the most memorable antiquities, in Palestine. There is, indeed, not only a wonderful dramatic power, but a divine fitness, in the thought that great David's greater Son and Lord was born in David's house.

THE MINISTERIAL PUZZLE

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If one will be a minister, his one distinct and set purpose must be to minister; not to be ministered to through the applause and commendations of others, or through their material support; but to minister specifically in the beautiful method of self-denying love, even to sacrifice. Yes, there is a puzzle in the very call to be a minister—Have I the right? Have I the gifts? Have I the abilities, the quality of love, endurance, and sacrifice? Have I that profound sense of duty, or that better sense of a pity for souls, a grand desire just to help men into the spiritual life, a longing to repay the Redeemer somewhat for all He has done for me? And am I so imprest with this, that, compared with it, fame is no governing motive, nor the pleasurable occupation of teaching and preaching, nor by any means whatever the mere financial benefits? No, I may not preach to live, I may only live to preach. A puzzle at the start, and it must be solved by careful self-examination and prayer, and a thoroughly absolute surrender to God's blessed will.

One may not be long in the ministry, in

*The "Encyclopedia Biblica" suggests that the reading of inn or temporary habitation (Geruth) should be rather "sheepfolds." The context, however, makes it difficult to understand how this distinguished company could lodge or Jeremiah pray ten days in these sheepfolds, or the Egyptian caravans be made up there. On the other hand, it is quite clear that Egyptian travelers all started from a Bethlehem khan.

this time of countless new issues, without striking against awkward scientific discoveries, appliances, and deductions; against new interpretations of doctrine, with now and then a new manner of interpretation; against new methods of work, and new relations to public duties. And yet I deem this phrasing of "striking against" needs to be modified to the truer and more helpful one of "falling in with" the ever-recurring new. Whether it be the one or the other depends on how we take to what is better. With some it is a hard and hurtful collision; with others a graceful acquiescence. A man may, indeed, go along without being troubled about the new and difficult problems. He may say, *e.g.*, "I have promised to believe things whether I find I ought to believe them or not; I have promised to maintain every one of these views in which I happen to have been born and reared. My fealty is primarily to established institutions with which I am connected. This means, I must take for granted I had the distinguished privilege of being born and reared in the one single right family heritage of church and truth; and I must not go back on my ancestors. Doubtless all others should who differ from me, but I may not go back on my ancestral conception of things." Indeed, every one of the "I's" must consider himself exceptionally born.

The noble mind revolts against such narrowness. He recognizes he is a child of God more than a child of any mere incidental parentage; and he hoists his flag, and cries, "Only duty, only truth! God and truth for the world; and the world for God and truth!" And there is also a "wo is me," if I preach not the Gospel according to the Scriptures and the Spirit, according to the cult of my incidental birthplace; and in the moral higgledy-piggledy of the situation one gets unutterably mixt. And, likewise, those who are inclined to forget the magnificently holy Gospel of our Lord and Savior mix things dreadfully. With some there is an attempt to get relief through the metaphysics of religion, and with others through the religion of metaphysics; when, getting badly mixt, they encounter the peculiar risks of falling into a sort of meta-religion of re-physics, with consequences quite as grotesque as the way in which, sitting between two stools, one finds oneself floored.

It is to a large degree a genuine ministerial puzzle. One must have a cool head, good sense, good temper, a broad outlook, and, whatever happens, an ultimate faith in the ultimate God. It is better not to mix things. Theology is one thing; religion is another; one may have much of either with little of the other. Happy they who have the happy blend of both. But of the two, religion is away up in the eternal sunshine of the skies above theology; just as the spiritual is above the intellectual, and reality above theory. It is possible to possess a calm, temperate mind, a soul rich in love, and a faith that holds undyingly to the divine, to the divine in morals and faith, to the divine in humanity, and superlatively to the divine in the Almighty Father and His Son Jesus Christ. Speaking ethically and not philosophically, theology is not an ultimate, but a means to the end, which is religion. And if one only moves toward the end and leads others that way—that is the thing to do. So they find the eternal Christ.

In a way I have my fears in this day of ours. Some are spoiling for a fight. But anger rarely discovers truth; and the angry soul can not interiorly get it. I care not how orthodox men be,—if they discuss in that mood they are of little good; they gain none, they get none. Then some are frightened. They are likely to run to unsafe refuge. They hide themselves from the battle among the gravestones of their ancestors; then shut their eyes so the ghosts can't hurt them. Some scent danger, and hide right where things are going to blow up. They distrust their comrades and run into the enemy's camp; are taken prisoners there, and are fed on very wretched diet.

On the other hand, I feel that there is an eternal evolution of truth and duty and service and sympathy that is right and good. I feel that if God is immanent in the physical world, working out all sorts of wonderful beneficencies through the lower law, far more must He so be in the spiritual; and in the very deserts of moral and spiritual barrenness He is taking the prickly points off the cactus, and the poison out of the yet undeveloped roots, and making very bread of life for the tired-out generations. God is moving on, and we must also, to keep in sight of His pillar of cloud by day and fire by night.

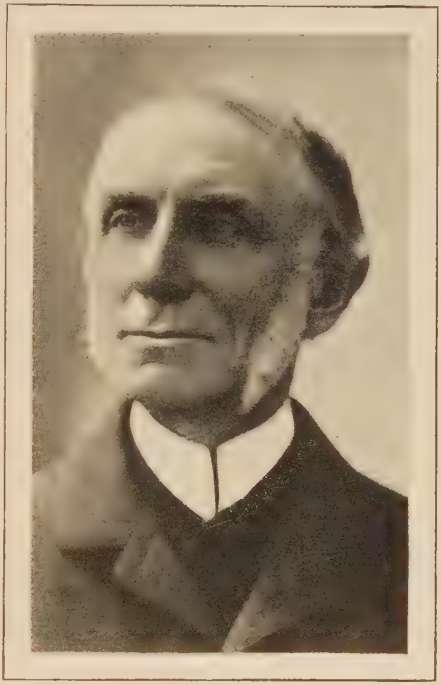
And what shall come of all this? So far as we trustfully follow Him, we shall come out right—wherever we come out at all. All

at the same place? All looking alike, and feeling alike, and doing alike? That would be altogether too tame; nothing exciting, nothing exhilarating, nothing to stir ambition, nothing to differ on, and discuss with zeal; whatever one utters—the whole crowd of us bowing acquiescence! Well, we won't need to die there, we're already dead and buried!

I deem Heaven itself would be very tame under such circumstances. Wouldn't you and I rather be where we might debate a little? Wouldn't we like to be on different sides of a great work of spiritual use, so as to be able to give an all-round account? Wouldn't we get tired, and pray that a real good heretic might come along, stir us from our *ennui*, and give us spiritual entertainment? Do you not expect to have some real animated (not angry) discussion with angels some day, and correct certain errors of judgment of theirs, and they correct yours? Do you not deem some of your heart experiences will be interesting to them? Can not they give you some good new views, and you them? But will they not be astonished at some things we tell them? And will they not find you mighty interesting—a converted savage, a terrible pagan even, from Terra? And who knows but some day they may invite you to give a popular lecture, admission free, on "What I Know of Theology; A Lecture on Theology from a Recently Arrived Native of the Earth!"

Well, to return to this mundane sphere, what shall we do here if ever in somewhat of a muddle, say, a theological one? For one thing, I do not believe in too much advertising of it. Let us remember how "Mary kept these things, and pondered them in her heart." It is not necessary for us to publish all the time all we are thinking about. The great public isn't on tip-toe, as at a circus, to see what theological performances you and I have concluded on to-day; to-morrow we may change. Some like to get into the papers. Nothing so agreeable to their ambitious egotism as when a weather-bureau report of their spiritual emotions, their theological winds and tides, is published in *The New York Latitudinarian Gazette*, Daily Edition, 4 o'clock, Special.

I need not say I believe in absolute integrity; straight holiness applied to every possible mental or spiritual function; but holiness is wholeness; and that means a character, a mind, an activity, a life that is not constantly undergoing a nauseous decomposition, but is to some extent a spiritual unit. Many who deem they already are heretics and must needs proclaim it, may change their minds to-morrow. For a fundamental psychical fact is that many such are in a state of fermentation, and what the final crystallized product may be no one can tell as yet. In whatsoever such state they be,



DENIS WORTMAN, D.D., L.H.D.,
Author of "The Divine Processional," etc.

let them for awhile be content, till by and by they be fully assured what the real contents of their boiling caldrons are. Be sure you are right before you go ahead too fast!

As to the propriety or even the duty of an immediate public utterance, honest minds will require honesty, but also a careful investigation of the grounds of divergencies, of the realness of the change, of the moral propriety of retaining silence, of the propriety of determining whether it be on a matter which is worth the pains. And some churches are more lenient, more hospitable, more at liberty, than others. Some require cast-iron pledges of secrecy, until one has divulged his views, to his denominational au-

thorities; and we must be loyal to our pledges and to our church; and yet fundamentally loyal to truth. For myself, I may say, I think some churches make requisitions that go far beyond what is reasonable and best; in many of them providentially they are to considerable extent inoperative. Some great denominational systems date back to the time of the Reformation. If at that time the Roman Church had allowed the Reformers to remain in her fellowship, working for truth and for righteousness, it would have been better for the Roman Church, and might have been better for the part that became Protestant, *i.e.*, if the Protestant had kept up the practise of spiritual and intellectual freedom. With a large liberty in such a church, liberty for increase of light, freedom of investigation under that increase, freedom to reform as reform is demanded, an evolution of intellectual and spiritual light under different skies and various educational and national progresses; fewer cries of "Danger," louder cries for Light; a fraternal conferencing of those who have different trainings, thought, impulses, and experiences, with great-hearted Christians fighting for each other instead of against each other, all just forthfaring unitedly for the Christianizing of the world,—no telling what the Church of Jesus Christ might be to-day; what its great content of doctrine; what its high ideal of life; what its supremacy over all the world's paganism of spirit and life!

As it is, we are sadly cut up into factions. Yet—it is pleasing to see the factious spirit is largely gone, and from one denomination to another ministers are permitted and invited to migrate; so what is good in each by and by may be imported into all! To-day no sect, basing its existence on some one extreme notion, can possibly grow to large proportions and any lastingness. Most churches are larger than their creeds. Certainly the church has no right to exclude from its Christian ordinances any who are true disciples of Jesus Christ, and in love and meekness try to follow Him; and as to its teachings, there must be and will be a certain good margin of liberty of interpretation. If not, the pulpits must soon get along without brains; and the next feature will be that the intelligent men will get along without the preachers; which God forefend! It must have leaders, but they must be men of thinking power, of reflective power, of leadership; and spiritual purpose and accomplishment. And any body of people now organizing a denomination on a minimum of religion and a maximum of doctrine is not—well, it may be a diminutive Christian club on a very small scale, but it isn't the Church of the Lord Jesus Christ, by a long shot. The Lord Christ wants doers of His will, and be-ers of His will, even more than the critical knowers of mechanical formularies of doctrine.

All this; but at the same time, pledges are pledges, and honor is honor, and were I to publish views antagonistic to fundamental doctrines of my church, I should, of course, quietly withdraw or submit gracefully to the whole consequences of discipline. What is exactly within the honorable limits, must be largely for every individual to determine for himself, and each minister must hold himself responsible therefore to the organization to which he belongs; to which organization must necessarily be conceded the ecclesiastical right to determine how much of divergence or of broader interpretation may be put upon the official articles.

But one thing, very orthodox opinions can be exprest in terms abominable to the sweet spiritual teachings of Christ; and so long as the pendulum swings far off to the one side it is likely to swing to the other. My own feeling is largely this, that when the great Christian theologies that seem to differ so widely, are put side by side, their excrescences brushed off, their inner and real sentiment revealed, there is, interiorly, not one quarter the difference men deem. And, meanwhile, I feel it were well for us, dropping many of the antiquated forms of expression, to utter ourselves more largely in definite Scriptural sayings; preach what the Lord Jesus would preach, live as He lived, admit as disciples those whom He has clearly made His own, let the clumsy heirlooms of dark ages go, and build the kingdom of love and of God; all which being said, I wish to add that the Christ-intended business of the preacher is to herald the Good News; the business of the minister is to minister to the deep spiritual needs of men; the business of the pastor is to shepherd his flock, not experimenting, not leading them among the brier-bushes of acrimonious debates, nor making them sick with literary and social provenders. The business of the pastor is to lead them to the Lamb of God, who takes away the sins of the world. And as a

shepherd he should lead them into pastures new, and yet untrodden if first he ascertains very carefully indeed that no wild beasts or poisonous weeds are there. With all the emphasis I am capable of, I would denounce the use of the pulpit for smart but nauseous controversies; I would urge to leave the tentative expositions of theories with the religious and theological scientists; and with this strong affirmation of belief, that never in the world was our Christian faith in hands of so sincere, so severe, but so broad-minded and kindly critics as in these debative days of ours.

And if any minister be in the muddle of great doubts, I beg to say to him, Hold on to God! What God? To all the God you have learned of, and gotten hold of, in your personal spiritual struggles, to all the God you can feel sure of; nay, to all the God you feel your need of, and, lo! He is greater than our deepest needs can fathom. Hold on to all that is of God in nature, in yourself, in man, in the great Scriptures, in that Master Soul, whatever your conception or misconception of Him, against whom no infidel charges a single sin, whose philosophy of religion and life is far above all other comprehension of them, whose sacred influences like the shining of the sun is pulsating down into our darkness and warming human life, who, to whatever height human virtue attains, still stands far upward among the heavens. There is One Leader whom no scientist, nor philanthropist may hesitate to follow. When we hear Him saying, "Follow me!" we involuntarily cry out, "To whom shall we go but unto thee? Thou only hast the words of eternal life!"

PALESTINE AS A STUDY

And Professor George Adam Smith as a Specialist

The prophetic dictum that "truth shall spring out of the earth" is being verified in our time by a series of startling fulfilments. These have claimed the attention and secured the labor of men who have in Germany, France, Britain, and America become eminent either as archeological explorers or as expert recorders. In the latter category one of the most brilliant of living workers is George Adam Smith, D.D., Professor of Old-Testament Language, Literature, and Theology in the United Free Church College, Glasgow. Tho only in his eleventh lustrum, Dr. Smith has achieved what might have seemed to need the years of the longest life for accomplishment. As a critic of criticism, as a synoptist of the historians, as a summarist of the works of geographers, as a prose artist exhibiting the conclusions of the topographers, and as a literary exponent of the comparative opinions of the leading explorers among mounds, tombs, foundations, rocks, walls, and monuments, this Scottish preacher and professor is exercising immense and valuable influence over the student mind of the age. Invited to deliver inaugural lectures by the Board of Theological Studies of the University of Liverpool, and to visit America on a similar mission, and listened to with eagerness in his capacity as Jowett Lecturer in London, Dr. Smith has made a deep mark even as an itinerant orator. But his lasting reputation will be that which he has secured by his monumental literary productions.

The valuable labors of the late Sir Charles Wilson and of Sir Charles Warren in various regions of the Holy Land needed a sequel, and this has been graphically supplied by Dr. Smith's mode of summarizing the most essential details. No other writer has so successfully exhibited the interdependence of Palestinian history and Syrian geography. But for the physical and geological conformations of the countries of the Near East the history of Palestine could not have taken the course which it assumed, and this all-important fact comes out conspicuously in the splendid work on "The Historical Geography of the Holy Land," which has reached its thirteenth edition. That treatise emphatically demonstrated Dr. Smith's method of writing not in the too common style of a vague and aimless absolutism, but with a close correlativity to some useful and definite purpose, for the volume is profestly written "especially in relation to the history of Israel and of the Early Church." Personal observation during repeated visits and extensive wanderings, not only in the districts usually traversed, but also in little-known regions of Syria and on the east side of Jordan, qualified the professor to do for the benefit of British readers what was done for German students by the late Herr Baurath Schick, and for the French by M. Clermont Ganneau.

Dr. Smith has been able to epitomize much of the most valuable information gathered by Dr. Blanckenhorn, sent forth by the "*Deutscher Verein der Erforschung Palästinas*," and he has shown us the great value of Dr. Guthe's excavations on Ophel. For the first time a popular view has been furnished of Syria's place in history. Such explorers as Dr. Sayce and Dr. Petrie have complained that the Higher Criticism has been too much exploited by "mere grammarians" at the British, American, and German Universities. Dr. Smith has, more than any other scholar, shown how to equilibrate grammatical and archeological research, and in this direction the debt he has conferred on academic circles is inestimable.

By his labors as an author Dr. Smith will stand in relation to the Sacred City as Belzoni does to the Pyramids, Layard to Nineveh, Petrie to Sinai, and Sayce to Hittite Land. Born in India, educated in Germany, and given to extensive travel in all the Syrian territories, Dr. Smith writes as one conscious of the irresistible fascination of the call of the Near East. He belongs to the brilliant band who have infused something beyond scholarship into their dissertations, among the number being Gordon, Tissot, Oliphant, Rénan, and Loti. Otherwise, so far as erudition is concerned, his new work on Jerusalem will take a permanent place in that vast literature which constitutes Palestinian bibliography of more than a thousand treatises. Students will gratefully place this contribution of the Scottish preacher, traveler, and writer beside such works of the last century as those of Burckhardt, Stanley, Lynch, Barclay, Thomson, Tobler, Porter, Ritter, Tristram, Schaff, Merrill, Conder, and Kiepert. But specialism and versatility are not in our day usually concomitant. Indeed, only a few writers in any age have shone with this combination of qualities, as did Humboldt and Newton in the past, and as Dr. Emil Reich and Professor Smith do to-day, being masters in special fields, while displaying learning wide and deep.

One of the leading characteristics of Dr. Smith's writings is their inspirational accent. In his capacity as a chronicler, as shown in his two latest volumes ("Jerusalem: Topography, Economics, and History from the Earliest Times to A.D. 70"), Dr. Smith at one and the same time stimulates gratification by his graphic style, and begets confidence by his constant caution. He invariably eschews a dogmatic attitude in his discussions of conflicting theories concerning sites. Thus, while he is positive enough in rejecting Gordon's attempted identification of the sepulcher of Jesus, he only does this because he is able irrefragably to pronounce a negative dictum. On the other hand, he commits himself to none of the other rival arguments concerning either the grave of Christ or the site of Calvary. At this point he is constrained to offer a kind of apology. "It may disappoint some readers that I offer no conclusions as to this. But after twenty-seven years' study of the evidence I am unable to feel that a conclusion one way or another is yet posible, or, perhaps, ever will be possible." Dr. Smith has never been accused of erring on the side of critical conservatism. His learned articles in the "Encyclopedia Biblica" have often been quoted as being favorable to a great extent to the radical side, and therefore the equilibrium of judgment exhibited throughout these two volumes will all the more favorably impress the student. This accomplished author becomes one of the safest of guides concerning that topography of Jerusalem which bristles with controversial problems. With admirable and judicial restraint he refrains as a rule from partizan attempts to solve these, altho occasionally he evidently feels called upon to expound an opinion of his own. Where he does this he never fails to support his plea with all the power which exact scholarship gives him.

To many readers that section of Dr. Smith's work on Jerusalem will be especially attractive which is entitled "the Essential City," together with the chapters on the extraordinary natural features of the Holy City. Vivid word-painting now and then reminds us of the style of Loti, as when Dr. Smith describes the view of the city as seen from a house top.

Much of this author's writing is impressive by its novel originality. He takes up entirely fresh ground in an elaborate delineation of ancient Jerusalem in relation to industry, trade, commerce, and natural resources. We are reminded that "the name of Jerusalem has never been linked with any product of man's hand or original invention." The writer seems to make the City of David and its environment live before us, teeming with a strenuous population, whose economic con-

ditions we are made to realize under the spell of an expert. And all through we are kept as closely in contact with the Bible, the prophets, and the priests as with Syrian, Egyptian, and Arabian kings, officials, and sheiks.

With regard to Assyrian topography, especially in respect to Jerusalem itself, Dr. Smith takes up debated points to such an extent that the reader feels that each topic is treated exhaustively. For instance, he seeks to settle as far as possible the discussion as to the identification of the situation of Zion, which in post-exilic literature came to be denominated "The Ophel," or "Swelling." This subject gives rise to the writing of some romantic pages. The decision arrived at is that Zion was located not on the western hill but on the eastern. Equally important and interesting is the consideration devoted to the site of the city of David. Here we are admitted to be on ground still debatable, and uncertainty is admitted, altho Dr. Smith is disposed to locate David's burgh also on the eastern hill to the south of the separate Temple mount, or just above Gihon. Conjectural also is the position which was occupied by several of the features of the Temple area. Dr. Smith, like other writers, is perplexed by certain discrepancies between the descriptions given by Josephus and the Biblical records, but he believes that the rock Es-Sakhra under the dome marks the ancient altar of burnt offering. The caution observed throughout the work comes out very strongly in the discussion concerning the ancient walls. "My own conclusion," says Dr. Smith, "after a study of the remains, so far as they are still visible, and of the literature on the subject, is that we do not know how the second wall ran from the first to the Tyropœon; we do not know whether it ran inside or outside the site of the Church of the Holy Sepulcher."

The reader of this literature, so far from growing weary of the immense amount of information compiled, is likely to feel his literary appetite quickened, and to hunger for more from the same source on Jerusalem. For Dr. Smith ends his labors suddenly and abruptly with the Jerusalem of the Gospels, after a graphic recital of the annals of the city from the Abrahamic era down to the time of our Lord. This brings us within four decades of the great tragedy so mournfully predicted by Jesus, but here Dr. Smith halts. Therefore a great task still awaits him. For it is impossible to imagine so consummate a writer satisfied without an appropriate climacteric to his labors. *Finis coronat opus.* The student will inevitably wish that it might be possible for Dr. Smith to resume his work so as to depict the fortunes of the Holy City during the Christian era. Of course he does not fail to give us numerous comparative allusions. Indeed, his treatises abound in copious inductive and deductive allusions and conclusions, based on observations of the present conditions of the Holy Land. The following passage finely illustrates his acumen in balancing evidences: "As we have seen, there are no minerals in the rocks of the surroundings of Jerusalem; whatever metal was used by the inhabitants had to be imported. For early Babylonia and Egypt the sources of gold—besides the mines of Egypt and Nubia—were mainly in Arabia; in harmony with which one of the earliest Old-Testament records of gold, after the settlement of Israel, is that of the earrings and other ornaments which Gideon took from the Ishmaelites.

The true historian is always also a philosopher. Dr. Smith, in his second volume on Jerusalem, which is entirely historical, abundantly proves that he comprehends the philosophical aim of the genuine chronicler. An excellent sample of his treatment is furnished in Chapter XI., entitled, "The Ideal City and the Real." Here an attempt is made to realize the point of view entertained by the prophets after the Exile. We are shown how the prophetic pictures with regard to the city are double and contradictory, and this dualism is accounted for after a manner which every preacher may profitably study. Remarkably suggestive are the dissertations, occupying nearly eight chapters, on "The Jew and the Greek." Here we have material which might stimulate the production of a complete series of sermons. The whole work of Dr. Smith's is calculated to contribute invaluable assistance to those whose business it is to impart the most elevated instruction through the medium of the pulpit.

An emphatic example of the degree in which the preacher may find the writings of Dr. Smith available for incidental and accessory help in special study is furnished by his treatment of the democratic element in the Jewish community.

THE RELIGIOUS OUTLOOK ABROAD

(Our London Correspondent.)

The Heather Still Smoldering.—Trouble has by no means subsided in the ecclesiastical sphere in North Britain, which was three years ago so fiercely disturbed by the secession of the section styled the "Wee Frees" from the United Free Church of Scotland. It was expected that peace would be obtained with the settlement of terms decided by the law courts which gave to the tiny body immense advantages. But the "Wee Frees" have been constrained to dispense with the services of their general secretary, Mr. J. Hay Thorburn. To this gentleman handsome compensation has been given in shape of a check for £1,000, but his subsequent actions have scarcely been gracious. He was the chief engineer of the late disruption of the "Wee Frees," and now he has issued a public statement in criticism of his late colleagues and the "Celtic sect," which he and they have founded. He is amazed to find himself ejected, and tho he is the first official to be banished it is averred that he will not be the last. The lamentable breach which scandalized the whole of Protestant Christendom is now generally realized to have been achieved by gross misrepresentation, relating to the objects of the famous Union of 1900. The majority of the "Wee Frees" are showing that after all they are actuated by a love of righteousness, and the mischief is beginning to come home to roost in the proper quarter. The injury done to the United Free Church is irreparable, but there is at least a measure of satisfaction in the awakening of this perception of justice by those who for a time were blinded.

Irish Imitators of Tolstoy.—Emulators of the famous philosopher of Yasnaya Polyana are scattered through all lands, but for the most part these disciples of Count Leo Tolstoy are successful only as caricaturists of his system, if indeed it can be said that so eccentric a thinker ever devised any system of religion. The newest Tolstoyans have sprung up in Northwest Ireland, their head center being the beautiful and prosperous town on the banks of the picturesque Lough Erne, Enniskillen, in County Fermanagh. But Tolstoy is not overtly recognized or acknowledged in this case, for the members of this cult call themselves Cooneyites, after their local leader. He insists on the adoption of the "Jesus Way," that is to say, the manner in which the Savior lived and taught. These adherents give up all their money and possessions for mutual benefit, because, as Jesus had no substance, they must have none. All the characteristics of ecclesiasticism, such as sanctuaries, collections, salaries for ministry, musical instruments, and other features of organization are ascribed by these "simple-life" eccentrics to the devil and are vehemently repudiated. Immersion is practised, large numbers are being baptized every week, and so contagious is the zeal of these enthusiasts that many thousands have joined the movement. Unfortunately it is characterized by the same bitterness of spirit which has been developed in connection with what is known as "Plymouth Brethrenism," and a like animosity to all denominations is being displayed in the denunciations of the Cooneyites. They are extending their efforts over a very large district in Ireland.

Cosmopolitan Brotherhood. — Seldom has any new movement spread so rapidly through many lands as has that of brotherhoods. This institution is still only in its infancy, but it is strongly laying hold of all the great communions of Protestant Christendom throughout the world. It is penetrating the remotest wilds of the far-off colonies. Perhaps in these regions it may be expected to be specially needed, seeing that in sporadic settlements on the most distant confines of civilization social sympathy and fraternal intercourse are sorely wanted. In the backblocks of North Queensland the Anglican missionaries are establishing a brotherhood which has a most urgent and important work to do. Generous donations have been given in England as well as in Australia for this object, which makes one more in the long line of brotherhoods from Dubbo in New South Wales, all placed in the most difficult tracts, where preachers exercise their ministry on the smallest possible pay while they do the hardest work. It is in this way that Christianity is quietly extending its scope in vast and newly settled dominions.

The Expansion of Islam.—As this London is a kind of clearing-house for the religious agencies of the whole earth, I have here

unique opportunities of conversing with preachers, merchants, literary men, and travelers from very many lands. I have been much imprest of late with the striking consensus of opinion on the part of all of these who are familiar with the lands south of the Mediterranean and with the great islands of the Eastern Asiatic archipelago. With one voice they agree that the Moslem propaganda is very rapidly conquering new ground far and wide. It is displacing the hideous and cruel fetishism of Africa and is winning thousands of negroes of many tribes every year. The reasons are not difficult to comprehend. In the first place, while a Christian missionary, as a rule, stations himself at some spot, perhaps itinerating now and then on a journey for a few days or weeks, the emissary of Islam adopts no home, but wanders on a peripatetic mission. So does the Buddhist. These pilgrims go everywhere up and down a region, visit everybody, and scatter the seed broadcast. Secondly, Mohammedanism promises an abundance of sensuous gratifications for both worlds. It specially appeals to the animalism of the uncivilized African. Therefore it is that such men as Dr. Karl Kumm and that hero lately deceased, Dr. Grenfell of the Kongo, have so urgently insisted that the Christian Church must everywhere be up and doing without delay if Africa is to be dominated by the cross, not by the crescent.

Turkish Students at Robert College.—The latest report states that there are now thirty-four Turkish students in Robert College, that noble institution which stands high up over the Bosporus in full view of Yildiz Kiosk, and so has from its foundation been an eyesore to the Sultan, who did his best and worst to hinder the establishment of this famous Christian college by Dr. Cyrus Hamlin and the other American missionaries. Think what is meant by such an innovation as this entry of thirty-four youthful Turks, all Moslems, within those walls! Such an event is one of the most startling among all the recent revolutionary incidents transacted in the Near East. Under the tyrannical rule of Abdul Hamid and his corrupt and cruel camarilla no Turkish students were ever free to come under the beneficent shadow of the great American center of Christian teaching in Turkey, which during a whole generation was educating those fine Bulgarians who now lead the civilization of their nation. The horrible Hamidian despotism is over, and under the Constitution this band of Turkish youths has hastened to enjoy the privileges hitherto forbidden. A few from time to time gained entrance by stealth, but, as a rule, their action was discovered and incurred the anger of the Sultan. A few years ago he was furious on learning that two of his nephews had been attending lectures on Oriental literature and other subjects at Robert College and he ordered their instant withdrawal. Doubtless his fear of offending the American Minister at Constantinople prevented him from inflicting punishment on them. One of the young men is now the celebrated and able Prince Sabaheddine, who is at this moment perhaps the most popular of the leaders of the Young Turkey party.

Equal Rights in the Mosques.—It becomes more evident every day that these Near-Eastern problems are more properly religious than political. Even the sociology of the Orient is perplexingly entangled with spiritual theories. For instance, at this moment a warm discussion is going on in the press concerning a question which was raised in a recent speech by Dr. Adam Smith, of Edinburgh, concerning the opinion of the average Moslem as to whether a woman has a soul, and whether she can therefore look forward to an immortal existence. Various witnesses are rushing forward to communicate distractingly different testimonies. Some appeal to the Koran, but little help is thus gained, as others cite from different authorities, and yet others go back to writings like the letters of Lady Mary Wortley Montagu, who declared she had in her intimate intercourse encountered Mohammedans ready to express their conviction that a woman was in some sense a spiritual entity. I have formed my own opinion from a very simple method of personal observation. I have in Constantinople, Smyrna, and other cities frequently watched with interest multitudes of Turks entering the mosques, but never saw any but men doing so. I have seen the Sultan and his retinue going to worship, but no lady was with them. This does not betoken an exalted estimate of the infinitely better sex of the two. There is great hope for Turkey if the status of womanhood is to be lifted; otherwise the new-born hope will be surely blighted.

THE PREACHER

"Whatever educates the man will condition his preaching."

THE MILTONIC PREPARATION A MODEL FOR THE PREACHER

The Rev. S. B. Dunn, New York.

The Milton tercentenary, which occurs this month, makes timely a brief study of Milton's preparation for his *magnum opus*, the "Paradise Lost," as a model for the preacher.

It is easy to see in Milton himself a remarkable instance of personal fitness for his task, a rare unfolding of productive power. The man in him is no Minerva leaping full-limbed and helmeted from the shaggy head of Jove. His genius preens its wings for flight. He does not lament being late if only he be more fit. It does not delay the harvester to whet his scythe.

The Miltonic preparation came partly from environment—from both the sunlight and the storm of his age. The sixty-six years of the poet's life were a wonderfully formative period. In the year of his birth Quebec was founded, marking the expansion of England's colonial policy. He was a lad of three years when King James's version of the Scriptures was published. Nine years later the men of the *Mayflower* landed on Plymouth Rock. Two years before this event modern astronomy was born in the discovery of Kepler's laws, and three years after it Harvey had discovered the circulation of the blood. While our bard was lamenting the ruin wrought by the plucking of an apple, Newton was learning wonders from the falling of an apple. He was a man of thirty-eight when the Westminster Assembly gave to the world the Confession of Faith. In Milton meet the three R's—the Renaissance of letters, the political Revolution of 1688, and the Protestant Reformation, of which Puritanism was the consummate flower.

Now, the effect of this focalization of mighty influences from his age helped dynamically in the making of Milton.

But then he prepared himself too. If he is a product of sun and soil, much more is owing to his own tillage. This preparation includes seven years of academic training; five years of rural retirement among books and with nature; more than a year of Continental travel; two decades of political activity, and last, tho not least, a few mellowing years of domestic infelicity.

Milton's personal self-originating preparation is threefold: by scholarship, by character, and by devout invocation.

The scholarship of Milton is a happy combination of culture and erudition, one sharpening the mind and the other enriching it. Milton's erudition is simply immense. When he penned the "Paradise Lost" he had the reading of a lifetime behind him, enabling him to turn upon his task the concentrated fire of his learning. "The studious cloister's pale" and "the still air of delightful studies" were put under tribute. A book to him was a sacred thing. Through long years he had been collecting the stones for his mosaic. It is this colossal erudition that makes the "Paradise Lost" a very mine of knowledge. It lends to it "the scholar's flavor of literary reminiscence," making "an appreciation of it the last reward of a consummated scholarship."

The character of Milton is equally an element in his preparation. His is a moral fitness for his task. The poet's soul, he believed, should "contain of good, wise, just the perfect shape," and "he who would write heroic poems must make his own life a heroic poem"; and "he who would not be frustrate of his hope to write well hereafter in laudable things ought himself to be a true poem, that is, a composition and pattern of the best and honorablest things, not presuming to sing high praises of heroic men or famous cities unless he have in himself the experience and the practise of all that is praiseworthy." So Milton became a great poet partly because he had become a good man.

A man, indeed, is always the measure of his work. A man is himself the mount where he receives the pattern to be wrought out and realized in the life below. Genius may be the arrow, but character is the bow that wings it. The "Paradise Lost" is aromatic with the odors of the man.

So Milton seeks the one remaining element

of fitness—divine aid, by devout invocation. His inspiration he seeks not "from the heat of youth and the vapors of wine," nor yet "by the invocation of Dame Memory and her siren daughters," but rather "by devout prayer to that eternal Spirit who can enrich with all utterance and all knowledge, and sends out His seraphim with the hallowed fire of His altar to touch and purify the lips of whom He will."

It is no disparagement of Milton to remark that his invocation is in imitation of the ancients, in which he follows the classic models. For he is more than an imitator. There is in him the ring of a devout spirit, so sincere, so solemn that compared to him all pagan originals are hollow echoes. Milton's invocation is more than art; it is worship.

Nothing is more noticeable in Milton than a certain nearness to God. He lives and moves and has his being in God. He is ever "as in his great Taskmaster's eye." His spirit is Alpine, sky-piercing. It is not so much that God is immanent to him as that he is immanent to God. Compare Milton in this regard to Tennyson. Tennyson, like Adam in Eden, has God with him, but Milton, like Moses in the Mount, is with God. Milton, like Dante, lives in eternity. He rises to and rests in the infinite azure. This it is that makes the "Paradise Lost" a piece of celestial architecture—a New Jerusalem descending out of heaven from God.

Now, what a sermon is all this to the preacher in his work. Who so much as he needs a preparation for his task? And where can he find a rarer model of the kind of preparation to be coveted than in Milton? May he not find it in his environment—from earth and air and sky; from the focalization of the best influences about him? Above all shall it not come by a ripe scholarship, by a noble character, and by a devout invocation of divine aid?

REV. S. B. DUNN, NEW YORK.

Milton's tercentennial has no nobler lesson than to the man who is called to deliver God's message to mortals. A ministry without this Miltonic preparation is a Paradise Lost. With it, it is more than a Paradise Regained.

THE KIND OF SERMONS TO PREACH

A Laymen's Symposium.

One thousand laymen, lawyers (L), editors (E), farmers (F), physicians (P), bankers (B), and business men residing in all the States of the Union and Canada were asked by The Homiletic Review to name the kind or kinds of sermons they would like their pastor to preach. One hundred and sixty-eight replies have thus far been received.

They have been tabulated below. The numerals under each choice indicate the number of respondents who have replied. From this table it will be seen that the highest number of first and second choices are given to "ethical," "devotional," and "current events with religious application," and also that these three kinds of sermons lead all the others (132, 135, 132) in the total of preferences.

Some of the comments made in reply are interesting. The letter before each comment indicates the occupation when given.

Choice	First	Second	Third	Fourth	Fifth	Sixth	Seventh	Eighth	Ninth	Tenth	Eleventh	Twelfth	Total
Expository	26	4	14	11	11	12	3	....	3	9	10	2	105
Doctrinal	11	7	6	8	3	12	2	8	4	12	9	22	110
Ethical (Moral)	30	19	30	11	12	11	6	5	2	2	2	2	132
Devotional	26	27	11	20	10	11	3	4	9	7	4	3	135
Biographical	5	10	3	6	12	15	8	9	13	5	9	3	93
On Current Events with the Religious Application.	29	21	16	14	12	13	7	5	5	4	4	2	132
Sociological	3	8	7	9	13	8	11	10	5	10	12	10	106
Denunciatory of Public Sins	7	17	16	13	6	11	7	7	8	10	4	8	114
Evangelistic with Direct Appeal to Unconverted.	24	8	19	12	7	11	5	7	9	10	6	6	124
On Pastoral Matters	1	1	1	6	1	9	10	10	12	8	15	8	82
Sermons to Children	5	3	6	9	15	10	9	8	4	21	15	3	108
Historical	8	8	7	8	16	6	11	8	8	10	16	11	117

L. Am not sure but that in this age of graft,—"Denunciatory of Public Sin" should take first preference. There is too much rascality in official life. The sermon should denounce sins committed against the public by officials and expose the sinner.

L. Doctrinal sermons should be preached according to the plan of salvation as set forth in the Holy Bible, and not otherwise. All sermons should be so plain that children would understand. I do not believe evangelistic appeals of very much lasting good.

P. The knowledge that a preacher was in the habit of making a personal and public appeal to the unconverted, or of preaching distinctly doctrinal sermons, would be sufficient to keep the average young man from that preacher's church.

L. It is my judgment, based on observation, that while a minister may be preaching on popular subjects and the presentation of such matter in an interesting manner may get the ear of the public; yet the strongly evangelistic sermon will attract and win souls equally as well; and to this may be added strong devotional teaching to accomplish the work begun at conversion. These will develop the church as it should be, and the individual member will become a power for usefulness.

L. I have marked on a zero line the "Sermons to Children" because in my experience not one pastor in one hundred knows how to appeal to minds immature enough to be classified as "Children's."

L. The above subjects are all doubtless good in their proper time and place. The main purpose should be to adapt them to the needs of the particular congregation, as revealed to the minister by the spirit, which should be his guide.

I don't care to make any selections of the kind of sermons I would like for my pastor to preach. I think if he is a thorough Christian man, he will be guided by the spirit as to the kind of sermons which would suit best.

L. In my opinion the chief aim of the preacher should be to educate his congregation as to their duty to God, to their fellow men, and to themselves. He should explain the meaning of religious knowledge, which he should do with an idea toward practise in the daily walks of life.

P. I am of opinion if we had more doctrinal and Biblical preaching we would have better attendance by the laity.

P. The sermon I like to listen to best is one that teaches the Golden Rule and its meaning applied to every-day practical living. My ideal church is one in which a man can feel at home, is made welcome, and one whose congregation are active workers in home-mission work rather than foreign.

E. The trouble with church-attendance to-day is that laymen are thinking faster than ministers.

F. I want Christ and Him crucified for 75 per cent. of my preaching, with an appeal to sinners to seek Him for pardon.

L. I prefer to hear sermons on different topics, not all on one line. The expository, with now and then a doctrinal and ethical sermon, and occasionally a sermon to children, with now and then one either directly on the other topics stated above or intermingled with sermons on other matters, should be given. I do not regard the historical or biographical as exhibiting the highest type of teaching, except as it relates to the life and history of Christ.

L. Graft is the greatest evil of the age and menaces the very foundation of our civilization. Taking that which does not belong

to one, even if done under cover of the law and by individuals standing the highest in society, is no less a violation of the commandment, "Thou shalt not steal." Stealing in high places begets theft, robbery, repudiation, and all manner of dishonesty among the lower classes of society. The desire to get something for nothing is the crying sin.

L. Give me the sermon which I can take back to my home and office and apply to my daily vocation to make me and it better; the sermon which leads me to be a better man because it is right; the sermon which is of to-day and bids me be better without fear or hopes for eternity. If I treat my fellow man right God will treat me right. If I take care of my days on earth eternity will take care of itself.

L. I believe the first regard should be to help the individual. If the individuals are right before God the nation will be. Cause the individual to think and believe aright, and he will condemn sin in public places.

B. We don't have any preaching in our city that is liberal enough for me, so I don't attend church at all. I help support the Congregational Church, as it has a good influence on the community.

L. I like sermons in the light of modern science.

E. A minister should use simple language, plain Anglo-Saxon in the main, and put some "ginger" in it.

P. I think very little of the doctrinal sermon, altho circumstances may demand them. The first thing seems to me to be a church that is really living church-like lives. Then a direct, earnest, plain appeal to the unconverted. The preacher should, of course, be absolutely fearless in the battle against evil. He should be kind, gentle, loving, but firm and absolutely uncompromising with wrong. If he speaks the truth he should know no man, no party, no men. His whole aim should be to win men to the Maker, and to make them a constant power afterward. The more eloquent the better, if he does not obscure the real object.

L. Let the preacher be fearless and denounce sin wherever he finds it.

L. Hell-fire and brimstone. Don't gloss over hell. Put it up to them. Short sermons.

P. My idea of a sermon: It should be persuasive and not abusive. Abuse never corrects a sin. A minister should appeal to a congregation from a human standpoint.

F. I do not believe the ministers preach enough on the observance of the Sabbath, civic righteousness of the citizen, and the sin of intemperance.

P. Preachers would have larger congregations if they catered less to the whims of their listeners, showed individuality, and were perfectly sincere, hard workers, and full of the faith they preach.

P. Fighting for the essentials of moral and religious life, leaving out of discussion the minor evils as theaters, dancing, cards, etc. More stringent church discipline so that membership carries more than religious association with it. Let the Christian's life be distinctive for honesty, integrity, fairness in business life, truthfulness, morality, as well as piety. Let these be essential for continued membership. Church-membership will then be a recommendation and a surety.

P. The minister's ability as a speaker makes some difference in my choice. Some men can make even a doctrinal sermon interesting to me. I believe that too many of our theological schools neglect elocution. There is everything in the manner in which it is delivered. More so than in the way the subject is presented.

L. I believe that a plea for more devotion to the Master and His religion appeals to a man, while constantly denouncing sin tends to keep people from church—at least a certain class that needs most of all to attend.

L. I would have our minister quit when he is done with the subject of his sermon. All special matters should be attended to before the sermon. The habit that many ministers have of telling stories, especially exaggerated stories, from the pulpit, and stories about themselves, is bad. A minister should never speak of his deceased wife from the pulpit, especially if he has a second or other subsequent wife.

P. We have had too much foreign-missionary preaching to suit the public here.

He preaches best who relieves pain, removes sorrow, makes known the truth, fills the heart with love to man, who visits the widows and orphans in their sorrow and affliction, and who keeps himself unspotted from the sins, not of Satan, but of man.

L. I believe that every sermon should interest and hold the attention of children. The amount they will be able to comprehend depends largely on the kind of sermons.

NOTES FOR A CHRISTMAS SERMON

THOMAS P. HUGHES, D.D., LL.D., KINGS PARK, N. Y.

This shall be a sign unto you.—St. Luke ii. 12.

THE first Christmas sermon. It was a message preached by angels (Heb. ii. 2).

τα σημειον, "The sign." In the Revised Version, "This is the sign." This Greek word, "*seemion*," occurs about seventy-four times in the New Testament, and in our Authorized Version it is translated "sign," "miracle," "wonder," "token."

In the Septuagint it is used for the Hebrew אוֹת "*outh*," "a sign, token or type," as that which Joshua made with the twelve stones on the bank of the Jordan (Josh. iv. 6), and for the Hebrew נֵס, "*nais*," the "ensign or standard" for the nations when God shall gather the outcasts of Israel (Isa. xi. 12).

The "babe wrapt in swaddling-clothes and lying in a manger" is by divine appointment the sacramental "sign" of Christianity. The children of God should, therefore, on this "Feast of the Nativity" (as the fathers always call it), with the eye of faith gaze on the infant Jesus lying in a manger, and when it is asked, "What mean ye by this sign?" they should reply, "it is the incarnation and the humiliation of the Christ," who made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of man" (Phil. ii. 7).

Chrysostom says, "it is a tremendous and wonderful sign indeed." He thus writes of it in one of his sermons (see "Hom. 31 *de Philagonia*"): "The Apostle Paul, as it were in rapture, says without controversy, great is the mystery of godliness; God was manifest in the flesh. For this reason I chiefly love and embrace this holy day and propound it to you, that I may make you partakers of the same inducement to love it. I therefore pray and beseech you to come with all diligence and alacrity, every man, first purging his own household, to see our Lord wrapt in swaddling-clothes and lying in a manger."

The Rt. Rev. W. Boyd Carpenter, Lord Bishop of Ripon, England, has an eloquent and instructive sermon on this text. And he begins his sermon by saying: "There is nothing striking or extraordinary in the sign. It was a babe wrapt in the usual clothing of a new-born child." The bishop is mistaken. But he errs in company with all the great painters. Even in that masterpiece by Florezo di Lorenzo, "The Adoration of the Shepherds," the infant Jesus is painted like an "ordinary child" in a Western home. But Jesus was an Oriental babe, and He should have been presented as swathed in swaddling-clothes.

The helpless little babe was taken by the women who ministered to the virgin mother, and stretched on a soft pillow, and then its pliable little limbs were straightened. The arms were placed on either side, and the legs straightened. The knees, the ankles, and the bare toes meeting each other as they were bound with strips of soft bandages. And then the babe was wrapt in a woolen cloth and swathed like an Egyptian mummy. Perhaps some of the wealthy women for whom a room had been found at "the Inn" brought a rich silken cloth in which was gently wrapt the new-born babe of Bethlehem. And the virgin mother rejoiced that a man had been born into the world, and then she called to mind the words of the angel Gabriel. King Ahaz had seen the "sign" more than seven hundred years ago (Isa. vii. 14). No wonder that the great bishop of the Eastern Church has called it a "tremendous and wonderful sign"! "Unto us a child is born. His name shall be called wonderful" (Isa. ix. 6). This sign was a "wonder," for it has attracted the stedfast gaze of mankind for nearly two thousand years;

A "miracle," for it speaks of the God Incarnate;

A "token," for, like the great sacrament itself, it was an evidence of God's love;

An "ensign," for the gathering in of scattered Israel.

"What mean ye by this sign?" Why, no mortal language can express what we mean, and so we bow down and worship the Christ just as the wise men from Persia did, asking no questions.

"Lying in a manger."

The "khan" of Syria, or the "serai" of Persia and India, is fully described by Oriental travelers.

All around the quadrangle are "mangers" for cattle and those people who can not afford to hire a guest-chamber. In the corners, or perhaps over the entrance, are rooms. They are called in the Greek *καταλυμα*, *kataluma*, which is the word for "guest-chamber" in two other places (Mark xiv. 14; Luke xxiii.

11). But there was no room for Him in the "inn" or guest-chamber. The world had shut Him out. Truly, it is a wonderful and extraordinary sign.

Of all the poets who have sung of Christmas, that old-fashioned hymn-writer, Tate (A.D. 1703), of "Tate and Brady" fame, seems to strike the right chord, when he writes:

"The heavenly Babe you there shall find
To human view displayed,
All meanly wrapt in swathing bands,
And in a manger laid."

This wonderful sign:

(1) Tells us that the way of Christ is on the path of the "little Child."

(2) Typifies the utter helplessness of humanity. "Bound hand and foot."

(3) Prefigures the degradation of the cross. "In a manger."

(4) Brings a message of peace to the soul. "Fear not."

NOTES.—In Bingham's "Antiquities of the Christian Church (book 20, c. 4) there is a very full and instructive account of this festival.

The chronological correctness of December 25 as the Nativity of our Lord seems to be demonstrated by Dr. Jarus in his "Introduction to the History of the Church."

Dr. William Cave in his "History of Primitive Christianity" relates the sad story which is told by Nicephorus and other ancient writers, that when the Emperor Diocletian persecuted the Christians at Nicomedia, finding that they were assembled for worship on Christmas morning, ordered the door of the edifice to be firmly shut and fastened, and then set fire to the place and burnt men, women, and children alive.

The American Episcopal Church, in its last revision of the Book of Common Prayer, inserted the following beautiful "Collect" or prayer:

"O God, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ: Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold him when He shall come to be our judge: who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen."

Paying for the Sermon

REV. CHARLES A. S. DWIGHT, WINCHESTER, MASS.

EVERY good sermon must be paid for. This is true first of all in the literal sense. The laborer is worthy of his hire, even if he be a clerical laborer. The good sermon is a product of much thought, deep reflection, long experience. Tho perhaps the ink on the preacher's manuscript or scattered notes may have been dry only a day or two, the roots of that discourse may run far back into the preacher's past life, so that when he speaks the preacher is preaching himself—his best self, which has been wrung and wrought out of the fires and conflicts of many years. When therefore that sort of sermon is preached it has, for all self-respecting people, a market value.

The good sermon must also be paid for by the preacher himself. It must have taxed him somewhere, and very greatly. He must have given to it long study, many anxious questionings, many heartaches, much earnest prayer—and when it is delivered it (so to speak) takes the life-blood out of him. The preacher must buy his own sermon with the price of himself, for personality is among the heaviest costs of power.

The good sermon, furthermore, must be paid for in subsequent action. Preaching is not mere sentimentalizing, but serious business. If there has been a price paid in preparation there must also be a price paid for perpetuation. No good sermon deserves to die on the day it is uttered, but should have its continuance and establishment in the lives of men and the texture of society. A good woman approaching the doors of a sanctuary when the congregation was about to be dismissed asked of some one who was just then coming out: "Is the sermon done?" "No," was the reply, "the sermon has been said—it now remains to be done!" After all preaching there is this residue of duty. The sermon when said is not yet a satisfied judgment—it must be paid for in practise. And a sermon that is costly in this triple sense must be a very good sermon indeed.

THE PASTOR

" To win men, one by one, is the whole problem of the Kingdom of God."

SOME REMARKS ON THE OBSERVANCE OF CHRISTMAS

An Onlooker.

If a savage from New Zealand should visit our city about the first of December he would find in many shops, particularly toy and candy shops, little figures of a very healthy-looking old man, with a flowing beard, drest in fur-bordered garments, carrying on his back a bag, or else driving reindeer, or mounting chimneys, or doing other things which show that he is uncommonly strong and agile for his apparent age. If he listened to the talk of children and their parents he would hear much said about Santa Klaus, and that it was he who was represented by the little figures he had seen. If he consulted some person learned in hagiography he would be told that Santa Klaus was a Dutch variant of Saint Nicholas, who was a real saint and worthy of all honor, but that he lived in a warm country and had absolutely nothing to do with Christmas. So we learn that Santa Klaus is an imaginary character who was only believed in by children, but all of them believed in him, and all of them loved him, because he made the toys they received at Christmas, and further brought those toys around in a sleigh drawn by reindeer, even when there was no snow! and carried them himself into their sleeping-rooms by means of the chimney, even when there was no chimney!

If our New-Zealander should then ask why so much was made of Christmas he would be told that it was because it was the anniversary of the birth of the Founder of the Christian religion. Pushing his researches further he would learn that the reason why this festival came in mid-winter was because the Western branch of the Christian Church with its capital in Rome had taken over a purely pagan festival which had been popular in Rome for many centuries and turned it into a church festival, keeping up its principal features of gift-making and merry-making. But Bible scholars of the old-fashioned kind would tell him that it was much more likely that Jesus Christ was born in the summer-time, and Bible scholars of the asserted genuine variety would assure him that the whole story of guiding star, angelic visitants, wondering shepherds, and worshiping magi which was printed in the New Testament, and read in the churches as the justification of the observance of Christmas, was a bit of folk-lore and delusion.

Somewhat confused and startled by this latter statement he waits till December 25th to see for himself how this religious, this universal, and, it is said, beloved church festival is observed by Protestants who are professing Christians. He has entrance into many homes on that day and hears many a shout of childish laughter and many a greeting of "Merry Christmas." He observes that children receive presents and enjoy them hugely, but that adults also receive and give presents of more or less inappropriate, useless, and undesired articles and are much more subdued in their joy, in fact that there is considerable complaint and not a little is said about there not having been a fair exchange in the gifts. Here and there he hears something said to children about all this present-making being in memory of God's gift of His Son on Christmas day, but he does not hear adults making similar remarks to any one else. For every word of any religious ring whatever spoken on that day he hears ten thousand of the most worldly description. Consequently he comes to the conclusion that among Protestants there is no religious observance of the day at all. He passes church after church all tightly closed. But he finds that they are not all closed. Here and there is one open. He enters. Seats in plenty are to be had. But the greens give a pleasing variation to the usual somber furnishing, and the instrumental music is good, and the carols inspiring. He hears the story of the first Christmas night read. But there is a look of incredulity on the faces of some in the congregation, and private inquiry after service brings out the fact that not every minister is willing to pledge himself to defend the literal accuracy of the very narrative he had just publicly read.

All this seems strange to our New-Zealand friend. He thus moralizes: When I was in my far-away home I heard that the Western peoples celebrate yearly the birth of the Founder of their religion, but I find very

little that is religious in the celebration, except in a few families. The children are encouraged by their elders in belief in a sort of fairy drama, and while here and there some parent says a few words to the children about Jesus having been the great gift of God to the world, the grown-ups do not say such things to one another. Again, altho there is opportunity to attend a religious service on that day, which surely seems an appropriate thing to do if the festival is religious, scarcely any attend, any more than the majority of Protestants do on other holy days.

So much for our New-Zealander. He will not be likely to become a Christian by this exhibition of our way of observing the birth of Jesus Christ. It is no advance upon its pagan prototype, as in it there are merry making and gift-making, and it is done with scarcely more religious intention.

What we should have is a day for celebrating the birth of Christ. Santa Klaus and other accompaniments are well in their place. It is good to infuse fun into life, which as commonly lived has little fun in it. But let us not call buffoonery religion. It is a matter of no consequence what day is taken for this solemn festival. Let there be one day in the year set apart as the birthday of Jesus Christ, the world's Master and Savior, the best Friend of man and the Mediator with God, the perfect Life, the Example of all lives, and the Sacrifice by which in some mysterious way the condition was met for the world's forgiveness.

Surely it would be helpful to have all the churches uniting on one day in setting forth the claim of Christ on universal obedience. This would be a worthy celebration of His birth.

A CONSTITUENCY FOR CHRISTIANITY

Prof. William James Mutch, Ph.D., Ripon, Wis.

The problem which presses now upon local churches increasingly is that of a personal constituency. The average local church holds its own in numbers, but it does not grow in proportion to its opportunity and mission. Aside from those who have some official responsibility, there are too few of the representative people of the community who are regular and interested participants in the life and work of the churches. Not only do they not appear in the mid-week meetings for conference and prayer, but there are barely enough of them to line regularly the aisles of all the churches once on Sunday. And as for special personal work outside that one service of worship, the number who are actively engaged is exceedingly small compared with the demand for it.

The pillars of the churches fall at a ripe age. Their sons have gone elsewhere, or, at any rate, few of them are pillars in the church, and no one expects the others ever to become such. Some have been accustomed to excuse themselves from church work on the plea, either cynical or grateful, that everything is run and done by the old fellows who have always done it; but when these drop out the others are so far off that they do not need a plea to excuse them. And so we are coming to have churches without pillars—without large numbers of substantial citizens who attend services regularly from a real and unofficial interest, and without many who are giving a liberal share of attention to other forms of religious and beneficent work. There are many churches where such is not the case, but there are far more where it is true; and there are tendencies which, if not overcome, will bear more and more in that direction.

The method chiefly used in the past to overcome these tendencies has been the revival. This periodical awakening of religious life was not ideal in its results, but it kept the churches at a fairly high average of interest. It replenished their constituencies, not only from the ranks of the young people, but also from that body of adults who had grown up outside the church, and more or less without its nurture and formative influences. Within recent years there has been a less frequent recurrence of the revival, even in the face of greater systematic effort to bring it about; and the results have been less satisfactory, especially among adults. This fact will probably not be questioned by any one, but the reasons for it may not appear the same to all.

Probably the chief reason for the decline of revivals lies in a change which has come over the prevailing conception of character and the religious life. People lay less emphasis upon the mystical and ecstatic in religion and more upon the ethical and spiri-

tual. They look less for sudden transformations of wickedness into goodness, and more for a growth of right character under favoring moral and religious conditions. This is without doubt a "condition and not a theory." And the condition is so pronounced that it seems destined to abide and prevail whether with or against the churches.

The practical question for the churches is whether they are prepared to follow, not to say lead, the people in this changed conception of character and religion from the mystical and ecstatic to the vital, ethical, and sanely spiritual. If the new view can not be accepted, because it seems out of harmony with honored traditions and symbols of the churches, then the breach between the thoughtful people and the churches must grow wider. If, on the other hand, the churches feel themselves divinely led toward the conceptions of life and character now commonly held, they may still retain a position of respect and confidence which will enable them to develop and mold that character to their own ideal. Are the churches to regard the thought of the day with favor and advocate it, or are they to regard themselves as the conservators of a truth once stated unchangeably? To all intents the question has already been answered; but the methods of the churches have not been reconstructed to correspond with that answer. Does not the cause of the present standstill lie exactly here? It is tacitly admitted on all hands that the main proposition of Bushnell's "Christian Nurture" is true; yet the methods employed are not those of nurture, but rather the methods of the former evangelism. The pulpit utterances and religious literature of the day either tacitly avoid any strictures upon the modern conception of Christian life as a growth, or else they openly advocate it; yet the churches are organized more to pluck brands from the burning than to plant good seed in soil which they have prepared and till it to the hundredfold harvest.

The Sunday-school and the young people's societies have developed much force in the effort to meet the demands of the churches for expanding life and power; but, compared with the opportunity, they are only poorly meeting the demand, altho nearly all the new life there is in the churches comes from them. The work of the school is hortatory and devotional; it is voluntary and irresponsible; it is not educational and disciplinary in the true sense of those terms. Properly speaking, it is hardly a school at all, but rather a song and Scripture service. The most has been made of it that can be under this conception; but the whole conception is changing. Just now the new ideas of education, growth, nurture, and discipline are appearing in the Sunday-school, and reconstructions are beginning everywhere. They are spasmodic, experimental, ill-advised, and disappointing at first. They could not be otherwise when the old forms and the new ideas, so alien to each other, are combined. But there is great promise in the movement. When definite principles have come to light to guide it the results will cease to be disappointing. A reconstruction of machinery and a coordination of methods and ideals will be necessary, but this is not an impossible task.

When this task is accomplished the churches ought to be able to keep all the children who come to them, and nearly all do come under their influence to some extent at least. They ought to deal with them in a manner which would practically insure all of them coming into the churches as an interested and active constituency. Why should this be too much to expect?

If there is to be a constituency of increasing strength for Christianity in the coming time, those who prepare it must have due regard for the following considerations among others:

1. There can be no rich and abiding fruitfulness in Christian character and life which does not have an intelligent grounding in the sources and history, in the spirit and teachings, of Christianity. Emotional impulses and well-intended resolves which arise without that come from seed sown on stony ground and quickly perish. But a soul thoroughly imbued with that is deeply mellow to every just and vital presentation of the good seed of the kingdom.

2. The Sunday-school and other agencies of Christian education and training, as now commonly operated, are inadequate to provide this grounding. The time allotted is far too short. The scope of instruction is too narrow, for it never attempts Christian history or systematic teaching of ethics or religion, or any but the most simple and crude use of the Bible. Such instruction as is attempted is by unskilled teachers, and the irresponsible character of it all gives a training in slovenly indifference instead of a sharp

schooling in responsibility and obedience. Were it not for the public-school discipline, this would be felt much more than it is. The present results are better than we have any right to expect, and yet there is no systematic and substantial preparation of mind, heart, and will to entertain and exercise spiritual gifts.

3. When the churches and communities are sufficiently impressed with the necessity of it they will provide the moral support and the material appliances so that the children may be had for at least one hundred hours each year of thorough religious schooling, under skilled teachers and in all the knowledge which is really essential to the Christian life of our times. It will be so graded and arranged as to be most economically and effectively taught; and the cooperation of the home will be required in the preparation for the school and in supporting its dignity and authority. This cooperation of church and home will also be required for a more positive discipline of will than is now common.

ON VISITING THE SICK

The Rev. Francis W. Wheeler, Chaplain St. Luke's Hospital, New York City.

In the relation of the pastor to the community, it is a lamentable but poignantly important fact that the doctor and the minister are often regarded as opposing influences. The pastor is apt to quote the Italian proverb, "Scratch three doctors and you find two atheists," and the doctor to retaliate with the fate of Galileo; but while it may matter little which of the two has the better of the controversy, it matters a great deal to those concerning whom the disagreement exists.

It is indubitably true that the ministers of the country believe firmly that they can discern the mote of rationalism in the eye of the physician, but it is also possible that there may be a beam in their own eyes. Could both beam and mote be removed, the resulting clarity of vision would prove a greater blessing than even is imagined.

If the minister complains of the lack of ideality on the part of the man of science, the latter has equal right on his side when he declares that the theologian knows little of the practical details of his work, at least in so far as the portion of it which comes within the doctor's observation. He points out that the pastor, as a rule, knows nothing concerning the differing manifestations of neurasthenia, that he has not learned the evidence of disturbed mental conditions, and that the spiritual quadrant is not sufficient to determine the precise latitude of that constantly fluxing barrier between meeting a patient's wishes and humoring a patient's whim.

The unhappy consequence of this ignorance is that the doctor rarely or never summons the assistance of the minister in his work, but generally exerts his influence to banish the healer of the mind and soul from the sick-room. Consider the incalculable boon to a parish and the joy to a minister if the doctors would gladly summon the minister of the parish in the confidence that his presence would help rather than hinder their work. The picture is not utopian, nor the matter difficult of accomplishment, since all that is needed is knowledge on the part of the minister and recognition of that knowledge on the part of the physician.

One other misconstruction must be touched on before any suggestions can be definitely formulated. This is the attitude of doctor and clergyman on the subject of death. To the doctor every death is in a sense a failure or a necessary compulsion of cessation of effort, to the pastor death is a release; to one it is an end, to the other a beginning. Hence it follows that the doctor thinks no further than the keeping of a man alive as long as possible, while the pastor lays the stress on the spiritual condition of the half-released soul.

If the doctor is impatient of the confession of the dying, whether "in ecclesia" or the Protestant form of spiritual direction, the minister is usually scarcely less impatient of the modern methods of medicine in extending perhaps for an hour or two the life of a patient, even tho in a state of coma. For this attitude blame is attachable to neither; it is but the expression of each working to the uttermost in his own department. But since the present matter of concern is rather the minister's beam than the doctor's mote, some suggestions for the removal thereof may be not unwelcome.

In visiting the sick there are four classes of patients to be considered. The first are

those who are afflicted, or who believe themselves afflicted, with minor maladies, injurious to comfort, but not menacing to health; the second are those suffering from graver maladies in which, however, there is a reasonable probability that a return to health may be effected; the third are those locked in the shackles of incurable disease; and, lastly, those in immediate danger of death.

It should be observed with some care that this is not a difference in degree so much as a distinction in kind. The one stage may pass into the other, but for the time being each is widely separated from the others. For example, to suggest the need of preparedness for a final end during a typhoid crisis is not unlikely to cause a typhoid relapse, which is a serious matter; whereas, on the other hand, neglect to do so in a case of acute septemia may be a weak paltering with duty.

Certain matters, therefore, relative to each condition, should be borne in mind, and these will be treated of in another paper.

AIDS TO THE STUDY OF THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR 1909

Prof. Edward Hooker Knight, D.D., Hartford School of Religious Pedagogy.

The plan for the lessons of 1909 is to take the Book of Acts as the main part of the course and to connect with it a few lessons from the epistles. The extension of the church during the apostolic age is therefore the chief thing in view. In the following lists the aim is to bring to the attention of the busy pastor some of the best books available for the study of this period in Biblical history. The most important lines to be followed are the tracing of the general course of the history of the apostolic age, the life of Paul, the doctrinal thought of the age, and the investigation of special topics by the use of commentaries. To these four lines the following groups correspond:

Group I.—History of the Apostolic Age.

The Records and Letters of the Apostolic Age. *E. D. Burton.* New York: C. Scribner's Sons, 1895.

Christianity in the Apostolic Age. *G. T. Purves.* New York: C. Scribner's Sons, 1900.

History of Christianity in the Apostolic Age. *A. C. McGiffert.* New York: C. Scribner's Sons, 1900.

The Apostolic Age: Its Life, Doctrine, Worship, and Polity. *J. V. Bartlett.* New York: C. Scribner's Sons, 1899.

The Apostolic Age. *J. H. Ropes.* New York: C. Scribner's Sons, 1906.

Burton gives the whole Biblical material arranged in chronological order and presented by divisions and sections, furnishing a fine outline as a basis of study. Purves's work presents a short treatment of the history from the older point of view. McGiffert's is a much more extended work, which deals quite fully with the many critical questions arising, and is very suggestive, even when one does not agree with the positions taken. Bartlett stands between the two, both as to extent of treatment and as to the point of view. The work by Ropes is topical in character, presupposing a knowledge of the events.

Group II.—Life of Paul.

The Student's Life of Paul. *G. H. Gilbert.* New York: Macmillan Co., 1899.

Studies of the Man Paul. *Robert E. Speer.* New York: F. H. Revell Co., 1900.

Gilbert presents in a small volume the life of Paul from the point of view of modern critical scholarship, while Speer has chiefly in view the character of Paul as shown in his life and works.

Group III.—The Theology of the Apostolic Age.

The Theology of the New Testament. *G. B. Stevens.* New York: C. Scribner's Sons, 1899.

The Theology of the New Testament. *W. F. Adeney.* New York: T. Whittaker, 1894.

Of these, Stevens's work is the best work in English on the theology of the New Testament. Adeney's is a much smaller work, but very valuable for its size.

Group IV.—Commentaries.

The Expositor's Greek Testament (part of Vol. II.), Acts. By *R. J. Knowling.* Dodd, Mead & Co., 1900.

The Cambridge Bible, Acts. By *R. J. Lumby.* Cambridge: University Press, 1888.

A Commentary on the New Testament (part of Vol. II.). *B. Weiss.* New York: Funk & Wagnalls Co., 1906.

The Expositor's Greek Testament presents one of the very best of modern commentaries on the Greek text. The Cambridge Bible furnishes a small but excellent commentary on the English text; while the commentary by Weiss gives in English form the results of the work of that eminent scholar.

PRAYER-MEETING TOPICS, 1909*

JAN. 4–9.
God in the Opening Year. Ps. xxxvi. 5–10; Ps. xxiii. 6.

JAN. 11–16.
The Spiritual Life. John iii. 1–15.

JAN. 18–23.
Christian Laborers Needed. Matt. ix. 35, x. 8.

JAN. 25–30.
Need of Work for Christ. Luke x. 1; Matt. x. 5–8; Mark xvi. 15, 16.

FEB. 1–6.
The Gladness of Christian Work. Luke x. 17–20; John xv. 11–12.

FEB. 8–13.
Reward of Work for Christ. Mark ix. 41; Matt. xxv. 34–36.

FEB. 15–20.
The Divine Supply of the World's Need. Acts iv. 10–12; Matt. xx. 25–28.

FEB. 22–27.
The World-conquering Faith. Matt. xiii. 31–33; Ps. lxxii. 2–11.

MAR. 1–6.
Faithful and Unfaithful Trustees. Matt. xxv. 14–30.

MAR. 8–13.
The Friendship of Christ. John xv. 9–17.

MAR. 15–20.
Christ with Us. Matt. xxvii. 16–20.

MAR. 22–27.
Fearless Confession of Christ. John xi. 24–38.

MAR. 29–APR. 3.
Christ Manifested Through the Christian. 2 Cor. iv. 6–10.

APR. 5–10.
Christ's Last Words to Peter. John xxi. 15–22.

APR. 12–17.
Easter. Our New Life. Col. iii. 1–4, 9–17.

APR. 19–24.
What has Jesus Told Us About Heaven? John xiv. 1–11.

APR. 26–MAY 1.
The Sower. Matt. xiii. 1–9, 19–23.

MAY 3–8.
The Blessedness of the Justified. Rom. v. 1–11.

MAY 10–15.
Trusting God for all Things. Matt. vi. 25–34.

MAY 17–22.
Man's Asking and God's Giving. Luke xi. 5–13.

MAY 24–29.
Genuine Religion. Matt. vii. 18–27.

MAY 31–JUNE 5.
The Christian Family. Gen. xii. 7, 8; Gen. xviii. 17–19.

JUNE 7–12.
Christian Nurture. Eph. vi. 1–4.

JUNE 14–19.
The Welcome and Protection of Children. Matt. xviii. 1–10.

JUNE 21–26.
True Sabbath-keeping. Mark ii. 23–28, iii. 1–6.

JUNE 28–JULY 3.
A Nation Under God's Care. Ps. xliv. 1–8; Deut. xxxiii. 26–29.

JULY 5–10.
The Church in the World. Matt. v. 13–20.

JULY 12–17.
Vacation: True Rest. Ps. cxvi. 7–9; Luke v. 15, 16; Mark i. 32–36.

JULY 19–24.
What Books Have Helped Me. 1 Tim. iv. 13, 15, 16; 2 Tim. iii. 14–17.

JULY 26–31.
Stedfastness of Faith. Eph. iii. 14–21; Eph. iv. 1–7.

AUG. 2–7.
Heavenly Treasure. Matt. vi. 19–21; xiii. 44–46.

AUG. 9–14.
The Heavenly Life Now. John xiv. 15–27.

AUG. 16–21.
Wheat and Tares. Matt. xiii. 24–30.

AUG. 23–28.
Harvest Home. Reward of Toil. Prov. xxvii. 23–27; Gal. vi. 7–9.

AUG. 30–SEPT. 4.
Laborers with God (Labor Day). 1 Cor. iii. 4–15.

SEPT. 6–11.
The Peril of Riches. Luke xii. 13–15; 1 Tim. vi. 5–10.

SEPT. 13–18.
Christian Character. 2 Tim. ii. 20–26.

SEPT. 20–25.
Giving to the Lord. 1 Cor. xvi. 1, 2; Mal. iii. 8–12.

SEPT. 27–OCT. 2.
The Law of Judging. Matt. vii. 1–5.

OCT. 4–9.
Saving and Losing of Life. Matt. x. 37–39; Mark viii. 34–37.

OCT. 11–16.
The Blessing of Humble Believers. Matt. xi. 25–27; Matt. xxiii. 2–11

OCT. 18–23.
The Blessing and Glory of Sacrifice. Matt. xvi. 21–27.

OCT. 25–30.
The Path to True Preeminence. Matt. xx. 20–28.

NOV. 1–6.
Acceptable Worshipers. John iv. 19–24.

NOV. 8–13.
Freedom Through Truth. John viii. 25–32.

NOV. 15–20.
Love Surpassing Almsgiving. John xii. 1–6.

NOV. 22–27.
Thanksgiving. Isa. lviii. 6–12.

NOV. 29–DEC. 4.
The Progressive Life. Phil. iii. 12–20.

DEC. 6–11.
A Clean Heart. Ps. li. 9–17.

DEC. 13–18.
Ready or Neglectful Watchers. Matt. xxv. 1–13.

DEC. 20–25.
The True Blessing of Christ's Advent (Christmas). Rom. viii. 1–4, 10, 11.

DEC. 27–JAN. 1.
End of the Year. Ps. cii. 1–18.

Week of Prayer

JAN. 3–10, 1909.

The following is the list of topics for the Week of Prayer, as suggested by the Evangelical Alliance for the United States:

SUNDAY.
The Law of the Harvest. Gal. vi. 7; James iv. 3.

MONDAY.
The Bible—The Word of God. Heb. i. 1, 2; 2 Tim. iii. 16, 17; 2 Pet. i. 21; Heb. iv. 12.

TUESDAY.
God's Faithfulness, Man's Responsibility. 1 Cor. i. 3–8; Luke xii. 42–44; Phil. ii. 12, 13; Rev. ii. 10.

WEDNESDAY.
Missions, Home and Foreign. Matt. xxviii. 19, 20.

THURSDAY.
Intemperance and Gambling. Prov. xx. 1, xxiii. 32; Rom. xii. 17; Hab. ii. 15; 1 Cor. vi. 10; Phil. iv. 8.

FRIDAY.
The Family and the School. Gen. ii. 24; Ps. lxviii. 5, 6; Job xxviii. 28; Matt. xix. 5, 6; Ps. cxi. 10.

SATURDAY.
The Signs of the Times. Matt. xvi. 3; Heb. ii. 4; Matt. xxiv. 3, 14; Phil. ii. 9–11; Rev. xi. 15.

SUNDAY. (Sermons.)
Christ, the Giver of Life. John xiv. 6.

* These topics will be treated in "The Union Prayer-meeting Helper," pocket size, 128 pages. Price, 25 cents. Published by Funk & Wagnalls Company, New York.

THE TEACHER

THE INCREASING ONENESS OF THE WORLD

JOSIAH STRONG.

THE tendency of the long past has been toward diversity, that of the future will be toward oneness.

Wherever primitive man began, his multiplying descendants were at length forced to move outward by the pressure of population on the means of subsistence. Some took possession of well-watered valleys, and naturally developed agriculture, which anchored them to the soil, and made them builders of villages and cities like the Egyptians and Assyrians. Some were crowded out to dry upland plains and were compelled to live by means of flocks and herds, and therefore became nomadic like the Arabs. Some halted at the seacoast, and became fishers, sailors, and merchants. Contact with other peoples gave them new ideas which stimulated them and they early developed letters and the arts, like the Phenicians and Greeks. While others for better protection took possession of mountain fastnesses and wooded regions; and these, forced to subsist by the chase and on wild fruits and berries, were savage.

The more widely these peoples were scattered, the greater became climatic differences, which emphasized the divergence of their habits and characteristics until nations became separated not only by seas and mountains, but by differences of speech, of mental habit and mode of life, of government and law, of briefs and institutions. Thus increasing differences of environment perpetuated and intensified the differences of civilization which they had created.

But within the memory of living men, steam and electricity have reversed this age-long tendency, with results of incalculable importance. Isolation is now becoming impossible, and ease of communication is making religion, industry, commerce, education, and invention operative for the creation of a common world-civilization.

The village was once the little world of its inhabitants. Industrial forces gradually enlarged the horizon of life until at length it embraced the nation, and the villager grew to the proportions of the nationalist.

But the same industrial forces which united separate communities into a common economic life are still at work, and are now organizing separate nations into a common world life. The influences under which the sectionalist grew to the proportions of the nationalist are still vital, and under their stimulus the nationalist is growing to the stature of the cosmopolitan.

The press is producing an international climate of opinion. Millions now read the same printed page and think the same thoughts under different skies. Science is every day removing something from the domain of opinion (and therefore of strife) to that of actual knowledge; and every such addition to recognized truth enlarges the common ground where all men may stand.

Isolation is the mother of ignorance, and ignorance is the prolific mother of misunderstandings and prejudices, social, national, political, and religious. Human nature is fundamentally the same among all peoples; and if men get near enough really to discover one another, they find that they have more in common than in difference.

For ages men of different creeds have religiously "hated one another for the love of God." Until recently the tendency has been toward the multiplication of sects, but now denominations of the same great family are drawing toward each other, and we hear of Pan-Presbyterian, Pan-Methodist, and Pan-Anglican gatherings. In a few instances closely related denominations have become organically one; and some dare to hope for a reunited Christendom—a pan large enough to hold us all!

Because our religious nature is the deepest, religious prejudices are most deeply rooted; and if acquaintance serves to mitigate and even overcome the strangest prejudices, we have good reason to hope that interclass and international and interracial prejudices will give way before the growing oneness of the world's life.

The work of the past has been to fashion the many different instruments for a world orchestra, and all history has been filled with their discords while in the making, But now the work of harmonizing is well begun, and the time will surely come when they will be attuned to heaven's key-note of brotherly love.

STUDIES IN THE GOSPEL OF THE KINGDOM

The New Problem of Wealth

THE world's great problem in the past has been poverty; the world's greater problem in the future will be wealth. This has become a new problem by reason of the new elements entering into it.

1. There is a new creation of wealth. The earth has always been rich in resources, but those resources could be only slowly developed into wealth so long as man's only power was muscular. In order to multiply the product fifty-fold it was necessary to multiply the number of workmen fifty-fold, which multiplied the demand on the product fifty-fold; and as a workman and his family could easily consume all that one man could produce, it was impossible for the world under such conditions to become rich.

Now that mechanical power has been substituted for vital power, it has become possible to multiply power indefinitely without correspondingly increasing the demand on the products of that power. Striking a general average, it is estimated that one workman now with machinery produces fifty times as much as one man formerly produced by hand. Thus mechanical power enables us to multiply the product fifty-fold without any multiplication of the number who must divide that product; hence the new creation of wealth.

2. There is a new surplus of wealth. Speaking broadly, the old civilization faced an annual deficit; the new will face an annual surplus. Prince Kropotkin says: "For the first time in the history of civilization, mankind has reached a point where the means of satisfying its needs are in excess of the needs themselves." This creates a new environment with a profound influence on character.

In the United States wealth increased thirteen-fold, and per-capita wealth increased fourfold, from 1850 to 1900. In 1850 our wealth was $7,000,000,000; in 1904 (the last report of the Treasury) it was $107,000,000,000. And not only is wealth increasing, but the rate of increase is increasing. From 1860 to 1890 the average daily increase over all consumption was $4,600,000 From 1890 to 1900 it was $6,400,000; and from 1900 to 1904 it was $13,000,000.

3. Wealth has new and constantly increasing power. This is true not only because there is more of it, but because it has new and rapidly multiplying equivalents. Inventive ingenuity is daily creating for wealth new uses, both good and bad. The multiplication of the objects of desire multiplies correspondingly the power of wealth. The influence of wealth, like the pressure of the atmosphere, is felt in all directions.

Moreover, unprecedented combinations of wealth are concentrating vast power in the hands of a few men. A Justice of the Supreme Court said to the writer, "I regard corporate wealth as the supreme peril of the United States."

4. There is a struggle for wealth (riches) on the part of the multitude which is new. In the old civilization only a few could be rich. The facts cited above not only make riches a greater prize, but place that prize within the reach of vastly greater numbers, so that it appeals to the popular imagination.

The struggle to live is one thing; the struggle to become rich is a very different thing. The former has been one of the most important factors in the elevation and education of the race. But struggle for wealth strengthens covetousness, and often produces money madness with its long train of evils.

5. Luxury has heretofore been the peril of a few; it is now become the peril of many.

Science has conferred on us the fatal touch of Midas, by which we transmute all things into gold. The only solution of the problem of wealth is some nobler alchemy by which gold shall be transmuted into all good things for humanity.

Wealth and Capital—Dec. 6-12

Nature and Use of Wealth.—**Scriptural Basis.**—All things belong to God. Deut. x. 14; Ps. xxiv. 1; Hag. ii. 8.—Wealth a peril. Luke vi. 24, xvi. 19–31; Matt. xiii. 22, vi. 19, 24, xix. 23–26; Luke xiv. 33.—Wealth a trust. Matt. xxv. 14–30; Luke xix. 13–27, xvi. 11. We have some dozens of words to express the various aspects or characteristics of our possessions, indicating how large a place is occupied in our life by property. Of these many words we shall employ wealth as perhaps most nearly comprehending all.

I. **Nature of Wealth.**—Wealth is defined as "a store or accumulation of those material things that men desire to possess, and that have exchangeable values" (Standard Dic.); and again as "consumable utilities which

require labor for their production and can be appropriated and exchanged" (Encyc. Brit.).

All wealth is social. 1. In its origin. Every man who creates wealth does so only by utilizing knowledge and appliances which are the result of the world's costly experience. Agriculture, manufactures, mining—all the great productive agencies—are evolutions; all are the outcome of civilization, and civilization is an infinitely complex thing to which countless numbers have contributed. The most original inventor is indebted to many others for all of his materials and principles, and for most of his knowledge and processes. Bessemer added hundreds of millions to the world's wealth, but he could have produced no wealth at all if he had lived all his life in isolation from his kind.

2. All wealth is dependent on society for its exchangeable value. If a man were cut off from all relations with his fellow men, he might discover a gold mine, and, profiting by the knowledge he had gained from others, he might coin a million dollars, but they would not be worth a single acorn, for they would not buy a morsel of food or a shred of clothing. Adam was the proprietor of the earth and yet did not own one pennyworth of wealth. Possest of the world's fields, forests, and mines, he was a day laborer, and, like any other day laborer, ate his bread by the sweat of his face.

II. **Use of Wealth.**—As all wealth owes its origin and continued existence to society, does it not also owe to society its service? As "public office is a public trust," so social wealth is a social trust; and to appropriate either to merely personal ends is a perversion. This obvious truth touching public office has in recent years gained common acceptance, but the equally obvious truth touching social wealth is not yet recognized. Indeed, so contrary is it to natural inclination and to established custom that it will require not only the constraint of reason, but also divine authority to enforce it.

The teachings of Jesus on the use of wealth (we speak in our next lesson of the ownership of wealth) fall into two classes, both of which are necessary to the full rounded truth. Either class without the other, like most half-truths, leads to wholly wrong conclusions; hence the mistaken conceptions of wealth held both by the ancient and by the modern church.

The teachings of the one class are full of warnings against the perils of wealth, and call on those who would follow Jesus to "forsake all" (see scrip. ref. on "Wealth a peril"). Many, understanding by these teachings that Jesus was opposed to all accumulation of wealth, and that a rich man could not be a Christian, abandoned their possessions, thus shirking a responsibility and throwing away an opportunity. This interpretation was common in the Middle Ages and earlier Christian centuries. The views common to the greatest of the Church Fathers were substantially the same as those exprest by Jerome as follows: "All riches come from iniquity, and unless one were to lose, another could not gain. Hence the common adage seems to me very true: The rich man is unjust or the heir of an unjust one."

But such a conception of wealth is inconsistent with the other class of Jesus's teachings, including the parable of the talents and that of the pounds, which represent servants as entrusted with their master's property; and teach that those who increase their lord's capital by a wise and diligent administration of it are approved and rewarded as "good and faithful servants" (see scrip. ref. on "Wealth a trust"). In such passages Jesus teaches that wealth is a trust. Moreover, we must remember that among the accepted friends and followers of the Master were rich as well as poor.

Modern Christians generally, with these parables in mind, would acknowledge that wealth is a trust, however inadequate their appreciation of it, but they never seem to deem it a peril. If they do, they are all willing and anxious to brave it. Rare indeed is the man who does not dare to be rich; and almost as rare is the rich man who has not suffered from braving this peril.

Thus one conception of wealth ignores one class of Christ's teachings on the subject, while the other conception ignores the other class. They are, therefore, both mistaken.

The following interpretation finds a perfect harmony between the two classes of Jesus's sayings, and lays the same emphasis on both:

Jesus requires of every disciple the absolute and literal surrender of his substance—every farthing of it—for the uses of the kingdom of God. All possessions are to be regarded henceforth not as the holder's property but as a trust from God to be administered according to the will of the owner.

This does not mean that we are to dispossess ourselves of all our substance any more than the command that we present our bodies a living sacrifice means that we should commit suicide. But it does mean that what we have must be given over to God for the uses of His kingdom as absolutely as if it were transferred with a quitclaim deed to our neighbor, and the proceeds given to the poor.

The only question is, What is involved in using wealth in the service of the kingdom? Undoubtedly mere charity and philanthropy are not enough. God's kingdom means justice as well as love, and love is the fulfilling, not the overthrowing, of the law.

Our relations to wealth are in no sense peculiar. Riches, time, powers of mind and body, all fall into the same category. Life, with all that it includes, is a sacred trust to be unreservedly surrendered to God for the service of humanity (see scrip. ref. on "All things belong to God").

The faithful and wise steward, avoiding fanaticism on the one hand and self-indulgence on the other, will answer the following questions conscientiously and intelligently:

1. What proportion of the capital entrusted to me will best serve humanity by being kept in productive business?

2. What proportion of capital or income will better serve humanity by being directly applied to various philanthropies?

3. What proportion will serve God and man still better by being applied to myself and family, not for mere gratification, but to fit us for the largest and best possible service?

III. **Subjects for Study.**

If the teachings of Jesus concerning wealth were taken seriously,

1. What would be the effect on the spiritual life and power of the Church?

2. What would be the effect on all kinds of philanthropy?

3. What would be the effect on luxurious living?

4. What would be the effect on the concentration of wealth?

5. What would be the effect on popular discontent?

IV. **Subjects for Discussion.**

1. Is tithing a Christian duty? ("Our Country," chap. xv.)

2. Is there any way of serving God except by serving man? (Matt. xxv. 31–46: "The Times and Young Men," pp. 177, 178.)

Distribution of Wealth—Dec. 13–19

I. **Scriptural Basis.**—Luke xii. 13–15. "Master bid my brother divide the inheritance with me." In response to this appeal Jesus did not lay down any economic rule, but put His finger on the cause of the quarrel (verse 15). What is the cause of the unequal distribution of wealth? Organized industry aggravates the evil but does not cause it, for the industrial revolution is recent while wealth and poverty are as old as history. It is due to unequal human gifts employed in the service of self. There will always be the strong and the weak; so long, therefore, as men are selfish there will be injustice between them. The only radical remedy is the death of selfishness. Hence, as shown in the preceding lesson, Jesus requires that all wealth must be consecrated to God for the service of humanity.

The distribution of wealth is in part an economic question, and something can be accomplished by wise legislation, *e.g.*, an inheritance tax. But if all men could start equally rich or equally poor, selfish competition would soon create economic inequality.

In the George Junior Republic, the boys, who had nothing to start with, in a few months developed the capitalistic, laboring, criminal, and pauper classes.

The question is fundamentally an ethical one. And Jesus goes to the root of this and a thousand other evils when He demands the crucifixion of selfishness (Luke ix. 23–25).

II. **Facts as to Distribution.**—The concentration of wealth, especially in the United States, has of recent years received large attention. Definite statements are, however, impossible. Mr. G. K. Holmes, expert on wealth statistics for the tenth census, found that 0.3 per cent. of the people owned 20 per cent. of the wealth; 8.97 per cent. of the people, 51 per cent. of the wealth, and 91 per cent. of the people only 29 per cent. of the wealth. Various other similar estimates have been made. (See "Ency. of Soc. Ref.," p. 1280.) This inequality of distribution can, however, be exaggerated. Mr. H. L. G. Powers of the Census Bureau (*Am. Journal of Sociology*, Sept., 1908) finds no evidence "that would justify either the statement that our national wealth is grossly understated, or that our millionaires own so large a share of that wealth as to leave the great majority without property." Nevertheless, to our

shame, our sorrow, and, unless it be regulated, to our speedy undoing, the fact remains that in spite of our colossal and unparalleled wealth, vast numbers in this country are in absolute destitution, and more even now on the verge of want. The estimate of those in want in the United States has been put by Mr. Robert Hunter at 10,000,000. In 1903 14 per cent. of the families on Manhattan were reported to have been evicted. In that city 10 per cent. of those who die receive pauper burial. In other great centers of population conditions are not essentially different. At this writing, too, the number of the unemployed, or the only partially employed, is very large. Facts like these, taken in connection with our vast wealth, make the problems of distribution of ominous importance. Conditions in London and other cities in Great Britain are in some respects worse. Mr. Charles Booth estimates that in London the classes on or below the poverty line (five dollars a week *for a family*) are 1,292,737, or nearly one-third of the population. In Germany, Professor Schmoller finds, roughly, 2 per cent. of the wealth in the "upper classes," 54 per cent. in the "middle classes," and 44 per cent. in the "lower classes."

III. **The Economic Problem.**—To reach this problem, we must understand its cause.

Industry, in the main, conducted hitherto in all countries under the principles of competition and of individualism, has resulted in the survival of the ablest and shrewdest to organize industry (not always morally the best). These captains of industry, finding competition between keen rivals often suicidal to-day, are learning to combine and thus to gain a more or less complete control of our industries. This process of combination in different countries and in different industries is in various degrees of completion, from the ordinary joint-stock corporation, through the trust, to the complete, or virtually complete, monopoly that has developed in many lines of industry, particularly in the United States. The process, however, is everywhere apparent and steadily on the increase. Legislation has been enacted and much popular indignation aroused, but with small results. From these enormous aggregations of industry have largely developed the present great concentration of wealth and still more of power.

The question of how to meet this evil of concentrated wealth and power is the main economic problem of the day.

As in discussing the use of wealth we found two main schools of thought based on the teachings of Christ, so throughout Christian history there have been two main schools of thought concerning the distribution of wealth. The main historic view of the Church has been that every man has a right to the ownership of such wealth as he could accumulate, subject only to the laws of honesty and of fair dealing, and that he did his whole duty, if he used that wealth, whether it be large or small, one dollar or one million dollars, in Christian stewardship, as discust in our first lesson. On this view, distribution depends on the right use of wealth.

All through the history of the Church, however, there has run the teaching that wealth should not be held by individuals alone, but socially, in some form of organization or association. This belief has resulted at times in attempts at various forms of Christian communism, as in the early church at Jerusalem, and in the various communistic sects, which have existed, to a greater or less extent, in all the Christian centuries. Until recently, however, it has always been held by Christians that this communal use of wealth should be voluntary on the part of the individuals entering into it. It can not, however, be claimed that these communal sects have attained abiding success.

Therefore, recently under the influence of socialistic teaching, it has been argued by not a few Christians that Jesus Christ taught brotherhood and love, not competition, that this should be carried out in industry, and that it applies to all and not the few, and that the one social institution that includes all men is the state. That therefore all wealth should be owned or at least controlled by the cooperative and fraternal state for the equitable good of all.

It is usually admitted by the supporters of this theory that it can be gradually introduced only on the principles of social evolution and therefore they would have the state first increasingly control wealth and then gradually assume ownership, as of the post-offices, telegraph, railroads, mines, etc. It is argued that only in this way can a Christian democracy and an adequate distribution of wealth be attained. If selfish competition rules, under inequalities of ability, the strong *must* come to control wealth as to-day.

Private combinations are tyrannical, the only hope, therefore, is in a cooperative combination of all the people in the form of the Christian state. Given the gigantic accumulation of private wealth and power we have to-day, the only way to obtain a just distribution of wealth, it is claimed, is by the development of such a fraternal state. The law of service in the use of wealth is thus supplemented by the law of brotherhood in the ownership of wealth. (For arguments for and against this theory, see Socialism.)

IV. **Subjects for Study.**

1. Facts as to distribution. ("Enc. Soc. Ref.," pp. 1279–80.)

2. Comparative wealth of the United States and other countries. ("Enc. Soc. Ref.," p. 1279.)

3. Rapid increase of wealth in the United States. ("Enc. Soc. Ref.," p. 968.)

4. Poverty in the United States. ("Enc. Soc. Ref.," p. 934.)

V. **Topics for Discussion.**

1. Do the trusts control the United States? ("Enc. Soc. Ref.," p. 1280.)

2. What would be the effect of socialism on distribution?

3. Have wages in the United States risen in proportion to prices? ("Enc. Soc. Ref.," pp. 1267–71.)

Corporate Capital—Dec. 20–26

I. **Scripture Basis.**—Gen. xli. 46–49 and 53–57, xlvii. 13–26; Gal vi. 10; Luke xii. 48 (l.c.), vi. 24. The story of Joseph contains a most interesting account of the first "corner" in grain and of the consequent economic and social changes in Egypt. (1) Joseph, the wise statesman and capitalist, buys up the cereals of Egypt and becomes the savior of that and neighboring countries. (2) Joseph, the shrewd politician, uses that advantage to enslave the people, and make them in every respect dependent on Pharaoh. (3) This incident shows clearly both the beneficent and the baneful power of capital. (4) The spirit of Christianity requires that men should use whatever power they may have for the service of their fellow men as they "have opportunity." (5) If that power is misused, it is a betrayal of a sacred trust, and incurs the denunciation "Wo unto you that are rich."

II. **Facts.**—(1) Definition. By corporate capital we mean wealth that is pooled by trusts, monopolies, corporations, or other organizations for the purpose of obtaining further wealth. Whether the amount of capital pooled is small or large, the number of people pooling their capital few or many, makes no difference.

(2) Statistics. Mr. Moody in his "Truth About the Trusts," gives the following figures for January 1, 1908: The seven greater industrial trusts, that is, the Amalgamated Copper Co., the American Smelting & Refining Co., the American Sugar Refining Co., the American Tobacco Co., International Merchant Marine Co., the Standard Oil Co., and the U. S. Steel Corporation, with their various and numerous affiliations, own or control 1,638 plants with a total of $2,708,438,754 capitalization, stocks and bonds outstanding. The lesser industrial trusts own or control 5,038 plants with a total capitalization of $8,243,175,000; making a grand total of 6,676 plants and $10,951,613,754 of capitalization. The franchise trusts, *e.g.*, street-car lines, own or control 2,599 plants with $7,789,393,000 capitalization; the great steam railroad groups own or control 745 plants with a capitalization of $12,931,154,000. The grand total of all these trusts for plants is 10,020 and for capitalization $31,672,160,754 in stocks and bonds outstanding.

The United States is not alone in having these huge aggregations of capital. England has a number of trusts, *e.g.*, in textiles, in coal-carrying, and railroading. Germany has its *Kartelle*, as the combinations of capitalists are called. The law in Germany recognizes them, defends them, and holds them responsible.

(3) The advantages and evils of trusts. The combination of capital has many advantages. Large enterprises such as are now common would be impossible without combination. Extreme competition of small manufacturers, railroads, etc., has often been a source of annoyance to the public and of great financial loss to the employers and employees. The British people are saved any amount of worry and vexation and considerable money since the London and Northwestern Railway was formed out of forty-five small companies. A further advantage is the usually better treatment of employees, since large companies find fair treatment of workingmen cheapest. Moreover, large combinations are able to introduce improvements, make experiments, and encourage

inventors. Trusts are, moreover, able to produce and buy cheaper, and thus reduce prices —a privilege which in some cases they have exercised.

Grave evils attend, however, the improper management of trusts. They control the methods and channels of production of many commodities, and are able to discriminate against the home market, against certain sections of the country, and against competitors. They have frequently blocked progress by preventing inventors putting improvements on the market through lack of capital, or by buying up inventions cheaply and letting them lie idle—thus warding off any possible competition. Another great evil is the crushing and checking of individuality, since millions of men are treated merely as pawns on the chess-board. The greatest evil is, however, the notorious and scandalous corruption of municipal and national governments by large corporations.

A number of legislative remedies have been attempted, but so far without signal success. Progress is made, however, in this direction. From January to September, 1908, 10 railroads, 5 shippers, and several traffic officials were indicted; fines were imposed on most of them, and 3 of the smaller companies actually paid them. Compulsory publicity is another legislative measure which has had some effect in stopping abuses of trusts. If it is enforced, abuses must become fewer in number and less grave in nature. The corporations know that they depend ultimately on the good-will of the people, and if they have to forfeit that by having their shortcomings published, they will become less ruthless in their methods. Ultimately good morals and good business must be identical. A better remedy, however, seems to lie in the awakening of the stockholders' responsibility in this respect. At the recent annual meeting of a $100,000,000 corporation the fact came out that the president owned only a single share of stock. Nevertheless, he controls the corporation. Only 6 out of 20,000 stockholders appeared at the meeting. Responsibility should be distributed. If a corporation is guilty of misconduct, the stockholders are morally responsible. A law should compel the holders of stock to be present at meetings or exercise their right of vote by proxy. The recent awakening in regard to civic duties is a clear instance of the possibility of overthrowing boss rule with attendant corruption. The exercise of the voting-power of intelligent and conscientious stockholders would certainly have a restraining effect upon the illegal proclivities of industrial bosses. Most publicists believe that there should be increased control of corporations by the state. (See also "Public Utilities.")

III. **Subjects for Study.**

1. Definition and development of trusts. ("Enc. Soc. Ref.," p. 1236 f.)

2. Legal remedies against the trusts. ("Enc. Soc. Ref.," p. 1238.)

3. Trusts in Great Britain and Germany. ("Enc. Soc. Ref.," p. 1238–39.)

IV. **Topics for Discussion.**

1. Is a combination of capital or a trust a necessary evil?

2. Has the Interstate Commerce Commission checked the trusts?

Labor and Capital—Dec. 27–Jan. 2

I. **Scriptural Basis.**—Justice is necessary to industrial peace. It is required by the Scriptures and must be demanded by society. Matt. xx. 3, 4; Micah vi. 8; James v. 1–4; Isa. iii. 14, 15. In organized industry there are three elements, each of which is necessary—capital, labor, and administration. Under modern conditions, capital and labor are as dependent on each other as the two wings of a bird; and both are as dependent on administration as are the bird's wings on its brain. Justice demands that each of the three should receive its due share of the product.

Industrial war is as contrary to economic principles as to Christian principles, as unnecessary as it is costly. There are many instances of good relations between employers and employees, continuing uninterrupted for a generation. But mutual confidence and good-will can not exist where either is trying to get the advantage of the other.

Generally speaking, capital and labor are each organized to secure the largest returns to itself. Their object ought to be to render the largest service to society in general and to each other in particular. In one word, industry needs to be Christianized.

II. **Facts.**—(1) Relations between capital and labor. Capital and labor have passed through numerous stages in the past, but their relations were always more or less personal and therefore human and humane until the development of large corporate

capital. When the workingman furnished the physical motor-power and the employer was dependent only on a few men, he naturally entered into more or less personal intercourse with the employee as in the case of trades under the system of gilds and of the farmer and his men; even slavery furnished many points of contact between master and man.

Corporate capital by employing thousands of men scattered over hundreds of miles has changed all this. For the indirect employer or stockholder may live thousands of miles away and have absolutely nothing to say to the employee. The administrator is the direct employer. This change has taken the personal element, and, to a large extent the human, out of the relation of capital and labor. The two stand purely in an impersonal relation, and any changes must be based on the general principles of equity and expediency. What is that basis?

Social service! To help men to a better moral, mental, and physical life is the object of all work. Distribution of goods must be made, consequently, on the basis of this principle if we are to fulfil our social and individual destiny. Whatsoever distribution promotes this general object will be just and expedient; that is, sound business. Applying this principle to the present situation, there should be a fair return to the capitalist; the administrator should be recompensed amply, since his gift is rare, and every encouragement should be held out to produce that type of man—a man who is just toward his employers and employees, far-sighted and circumspect, using thus every fair means to promote the best interests of society; the workman should receive as a minimum sufficient wages to enable him to live decently, make proper provision for a family, and have leisure for mental, social, and moral culture. How can this be brought about? By teaching social service, stewardship, and by increasing cooperation.

(2) All men must be taught that they are social agents for good or ill.

(3) Labor and capital must come to see that their interests are mutual, that each depends upon the other for its own welfare. Both profit by general prosperity, cheap production, and the introduction of machinery. Both are benefited by good wages, the health of the workmen, a high degree of intelligence, and high moral character.

(4) The new class of idle rich who live on the proceeds of invested capital must learn that exemption from exertion in productive work does not mean exemption from service to society. For instance, they can render valuable service in public office, as so many retired business men in England do.

III. **Arbitration.**—The principle that both labor and capital should contribute to the social welfare has not as yet found general acceptance. The result has been interruption of industrial activity in many cases so serious as to affect the whole social fabric. It is necessary that persons not directly interested in the dispute should intervene in order to settle the difficulties between labor and capital. These persons are usually able to look at the dispute from a larger point of view. This is arbitration. Boards can also effect conciliation.

IV. **Subjects for Study.**

1. The relation of labor and capital in your town.

2. Mediation agencies, private and public. ("Enc. Soc. Ref.," pp. 59, 60, and 61.)

V. **Topics for Discussion.**

1. Was the workingman better off when his relation to his employer was personal?

2. What should be the relative compensation of the capitalist, administrator, and workingman? ("Getting a Living," Bolen, pp. 50–66.)

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THE BOOK

"A record of human experiences and divine revealings."

THE SCRIPTURE GLIMPSES OF THE THIRTY YEARS AT NAZARETH

ARTHUR T. PIERSON, D.D., BROOKLYN, N. Y.

To some people everything about our Lord is on a plane so exalted as to be practically beyond imitation. They fail to see that there is a natural as well as supernatural period in His life; and that the supernatural and properly divine manifestation begins with his anointing with the Holy Ghost after his baptism. The Bible account emphasizes the first thirty years as belonging to His humanity, and as pertaining to the natural and human sphere. Hence the careful statement that He "increased in wisdom and stature and in favor with God and man"; that like John Baptist he "grew and waxed strong in spirit"—"filled with wisdom and the grace of God was upon Him"—words manifestly meant to teach that He was like other children in the natural development of body and mind; and it is a very significant fact that the very language, applied to John Baptist, "the child grew and waxed strong in spirit," is identical with that used of the Lord Jesus (com. Luke i. 80, ii. 40, 52).

Undoubtedly it is intended that we should understand that Jesus grew for the first thirty years just as other children grow in body and mind, and responded to His home atmosphere and training like other obedient offspring; otherwise how could either parents or offspring learn anything from His home life?

It is a common remark that, while the Lord Jesus Christ was on earth some thirty-three and a half years, there is no real record of more than the last three and a half; and the whole previous period has come to be known as "the thirty silent years."

This is, in part, a serious mistake. True, the direct, explicit narrative is brief and fragmentary, but it is surprizing to find how suggestive and comprehensive it is. The character of a child begins to be formed as far back as his conception in the womb of his mother, and even further back, in the character of the mother that bore and of the father that begat him. And in the character of these parents is laid the basis of the home life. We have, in this story, a full statement of our Lord's miraculous conception, His birth, the flight into Egypt and return to Nazareth; that most important glimpse of His boyhood and character, in the first visit to Jerusalem and interview with the doctors, then His return to Nazareth, and voluntary subjection unto His parents. We are told that He had both a natural and spiritual growth—that the child grew and waxed strong in spirit; "that Jesus increased in wisdom and stature and in favor with God and man."

Then the uniform customs of Jewish history throw light upon the unrecorded life at home and give expansive meaning to what is written. Subjection to parents meant, not only obedience to parental rule, but participation in parental toil. Every Jewish father believed that not to teach his son a trade was to teach him to steal, inasmuch as to be unable to support himself would imply dependence on others for support, which is virtual robbery; and so those "silent years" must have been years of toil in a carpenter shop, and hence the frequent taunts, referring to him not only as the carpenter's son, but as Himself a "carpenter" (Mark vi. 3). How important to know that He who at twelve years of age distinctly recognized His divine Father, and that He must be about His heavenly "Father's business," also recognized the fact that, for eighteen years more, that heavenly Father's business was to be transacted in a poor man's shop in a despised village of Nazareth!

It is especially noticeable how long such subjection continued. Until He was thirty years old He never emerged from that humble home and workshop into public life! Nowadays a child who reaches the age of puberty is already impatient of control, and by the time he is in his teens essays to be his own master. Long before he reaches his majority his life notions and habits are generally formed. But who expects a son of twenty to be under parental authority! Yet here was the model of all perfect manhood, continuing under the parental roof and rule

till another ten years had been added to His full physical and mental growth!

Is there no lesson on home life here? Are we not far too fast in our home pace? Parental authority, if exercised at all, ceases too early, and filial obedience, if rendered at all, is too impatient of restraint, and publishes far too soon its declaration of independence.

There are three critical stages in a boy's life: first, the tuitional; second, the transitional; third, the rational; in a word, the first, when he depends entirely on others' teaching, is "under tutors and governors"; the last marks the period when his own mind is so formed and his own judgment so matured that he must be left to guide himself; but there is an intermediate period, when he is in transition; he is beginning to develop capacity for independence of thought and action; to ask a reason for believing what he has been taught, and is making up his own mind. This is the most perilous period of life. It is just then that, if he discovers he has been taught error or entangled in superstition or mere traditional beliefs, he may infer that all he has been taught is to be rejected, and, cutting loose from all anchorage, drift into the open sea of agnosticism. At this period, especially, careful parental control is needed—control, at once both intelligent and sympathetic; but just here there is generally no control whatever; and hence the brood of young skeptics that curse society. We are sending our sons away from home too young. This transitional period is spent in schools, if not universities, where our boys come into contact with other boys, like themselves, beginning to inquire and doubt; and it is a melancholy fact that thousands of boys brought up in Christian homes, hurried by their parents into premature public life, come back home from school or college wrecked in religious faith and often with fixt immoral habits.

These conclusions have been reached, not hastily, but after long, close study of our educational systems, and after observing with growing alarm the decay of parental authority, the premature and precocious development of boys, the increasing impatience of restraint, the rowdyism of schools, so faithfully exposed in "Tom Brown's School-days at Rugby," and the rapid growth of skepticism among mere youth.

There must have been hallowed home influence about our Lord, humanly speaking, if He was to be guarded from evil in those days of youth. Nazareth was on a caravan route, and was the resort of that class of men that breed wickedness. Even the synagog assembly became a murderous mob when our Lord taught there, and it was in Nazareth that He encountered the stubborn unbelief that made impossible many mighty works. Yet it was amid such a population—the refuse of the country—that thirty years of our Lord's life were spent. Who can believe His watchful mother did not sedulously guard the Holy Child she had nursed and was training for God!

We know little about Joseph, save that he was a just man. But Mary's character is revealed in more ways than one, as in her attitude at the time of the Annunciation—her simple faith and humble docility, and in her *Magnificat*. A woman does not break out into such an exalted strain of prophetic rapture unless she has known God and His Scriptures. Her hymn of praise breathes the prophetic spirit and is sung in the sacred dialect of the Scriptures. It reveals the life habit of Scripture study and devout prayer to God.

Nor can there be a doubt that our Lord's whole life at Nazareth was one of thorough training in the Scriptures. It was a fixt law of all Hebrew households that the words of God should be the habitual topic of conversation and guide to conduct. (Deut. vi.)

Dr. Schauffler has suggested that our Lord's whole life reveals so astonishing a familiarity with both the letter and spirit of the Old Testament that it can scarcely be accounted for, unless He had transcribed it for Himself. The family was too poor to own a copy, and the access to the law in the synagog would be only occasional and limited. But in some way He must have had a very thorough acquaintance with the Old Testament; and Dr. Schauffler remembers how his father's passion for music led him, in his poverty, to work ten hours a day copying great musical compositions till he had his own musical library.

Our Lord was certainly a walking concordance. He quoted from, or referred directly to, nearly two-thirds of the books of the Old Testament; and yet in all the gospels less than forty thousand words in all of our Lord are recorded, all of which might easily be spoken in ten to twelve hours. If, in so small a number of recorded words, we find twenty-three out of thirty-nine Old-

Testament books quoted, what might we not find if we had a full record of His sayings!

And the way in which our Lord quoted Scripture! What a revelation of His habit of searching into its depths. Not only could He always quote sacred words exactly suited to the occasion, but, more than this, He had so compared Scripture with Scripture that He knew when it was misapplied, as in the Temptation, so that He could not only answer the devil, "It is written," but could, by another apt quotation, correct a wrong use of it by Satan, explaining the real meaning of one passage by another. It reminds us of the expert swordsman, who can not only give a powerful thrust, but can use his sword to parry the blow of his antagonist, to dull and blunt his weapon, and even to turn it against himself, so that he is pierced by his own weapon.

And He had been taught to pray. No man suddenly learns an all-night prayer. Jesus must have practised prayer alone with God, long before He appeared among men as a public teacher. And so His whole public life, after He was thirty years of age, reflects and reveals His hidden years at Nazareth. We have no need of a written history. We have sufficient glimpses into that home life to understand a hundred unrecorded things, as one flash of light may reveal a whole landscape.

THE STRENGTH AND WEAKNESS OF SOLOMON

Prof. Andrew C. Zenos, D.D., McCormick Theological Seminary, Chicago.

1. The Secret of Greatness.—The existing records of Solomon's early days stand in sharp contrast to those of David's closing years. The latter, as already described, are on the whole homogeneous, consistent, and clear, offering practically no problems of importance to the critic; the former bristle with perplexing questions. To begin with, in the Greek translation the section regarding the visit of the young king to Gibeon in order there to sacrifice on the "high place," and the account of his night vision resulting in the choice of wisdom as the supreme divine blessing, is found in the midst of a complex of transpositions. These it is hardly necessary to indicate in detail. Suffice it to say that they throw the section somewhat out of the place and connections familiar to the reader of the English Bible. In itself, of course, such a fact is of small consequence. As long as the general passage with all its contents is identical in both versions, the interpreter's task is not seriously affected by the difference of order between them. Yet it is an indication that the record of the days of Solomon, like those of the days of Samuel and David, were for a long period far from being stereotyped, that they existed, figuratively speaking, in a fluid or plastic form and admitted at least of changes of order as they passed from generation to generation. 1 Kings iii. 1, for instance, giving an account of Solomon's marriage to Pharaoh's daughter, was placed sometimes with the king's whole relationship with the Egyptian dynasty (as in the Greek version in connection with ch. ix. 16) and sometimes as an independent item showing his greatness and glory as a king.

Aside from the textual question, the passage raises the query of its original source. As already intimated in a previous estimate of the Book of Kings, these are based according to their own showing on three earlier documents, *i.e.*, The Acts [Annals] of Solomon, The Chronicles of the Kings of Israel, and the Chronicles of the Kings of Judah. From which of these the account of Solomon's dream and his choice of wisdom (1 Kings iii. 28) was taken, a single glance at its contents sufficiently indicates. Yet the completeness of the story and its peculiar features raise the question whether it is not possible to go back of the Acts (Annals) of Solomon and find a still earlier form of the narrative. Or, in other words, the features of the passage as found in our present texts raise the question whether in the source from which the Book of Kings derived it it was not an enlarged and perfected version of a previously current popular tradition of the great king. Upon the whole, this seems to be extremely probable. And if accepted it removes among others the difficulty about Solomon's first going to Gibeon to sacrifice ("for that was a great high place," iii. 4), when the Ark of the Covenant of Jehovah was at Jerusalem and it was most natural

for him to offer all sacrifice at that place, which he is later reported to have done (iii. 15). The latter of these representations regarding his sacrificing is in this light seen not belonging to the same original source as the former. Its point of view is much like that of the later prophetic age, and it may be an effort on the part of the author of Kings to harmonize Solomon's conduct with the usage of the days following Josiah's reformation. But there is no ground in all these facts either for denying or for doubting the historicity of the content of the passage.

2. Dedication of the Temple.—The Jerusalem Temple was the realization and fulfilment of the hopes of Israel entertained under David, possibly even as early as the days of the Judges. Some permanent center for the worship of the nation as it began to come to national consciousness must have been looked forward to with fond desire through this period of several generations. At all events, when David brought the ark to Zion and gave the nation the key-note of its life it became inevitable that such an outward expression of the life of the people as the Temple should make its appearance. Perhaps few Israelites were really conscious of the full importance and future influence of the structure as it went up. On the other hand, none could fail to find in it an occasion of legitimate pride. It was to be expected, therefore, that the occasion of its dedication should be an exceptionally interesting subject for the chroniclers of the time. It may well be believed that more than one account of the occurrences of the day found its way into these chronicles. Popular themes readily lend themselves to variation, especially by way of enlargement and adaptation to the changing times of the narrator. It is not to be wondered at, therefore, if in its final form the history displays traces of more than one narrative of the dedication exercises.

Probably one account of the occasion was made for and preserved in the official archives of the Temple itself, while others were current material for circulation among the people. At any rate a story which appears to be the nucleus and foundation of variations is the very brief and to all purposes sufficient first paragraph of 1 Kings viii. 1–5. The primitiveness of this nucleus is attested by its preservation in the Greek version in an even simpler form. As this section is more closely studied, it is not difficult to see that it was very well adapted to take its place in an official chronicle. It is concise, unadorned, and unimpassioned. The larger account, which is appended, includes an element of enthusiastic appreciation of the Temple as the House of Jehovah, and is, moreover, couched in the terms of the ceremonial usage characteristic of the priestly writers who flourished during the later Babylonian Exile. All this can be best accounted for upon the supposition that in the full history, as we have it preserved, the record of the dedication made for the Temple archives was taken as the basis and enlarged by the addition to it of glowing and appreciative reports current in some popular history. Whether either or both of these formed a part of the Acts (Annals) of Solomon is not a question that can be definitely answered. The larger in its present form was certainly not in those annals, tho a simpler form of it may have had a place there.

When the Hebrew text of the section beginning with v. 11 is compared with the corresponding Greek translation, the impression is once more irresistible that the former represents a later and more confused rendering of an original on which the Greek translation is based. Solomon's dedicatory prayer is a composition of great dignity full of majestic conception. In tone and character it is classifiable with Deuteronomy and the so-called Deuteronomic touches in the historical writers. But to say that it was composed as a whole after the exile is going further than the clear evidence in the case permits.

3. Solomon's Apostasy and Condemnation.—The reign of Solomon was in general a peaceful one. If it was the task of David to build up an Israelitish empire it fell to Solomon to make Israel, outwardly at least, worthy of holding imperial sway. This he could accomplish only by wisely abstaining from complications with neighboring great powers. It is often regarded a result of circumstances over which Solomon had no control—a piece of good fortune, as it were—that he engaged in no great war. For it was during his reign that Egypt on one side and Assyria on the other temporarily lost their aggressive spirit and undertook no notable campaigns of invasion, a state of things which left Solomon to enjoy an unmolested sovereignty over the states sub-

dued by his father. But this can scarcely be regarded as an adequate view of the situation. The lapse of Egypt and Assyria from aggressiveness might have proved to a less prudent monarch the signal for the extension of his empire over a larger area. To this temptation Solomon did not yield. He looked upon his task as one of internal consolidation, and attempted to strengthen Israel's hold on the vassal states by allying the vassal dynasties to his own. To this end he married princesses of the reigning families of the Moabites, Canaanites, Edomites, Sidonians, Hittites, and Ammonites. And as these marriages involved some recognition of existing rights, each of these foreign princesses was not only allowed to establish, but even assisted in establishing her native forms of worship. Thus there arose idolatrous shrines, altars, and rituals in Israel.

All of this is told in a brief section (ch. xi. 1a and 3–8), derived from the Annals. The later Deuteronomic author of the Book of Kings appends to this account an estimate of the conduct of Solomon from the point of view of the later and clearer spiritual knowledge issuing from the days of the early exile (xi. 6–13). He reads the subsequent history in the light of this clearer knowledge of God's will as a visitation of divine judgment for Solomon's failure to realize the value of and perpetuate his father's high ideals for Israel. This estimate, even tho that of a historian who flourished many generations later than the events—one might almost say *because* he flourished later—must be accepted as undoubtedly a just one. Its addition to the original account as found in the Acts of Solomon conforms with the character of the book as history with an ulterior object of religious education and inspiration, and enriches the history in every particular.

The sequel to Solomon's idolatry is summed up again by the historian who furnished his Annals in a brief statement of the rebellion from his authority undertaken by three subject chieftains. These were Hadad the Edomite, Rezon King of Syria, and Jeroboam the son of Nebat, an Ephraimite. In each case the rebellion proved for the time unsuccessful, but the seeds of division had been sown and were evidently about to spring up and bring forth the harvest to be reaped by Rehoboam in the disruption of Israel.

4. Value of Critical Study as Illustrated by the Case of the Historical Books.—The investigation of the critical problems raised in the realm of the history of Samuel, Saul, David, and Solomon yields some results which it is worth while definitely to record. (1) It assures the modern reader of the Bible that behind the historical books as they come into his hands there are other writings much nearer the event, in fact near enough to be taken as contemporary testimony regarding the facts narrated. It assures him further that these writings are capable of being estimated and their value ascertained and that when this is done they are seen to be trustworthy and adequate. The author of Kings, for instance (and we deliberately give him this title in preference to that of compiler, so often used, because this latter term carries suggestions of modern methods of writing and is likely to mislead), tho living as late as the first part of the sixth century B.C., since he incorporates into his work the events of the fall of Jerusalem in 586, had in his hands such works as the Acts of Solomon, written not later than the tenth century B.C., records of the ministries of Elijah and Elisha and Chronicles of the Kings of Judah and Israel, practically from contemporaries. (2) Such an investigation brings into view more clearly the fact that the primary use to be made of these writings was not the historical, but the religious; and, after analysis and literary and historical criticism have done their best to acquaint us with the value of these works as historical records, there remains a use of them on a higher plane as vehicles of religious education and inspiration, a function which they will fulfil all the more effectively and abundantly when it is perceived that it is a real one and independent of the value of the writings as history. (3) Such an investigation, finally, enables the student into whose mind difficulties emerge growing from alleged inconsistencies, contradictions, and inaccuracies, to place these in the realm of unessential details. If it be true, as is practically demonstrated, that underlying the present form of these books there are more primitive sources produced under different conditions by different men, occupying slightly varying points of view, differences of statement, and apparent inaccuracies, or even real ones, must be expected. But instead of detracting from the writings they will appear in their true light as signs of independence and genuineness, *i.e.*, evidences of real value.

I Have Married a Wife and Therefore I Cannot Come

Ghosn el Howie, Mount Lebanon, Syria.

From my window is visible a palatial residence of one of the Druse aristocracy. This aristocrat is said to be a prisoner in his own palace, because his wife is so jealous as practically to prevent him from going out of doors. The case of this man, however, is one of the rarest exceptions, and the controlling lady in question is of Turkish descent and is backed by Turkish influence.

Can it be that the case of the man who said, "I have married a wife and therefore I can not come," was one of those rare exceptions? For Oriental life of to-day does not allow us to believe that an Oriental is greatly influenced by the wishes of his wife, or that she says when or where he may or may not go, and the customs of the ancient East were not different in this particular respect. It would seem, therefore, that this manner of excuse is not only false, but also frivolous and silly; and doubtless our Lord meant it to be regarded as such, as all excuses which are put forth at all times and in all lands, for not accepting the invitation to the supper of the Lamb (Rev. xix. 9) should be regarded.

In 1872 one of the oldest and best-known missionaries wrote: "It has been said the Nusairiyeh women are entirely excluded from all participation in religious ceremonies and prayers, and from all religious teaching. The reason given is twofold: the first being that women cannot be trusted to keep a secret, and the second because they are considered by the Nusairiyeh as something unclean. They believe that the soul of a wicked man may pass at death into a brute; or he may be punished for his sins in this life by being born in a woman's form in the next generation."

The same authority testified that some men were ashamed to mention their wives in decent company, and if they did it was with an apology. At any rate, wives as a rule know nothing of their husband's engagements, business, social, or otherwise; where he goes they can not follow, and need not inquire. Once I was told by an old Jew, a school-master, that it is not lawful to teach women prayers or scripture. I tried then to persuade myself that this unscriptural view was the individual view of an old fogy, and that the Jews as a denomination could not be responsible for it; and I continued to ask others as to the general belief of the sect, all the time hoping and wishing that some one would be found to deny it and contradict it, but the best I could hear is this: it is not forbidden to teach women . . . but it is not required; therefore people holding such views of women and their duties toward them are not likely to be hindered by a woman, tho she be a bride, from fulfilling their engagements and attending a feast to which they were invited and then reminded of the invitation by being told, "Come, for all things are now ready."

Christ's Knowledge of the Churches

The Rev. Charles Melancthon Jones, Berkeley, California.

II. Smyrna, the Poverty-stricken Church

In addressing the second church in the list we note that our Lord omits the usual expression of "thy works" from His "I know," and instead of performances recognizes a condition—"thy poverty."

This is certainly a most interesting characteristic for us who as ministers of the gospel have had for various reasons no little concern as to what can be made of a poverty-stricken church. Few churches have escaped the necessity of passing through this stage, especially during the early years of their existence. And a large portion of them must always remain poor. It is therefore one of the most important of services we can render them in rousing them to realize their most certain resources notwithstanding their material limitations. This is just what our Lord meant when He added that impressive assurance to Smyrna, "But thou art rich!" When we remember that Jesus purposely became poor, gave His best ministry to the poor, and selected most of His apostles from the poor, we may well believe that He does not look complacently on a church which shuts its doors and ceases its ministries when times are hard or money scarce. The slack, capricious, unsystematic, and often selfish ways of many churches account for their periods of inefficiency. Instead of pitying and humoring the poverty-pleading church, it is our duty to rouse it to an appreciation of its wealth of privilege in the very opportunity of its poverty.

SERMONIC LITERATURE

SERMONS—ADDRESSES

"Soft words, smooth prophecies, are doubtless well;
But to rebuke the age's popular crime,
We need the souls of fire, the hearts of that old time."

GOLD, AND FRANKINCENSE, AND MYRRH

By George F. Pentecost, D.D., Northfield, Mass.

[Dr. Pentecost was born at Albion, Ill., in 1842. In 1862 he left Georgetown University, Kentucky, to serve as chaplain of a regiment of Kentucky volunteers of the Union army. He has held pastorates at Greencastle, and at Evanston, Ind.; Covington, Ky.; Brooklyn, N. Y. (where he organized the Tompkins Avenue Congregational Church, now the largest Congregational church in the world); Marylebone Church, London; Boston; and Yonkers, N. Y. He conducted a notable evangelistic campaign in Scotland in 1887–88. From 1897 to 1902 he served as special commissioner for the American Board of Commissioners for Foreign Missions, and for the Presbyterian Board of Foreign Missions in Japan, China, and the Pacific islands. He has written several books, including one on "The Birth and Boyhood of Christ."]

And when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh.—Matt. ii. 11.

Who these wise men were and whence they came has been the subject of endless speculation and controversy. Tradition declares that there were three of them, and has gone so far as to assign names to them: Gaspar, Melchior, and Balthasar. They have been clothed with the dignity of princes and kings, and have been assigned to Egypt, India, Persia, Arabia, Mesopotamia, and even Greece. Of these particulars we can know nothing certainly. That they came from the East we know, and that they belonged to a class of scholars and learned men who held high place in the courts of Eastern kings. They were the "magi," or "astrologers," or "magicians," of the countries in which they lived, and belonged to a sacred caste of scholars who made the heavens their chief study, and pretended to educe from them the wisdom of God, in regard to the destinies of men. The Egyptian and Babylonian kings consulted them to solve their difficulties, read their dreams, and foretell their destinies. All night long they studied the heavens, and all day long they meditated upon the supposed revelations. I do not see any cause to doubt that these wise men were men upon whom the spirit of God had come, and who, tho they did not know Him as such, were guided by His inward impulses. In every nation there have been those who have feared God, wrought righteousness, and been accepted with God. I can conceive that these wise men were of the same caste as that of Job and his three friends. There is no reason to doubt that they were princes as well as scholars.

Pondering the prophecies, and longing for the coming of the "Desire of all nations," they continued their study of the stars until they were surprized by the appearance of a new phenomenon. There appeared a star, burning low in the heavens and propelled by some extraordinary power, either internal or external. This strange sight (like the burning bush in the wilderness which attracted Moses's attention) naturally arrested the attention of these ancient astronomers; and as they wondered what this strange appearance could portend, there came to them the prophecy we have suggested, or some other one, and they associated the star with the advent of the long-expected Christ. God reveals Himself to men along the line of their own occupations and thoughts and in a way suitable to their conditions and surroundings. Moses lived in the wilderness tending sheep, and there God came to him in the burning bush; Joshua was a man of war, and on the eve of the siege of Jericho Jehovah appeared to him, with a drawn sword in His hand. The angels came to the shepherds on the Bethlehem hills; to Zacharias as he ministered in the temple; to these wise men as according to their habit they were studying the heavens. I am sure that every devout student will find God in the line of his studies, if he is really seeking Him. For Jesus is the treasure-house of all wisdom and knowledge, and so all true knowledge and wisdom must ulti-

mately lead to Him, even as they originally came from Him.

As for this famous star, which has been both the artist's and the poet's theme —What was it? Astronomers have in vain tried to identify it with some one of the known astronomical phenomena of that date. When we remember that even the nearest star is so infinitely distant from our earth, we must at once dismiss from our minds the thought of any ordinary heavenly body. The star does not seem actually to have guided them to Jerusalem from the East, but only to have appeared to them in the heavens. With this portent they interpreted some prophecy concerning the long-expected King, which led them to undertake their journey to Judea. When they arrived in Jerusalem, and from thence had been directed to Bethlehem, they were overjoyed by the reappearance of the star which they had seen while in the East, and especially because, hanging low in the heavens, it moved mysteriously before them, guiding them even to the house where the Child was. A star is a point of light in the heavens, but we need not suppose that the star which they saw was one of the familiar heavenly bodies. On the contrary, everything is against such a supposition. May it not have been the shining of the Shekinah glory, as it shone in the wilderness to Moses, and appeared alternately as a "pillar of cloud and fire" to the Israelites? When the Holy Spirit fell upon the disciples at Pentecost, there appeared "tongues of fire" which lighted upon their heads. We know that fire came down out of heaven to burn up the sacrifice which Elijah offered. I venture another suggestion. May not this mysterious point of light, large and glorious as it probably was, have been the Angel of God Himself, even as it was the Angel of the Lord which appeared in the bush which burned with fire?

When the wise men arrived at Jerusalem, where they naturally looked for the newborn King, they could hear nothing of Him. The whole city was indifferent to their inquiry. They were at their wits' end, but not at their faith's end. Their persistent inquiries, perhaps even from house to house, and the story they had undoubtedly told the people of Jerusalem concerning the star, at last reached the king's ears, and he summoned them before him. The chief priests and scribes, who most likely had mocked these Eastern strangers, now had to make answer to the king's questions. In this way they again got their clue. No sooner had they started for Bethlehem than their star reappeared and guided them to the very house where Jesus was. Thus was their simple and persistent faith rewarded.

Having found the young Child, they forthwith fell down before Him and worshiped Him. There was nothing royal in the appearance of the Child, and certainly nothing kingly in His surroundings. His surroundings were humble, and there was nothing to suggest that He "was the Son of the Highest." Nevertheless, the wise men immediately fell down and worshiped Him.

The simplicity of their faith is something worth remarking. We read in Luke ii. 15 how implicit was the faith of the shepherds, who, after the angel had departed from them, said one to another, "Come, now let us go and see the thing which is come to pass." Not for a moment did they doubt the fact which the angel had communicated to them. So, now, here are wise men, scholars, princes, possibly kings, at least men of thought and science, men who were accustomed to the magnificent displays of Oriental sovereignty, who, if they were inclined to doubt, might be expected to question the reasonableness of the whole situation. But, accepting implicitly the conclusions which they had reached by the concurrent testimony of the Scriptures, which promised the birth of this King, and the "sign" in the heavens which, working with the Holy Spirit, led them to Him, they made haste to confess Him. No doubt, some of our modern critics would say that such faith was not worthy of scientific men. True, faith makes little children of wise men, and it makes little children, whether children in years or men of childlike spirit, to be wise.

It was meet that these great and rich men should have ratified their faith and sanctified their worship by laying at the feet of Jesus rich and costly gifts. It was the custom among Orientals, when they visited a king or made allegiance to a sovereign, to bring gifts in token of their subjection and of their readiness to support, with all their possessions, the cause of the king at whose feet they bowed. Much more should they bring great gifts to Jesus. The sincerity of their worship would have been impeached

had they not done so. It is at this point that many of the modern disciples of Jesus fail to give real evidence of the genuineness of their profest worship. The reason why the wise men gave gifts to Jesus may be found in the fact that they, like the Macedonian Christians, had first given themselves unto the Lord. I was once sent for by a lady who had recently been converted. She wished to tell me about this, and get further instruction in the way of life. She said to me, "Pastor, I have given myself to Jesus, body, soul, and spirit; now tell me what I am to do with my money—how to use it for Him." This was true worship. I venture to say that whosoever has not raised and answered that question, "What shall I do with my money?" has never been truly at the feet of Jesus. How can one give himself to the Lord and withhold from Him any portion of his possessions? The thing is impossible.

David bought a yoke of oxen, to offer sacrifice to the Lord. The farmer of whom he took the cattle declined any payment from the king, saying, "Let my lord take and offer what seemeth good unto him; behold, here be oxen for the sacrifice, and threshing instruments and other instruments of the oxen for wood. And the king said unto Araunah, Nay; but, I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver." Now, this is true worship! He who worships God without cost to himself or at the cost of another—so long as he has aught to offer unto the Lord—is no true worshiper.

The wise men prepared their gifts before they started on their journey to find the Christ. I can not conceive of them looking over their treasures and selecting anything but the best they had. They came in the spirit of the exhortation which bids us "lay by in store, on the first day of the week, accordingly as the Lord has prospered." If Christians, before they come to the house of God on the Sabbath, would pray for God's blessing upon them, and then take—as a matter of worship and thanksgiving—from their large or little store, whether the accumulation of past years or the fruits of their last week's labor, an offering for the Lord, and lay it upon His altar as they present their prayers before the throne of grace, how different would things be with us both in temporal and spiritual matters! I fear a large portion of the gold, silver, and copper which are offered in the house of God is offered rather in deference to custom, or for decency's sake, than as an act of worship to God. If offerers would only set the Lord before their faces, many a piece of copper would be exchanged for silver, many a bank-note would be substituted for the silver piece, and in many cases bank-notes of more than one figure would fall into the basket instead of the humble dollar bill.

The motive of their gifts is worthy of consideration. These gifts were a testimony of homage to the King. "We must honor Him," says good Matthew Henry, "with that with which He favors us." This is in accordance with the word of God, which enjoins us to "honor the Lord with our substance, and with the first-fruits of all our increase." No amount of sophistry will allow us to escape the full force of this divine injunction. It has pleased God to tell us that He is honored by our gifts; and since He deigns to accept honor at our hands in these things, it becomes us to honor Him with liberal and willing gifts.

Then our gifts are an acknowledgment that our wealth, be it large or small, comes from God. He is the giver of every good gift. He it is that sends to us the later and the early rains. He it is that has preserved our health and given us strength for labor. He it is that has given us wit and wisdom by which we earn that which we have; and it is He who has shaped the providences which have placed wealth, by way of inheritance, in some of our hands. A truly grateful heart will never overlook God's grace in His substance, nor forget that the silver and gold, and all the other wealth of the world, is His; and that He has reminded us that He retains, in a perpetual covenant, a tenth of all to Himself, leaving us free to add to that tenth "free-will offerings," according to the gratitude and thankfulness of our hearts.

There is yet another reason for giving gifts to Jesus. Our gifts are to supply His need. This may seem a strange thing to say of Him. Surely God and His Son can not be in need of money or any other gift. Are not the gold and the silver His, and the cattle on a thousand hills? Can our giving enrich, or our withholding impoverish him? Yet the Lord has need of our gifts. In this case, for in-

stance: It was needful for Joseph to take "the young child and his mother," and flee into Egypt, and there find an asylum for Him from the wicked wrath and jealous hatred of Herod. But Joseph was only a poor carpenter, and such a journey and sojourn in a strange country must have been quite impossible for him. The gifts of the wise men supplied this need, and put money into Joseph's purse for the care of the "young child." So now God needs our gifts to supply the necessities of His house and the means of maintaining public worship. He needs our gifts in order that His poor be fed and clothed and warmed in time of need. He needs our gifts to send His messengers abroad, to the uttermost parts of the earth, with the good tidings of His love to those who sit in darkness and the shadow of death.

The variety and quality of their gifts are also suggestive. Note there was great variety in them. "Gold, frankincense, and myrrh" —money and money's worth. These may stand for the various ways in which we may serve the Lord. Gold alone is not what God wants. He wants all that we have; not prayer alone, not praise alone, not observance of ceremonies alone, or devotion to our religious cult, but offering of all kinds: worship, work, and gifts of our substance—gifts of such things as we have. Some have more time than money; some more money than time; some more ability to work unseen; and some the gifts of utterance and organization. It is accepted according to what a man hath and not what he hath not. These wise men brought of the products of their own country, of such property as they had.

Then note the quality of their gifts. They gave the best of every kind which they possest. Gold was the best and most precious of the metals; frankincense was the most valuable of the perfumes; and myrrh the most valuable of the medicinal herbs. God complained of His people in olden times that, tho they brought in kind what He asked them, they brought the lame, the lean, and the maimed of the flock—that which was least valuable to them they thought would be good enough for God; but He indignantly rejected these gifts. Alas! that, in this Gospel day, so many of us should kneel at the feet of Jesus, open our chests, and select with much care and pains that which is of least value to give to us, or, if of good value, as little as we possibly can, and keep a fair pretense of conscientiousness in connection with the gift.

Let no one suppose that God is robbing us when He asks for tithes and offerings from us—for gifts of gold, frankincense, and myrrh—when He bids us "abound" in the grace of liberality! Far from it; He designs blessings for us. There is a peculiar connection between liberality in temporal things and the inflow of grace and spiritual life upon the soul. Here is, at least, a means of grace within the reach of every one; and as for me, I hope I shall ever have the sense to choose a fat soul, even at the expense of a lean purse; and God forbid that I should ever reverse this rule. Then, again, liberality is the only corrective of that worst and meanest of all evils, the love of money. Generous giving corrects the tendency to avarice, the pride of life, self-indulgence, and many other hurtful lusts which come along with the love of money. Moreover, a large liberality will hasten the evangelization of the world and the coming of Christ. But for the parsimony of the Christian Church, the Gospel would long ago have been preached to every creature under heaven. Even now the final triumph of missionary enterprise over heathendom awaits only the loosing of the purse-strings of Christendom. Men and women are ready to go, taking their lives in their hands, if only their brethren will supply their need out of their abundance.

Whenever we come to understand that this is not a sordid, but a highly spiritual subject, we shall have joy in giving, and the Lord will have honor. In one of the rural churches of England there is a beautifully carved statue in wood, which represents our Lord with an outstretched and pierced hand standing over the offertory. The gifts of the people are placed in this pierced hand, and through it make their way into the offertory. Oh, could we see that outstretched and pierced hand standing over and by us always, how joyfully would we put our gifts into it, and how abundant would those gifts be!

THE BIRTHDAY OF THE KING

Frank W. Luce, D.D., Akron, O.

Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.—Matt. ii. 2.

Some people gain distinction by the famous places which give them birth. Some are eminent because of noble and worthy ancestry. This infant king gives immortal fame to His peasant mother, and places as a most distinguished and memorable spot on the map of the civilized world in all time the obscure village of Bethlehem. No place so well-known to-day, no spot with so many and tender memories to Christendom as the birthplace of the King! No day so widely observed as the day which custom marks in memory of His advent! No name is so widely known or so revered as the name of Jesus, Savior! Who is this whom the world honors to-day? He had no wealth, no armed forces to forge His way to eminence for Him. Who is He? How has He attained such distinction and commanded such devotion? Evidently He was God manifest in the flesh. His miraculous birth, His wonderful life and deeds, His shameful, ignominious death, and His glorious resurrection with their inclusive and accompanying phenomena, attest His claim to being the Son of God, to whom all power is given in heaven and in earth. He said, "Before Abraham was I am." Note the verbiage. Not "I was," but "I am"; the eternal, changeless Omnipresence; the same yesterday, to-day, and forever. He, the eternal God, is incarnate in the babe in Bethlehem, in the boy in the temple, in the man of Galilee.

Not that God is spatially confined in limited flesh, or that He is spatially inclosed in a limited physical organism. Even humanity is not confined spatially in a human body, or spatially inclosed within the limits of physical organism. You can think beyond your powers of vision, reason farther than your hands can reach, imagine farther than your ears can hear, and hope far more than your muscular powers could lift. Man is larger, greater, than His physical organism and essentially different from it the man is not spatially confined in the body. When we say that God is incarnate in the person of Jesus, we do not mean if we speak intelligently that He is spatially confined within human limitations. What we mean is, that God chose to manifest Himself through the person of Jesus to enter into human experiences, to meet human temptations, to render human service and to assume both disciplinary and expiatory sufferings; the disciplinary that He might be "made perfect (in human nature) through suffering," the expiatory that He might purchase "eternal redemption for us."

But wonders of wonders! why should He come to earth, a little spot in His great universe, take upon Him our flesh, be buffeted and beaten, hungry and sorrowful, and finally die the most painful and shameful death? Doubtless we can never know the deep motives which prompted His coming. It is quite enough that we know that "He came to seek and to save that which was lost," and to "destroy the works of the devil." But we are also assured of this, for God makes no mistakes, that Jesus did not come to correct a blunder.

The low idea that God saw that He had made a mistake in creating man with powers to sin, and then forced His Son into the world to correct the mistake by suffering infinitely to atone for man, is a revolting, repulsive, and vicious interpretation of truly orthodox teaching. The coming of the King was a part of the Divine plan. He was foreordained from the foundations of the world to take His part in the great and fathomless plan of salvation so that man might be a heavenly character by his own choice, a victor over sin and sorrow and suffering; and this does no violence to the free will of man in the image of God, for Christ freely chose in the beginning to assume the part of Redeemer. To accomplish this a redemption from sin was necessary should man fall. For natural law knows no repeal, it knows no mercy, it knows no pardon, and it makes no allowance for ignorance of the law. There must be, then, in harmony with justice and mercy in a world where men have free choice, yet have limited intelligence and evil temptations, a supernatural law, a law of grace, making possible the forgiveness of sins on conditions that will do no injustice to the innocent and the obedient. Christ came to introduce this law of grace and mercy, to leave every man without excuse for failing to make the port of heavenly bliss by his own choice,

and in which his own efforts may have a large and important place.

In accomplishing the great purposes of Christ's advent and the incarnation of God in Him, some elements are essential, as walls and foundations and roof and gables are essential to a building.

He gave to the world a correct ideal both of principle and method. Not that any of us can or should do what Jesus did; nor that we should inquire, as a basis of our conduct, "What would Jesus do?" Only divine knowledge can determine what Jesus would do under the conditions where knowledge is sought and desired. What Jesus should do, or even what you should do is not a detailed exhibit of what any other should do. The great and determining question regarding conduct should be, "What would Jesus have me do?" not "What is Jesus?" but what would He have me to be? He gave the world a faultless ideal both of principle and method, but not in detail. There is left for each individual the widest liberty of personality and opportunity. A correct ideal the world never had before.

Men of genius there had been, and have been since. In music, Mozart, Handel, and Wagner have charmed the world with melody. In statecraft, Moses, Julius Cæsar, and Gladstone have indicated to the world what genius in statesmanship can do. In the leadership of men in the face of danger Alexander and Napoleon and Grant have shown to the world forever the startling genius of war and generalship. But none of these were ideal men.

Manhood in its essentials is strength and beauty in full-orbed power in all physical, intellectual, esthetical, and moral elements; and these elements in operation according to principles which guarantee the rights of all, the weak as well as the strong. This the world with all its wisdom had not learned before the coming of the King. Might made right. The ideal for which the world was panting had never appeared. Moses was a master statesman, but he could not control himself: he committed murder. Cato was a great intellect, but he committed suicide. Plato was a mighty philosopher, but he justified and advocated drunkenness.

But here in the manger-cradle is a king greater than Julius Cæsar, a commander who could call twelve legion of angels to His defense, an executive into whose hands all power is given in heaven and in earth, who presided when the morning stars sang together for joy, and one of whom Pilate spoke more wisely than he knew when he said, "Behold the man!" And after more than nineteen hundred years of critical research the verdict of Pilate is the verdict of the world, "I find no fault in him at all." In Him is the ideal of the principles of human character. And when the world beholds it admires. When He is lifted up He draws all men unto Him.

However, to indorse and admire Christ as the faultless ideal is not sufficient to insure the salvation which He came to accomplish in humanity. The indorsement of right, tho necessary, is not enough to set right the motives of the soul.

One may acknowledge with full consent of mind the miraculous wonders of Christ's birth and life, and yet not believe Him to be able to save, much less to have received the accomplishment of that salvation. His birth was a miracle, His life a marvel, His death a pathetic shame. But all this may be truthfully said of others. The birth of Isaac was a miracle. The life of Elijah was a marvel. The death of Stephen was a pathetic shame. We may go farther and hold correct ideas of the Christ, and yet remain in the "gall of bitterness and the bond of iniquity." Pontius Pilate had a correct view of Jesus. He said, "I find no fault in him at all," but it did not prevent him from delivering Him to be crucified to further his own political interests; his intellectual belief did not change the motive of his action. Judas had a correct idea of Jesus; he was with Him, knew the spotlessness of His manhood, and after he had sold Him into the hands of His enemies, came and brought the price back, saying, "I have sinned in that I have betrayed innocent blood," but the motive of the inner life of Judas was not set right, for he went out and hanged himself. The Centurion at the cross had a broad and correct intellectual view of the Christ. He said, "Surely this man was the Son of God." Even the modern infidel, Thomas Paine, did not have an entirely wrong intellectual view of Jesus and His ethical teachings, for he said "the ethical principles of the Sermon on the Mount will never be improved upon." To intellectually approve of Christ is not necessarily to receive His atoning benefits. Correct views are necessary, but not enough. To receive

Him into the heart—the faith, the love, the deep-seated affections—this unites the natural powers of the believer with the supernatural powers of the Savior and the Christly motive is born into the soul. And with this Christ life come the elements of sublimest happiness. These elements the world never knew until it learned them of the great Teacher of Galilee.

The essence, not only of the world's supply of needed aid, but of true happiness lies not in self but in service. Before the birth of the Christ child the world was struggling for happiness by attempting to evolve superior power so as to command by force. The King of peace reversed the order and said, "It is more blest to give than to receive." And does not this happy Christmas time indicate that Christendom is becoming saturated with the spirit of unselfish love? It would be a small, bigoted, and unworthy person who would value the gifts of friends at Christmas purely or chiefly for their intrinsic worth. We value, a thousand times more, the spirit of love and good-will of which these Christmas gifts speak. And it would be a small and selfish, a boorish, and contemptible being who would enjoy the gifts he received more than the presents he gave. Do we not get a faint experimental idea of the thought of Christ in His great and vital principle of the superior blessedness of giving? That principle the world never knew until Christ injected it into the veins of human thinking and human experience. And no one knows the real joy of living who has not learned the great joy of service.

There is another emphasis I would place upon the same idea. The choicest and most splendid joy lies in suffering for those we love. What pleasure there is in the aching muscles, the tired brain, and even the fevered and trembling hand, when these sufferings are experienced for those we love! Not in the sufferings themselves, but in the thought, the feeling, the sentiment, if you please, that this is wrought for those we love and whom we delight to serve. It was the joy that was set before the Christ that enabled Him to endure the cross and despise the shame. The world never knew the joy of unselfish suffering and self-abnegation until the King of Kings came and taught the great lesson of supremest joy in highest suffering for those we love. And He so loved the world that He gave Himself a ransom.

To feel that your aching muscles and weary brain are the badges of comfort to those you love makes the sufferings like clouds before the setting sun at summer eve, gilded with a thousand splendors of richest joy.

Oh, to be emptied of the spirit of selfishness and to be filled with the spirit of glad and willing service! To have the motive of life transformed into the image of the Christ life!

He was rich, and His riches were something worth while. He was rich in material possessions. He owned all things by the best right of all—the right of creation. "By him were all things made, and without him was not anything made that was made." All the flaming worlds which in their measureless immensity compose the universe were His. He had riches in honor. Angels bowed before Him and worshiped Him. He had highest riches in position. He sat upon the throne of heaven and wore the crown of celestial royalty. But He became poor. And I wish we might never forget that He not only was poor, but that He became poor. The surrender of His matchless riches was a purely voluntary act. And His poverty was poverty indeed. His was a homeless poverty. It was a penniless poverty. He had not where to lay His head. No money with which to pay the taxes levied by the Roman crown! He suffered a friendless poverty. One can get along quite well on occasions without home and without money, if he but have friends. But His friends "forsook him and fled." No home, no money, no friends. But deeper than that He suffered a Godless poverty. With no home, no money, no friends; yet one may take courage if God be with him. On the cross He cried, "My God, my God, why hast thou forsaken me?" A homeless, penniless, friendless, Godless poverty, dying a willing offering for the world, "He emptied Himself of all but love." Because of this fathomless gift, God hath highly exalted Him and hath given Him a name which is above every name. He embraced it all for the joy of making us rich. Loving service is the badge of greatness, the secret of happiness, and willing obedience to God, the secret of power to render service.

WATCHWORDS FOR THE NEW YEAR

David James Burrell, D.D., LL.D., New York.

Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.—Deut. xxxiii. 25.

We stand at the threshold of another year. The past is irrevocable. The Lord grant pardon for all its sins and shortcomings! The future is before us. We may not draw the curtain. It is *terra incognita*—an unknown land. How shall we prepare ourselves to go up into it?

There are tasks awaiting us. The life of a true disciple of Christ is not a sinecure. His prayer for us is that we may bear "fruit"—"much fruit"—"more fruit." Passive piety is scarcely better than none at all. If we are followers of the Christ we may not shrink from cares and burdens and responsibilities. Yet who is sufficient for these things? If we set out alone and unprepared the journey will be too much for us.

Plato said, "Self-dependence is the secret of a successful life." On the contrary, it brings a sure failure. Did you ever try to pluck a cockle from the rocks? It is the very symbol of weakness, and yet it resists all your efforts to disturb it. The tempest that thunders against the rocks rolls past without dislodging it. Where is the secret of its strength? Its weakness. The vacuum beneath this tiny shell is what secures it. Thus it is the emptying of a Christian soul that prepares it for the enduement of strength. "When I am weak then am I strong." My weakness—God's strength; these are the sandals wherewith we journey successfully along the path of duty.

Here is the secret of Paul's efficiency. He was troubled with a thorn in the flesh. It may have been some physical infirmity, as many suppose; or it may have been a repugnant duty, or a responsibility beyond his seeming strength. Of this thing he says, "I besought the Lord thrice that it might depart from me." In vain; it was the Lord's pleasure that His disciple should bear this burden. Wherefore He said, "My grace is sufficient for thee; for my strength is made perfect in weakness." Then Paul began to sing, "Most gladly will I glory in my infirmity, that the power of Christ may rest upon me." He had added to a sense of personal weakness an assurance of divine strength, and thus shod for duty he could fearlessly approach his tasks: "I take pleasure in infirmities, in reproaches, in necessities, for Christ's sake; for when I am weak then am I strong!"

There are temptations before us. This must needs be. The grapes must be pressed or there will be no wine. The gold must be tried in the furnace. The bell must be beaten with sledges before it is hung in the tower. Blest is the man that endureth temptation, for when he is tried he shall receive—character; the crown of life.

But we are never alone in the hour of trial unless we choose to be. A wrongdoer says: "I couldn't help it; the temptation was greater than I could bear." This is never true. The word of the Lord assures us to the contrary. "God is faithful, who will not suffer you to be tempted above that ye are able, but will always with the temptation make a way of escape, that ye may be able to bear it."

The story of the three Babylonish youths is ever being repeated. They were true to principle: "Be it known unto thee, O king, that we will not serve thy gods"; and the form of the king's visage was changed against them. The furnace was heated "seven times more than it was wont to be heated," and the faithful youths were cast into the midst of it; but the fire would not kindle upon them. In the midst of it they walked unscathed—in their coats, their hosen, and their hats. Then the king was astonished, and rose up in haste, and cried, "Did ye not cast three men into the midst of the fire? Lo, there are four, and the form of the fourth is like the Son of God." Nay, the fourth was the Son of God; the same whose promise is sure for ever: "Lo, I am with you alway; I will not leave you alone, I will come to you." If we yield to temptation it is because we refuse His help. For He is not far from every one of us.

And, besides this present Christ, we have the strong staff of the written Word to lean on. He Himself took with Him this sword of the Spirit when He went out into the wilderness to be tempted. Thrice it flashed in the air, "It is written, Man shall not live by bread alone"; "It is written, Thou shalt worship the Lord thy God; and Him only shalt thou serve"; "It is written, Thou

shall not tempt the Lord thy God"—and thrice the adversary fell back before it.

Let the mind that was in Christ Jesus be also in us. If a man lose his confidence in the Scriptures as the veritable Word of God, he is like a soldier whose sword is broken at the hilt. Stand fast by the oracles, O follower of Christ!

It is poor business for a believer to join in belated controversies as to the truth of the Scriptures. The Lord Himself spoke never a word against the integrity of the Book, but used it, expounded it, believed it, gloried in it. The disciple is not above his Lord. If you would be strong in the bitter hour of trial, drink at the crystal stream that "flows fast by the oracles of God." A Bible Christian is a strong Christian. Be shod with this preparation of the gospel—this pair of sandals: a present Christ and a trustworthy Bible—that you may withstand in the evil day.

There are sorrows before us. And where shall we find comfort? It is but grim consolation to say, with Eliphaz, "Man is born to trouble, as the sparks fly upward." There is a point where the proverb "Misery loves company" ceases to avail and stoicism becomes a broken reed. It is related that a Hindu mother, bereaved in the death of her only child, took the little body in her arms and went to and fro among the sacred teachers asking for something to restore its life. One of the sages said to her, "Pluck a handful of mustard from the garden of a home where sorrow never entered." Up and down went the bereaved mother in vain. One home was mourning for a father; another for a child; not one was found where sorrow had not entered. At length she came to Buddha and told her pitiful tale. "The dead are many," said he, "the living are few; go find thy comfort in tears." Is this the best that the Christless world can offer? Ay. But there is something better for us; namely: God knows; and, it shall work for us a far more exceeding and eternal weight of glory.

God knows! There is strength in that. A lad in one of our deaf-and-dumb asylums was asked by a visitor, "Who made the world?" He wrote upon his slate, "In the beginning God created the heavens and the earth." Then he was asked, "How do you hope to be saved?" To which he answered, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Once more: "How is it that, when the world is full of happy children, you have been deprived of speech and hearing?" He wrote in reply, "Even so, Father, for so it seemeth good in thy sight." This is coming near to the infinite heart. This is drinking out of the wells of salvation.

God is not the author of our calamities. He does not go up and down scattering the germs of pestilence; that is the devil's work. But there is a sense in which God is present always in the midst of pain and sorrow. It does not spring up out of the ground. It does not come to pass without His permissive decree. He controls it, restrains it, and in the long run makes all things work together for good to them that love Him.

And our affliction, after all, is "light, and but for a moment." A glance at the starry heavens reveals ten thousand times ten thousand worlds, and the longer we gaze the more come wheeling into view. "The floor of heaven is thick inlaid with patines of bright gold." Our world is one of millions —countless millions—floating like a vast armada on yonder infinite sea. How little this world seems! How infinitesimal! So is time in relation to eternity. So is the pain of to-day to the glory of to-morrow.

Our life is but a handbreadth. Eternity, eternity, how long art thou! The soul that has just gone from the vicissitudes of time into the glories of the unseen world looks back and wonders; wonders, above all, that the pains and heartaches seemed so vast and insufferable. They are "light." They are "but for a moment." The pearly gates throw their light this way. The hands of angels beckon to a world where tears are wiped away forever. We can wait and be patient. "Bide a wee and dinna fret." Heaven is not far off.

Thus we set out, shod with the preparation of the gospel, to meet the tasks and duties and sorrows of the year. "Fear not," saith the Lord, "I will be with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

THE GIFT OF A DIVINE LIFE TO THE WORLD

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God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.—Heb. i. 1, 2.

The writer of these words was profoundly impressed by the great advantage which his generation possest with reference to revelations of God. At different times, by various methods, the prophets had spoken to the fathers. That prophetic message was a great gift to the nation. It has proved an equally great gift, through that nation, to the world. We read its inspired statements concerning God and man with deep respect, if not reverence, to this day. The writer of our text, being a devout Jew, held the message of the prophets in even deeper religious veneration than is possible to us. Yet he makes this suggestive and penetrating distinction: God gave through the prophets a message; He spoke through them by word; "He hath spoken to us by his Son." This last great utterance of the mind and heart of God to the world is a divinely true and beautiful human life. Something of this sort must have been in the thought of the writer of the fourth Gospel, who calls Jesus the Word. I suppose anything may be called a word which bodies forth the thought and feeling of the author.

A great painter preserved in his studio a canvas upon which he had lavished his utmost skill and profoundest thought. When, in his declining years, it was finished, he sat down before it and studied it long and minutely. "There," he said, "I can not put another touch to it. So far as my ability goes, it is perfect. That is my last word to the world." The sculptor could say the same of his most perfect statue; the architect of his finest building; the inventor of his most useful or wonderful mechanism; the statesman of his most beneficent enactment. Whatever expresses our inmost thought and feeling is a word, whether uttered by the lips or put forth bodily in the thing done. This ancient writer evidently felt that God's utterance of himself by his Son far exceeded in depth and scope any other revelation which had been given to the world. The thought grows upon the writer's mind. "The Son," he exclaims, "is the express image of his person, . . . the brightness of his glory." We, this day, can echo these words with joy, for what greater gift to the world can be conceived than one who can truthfully be called Son of God and Son of man. To set before the world the ideal human life, not in theory, nor in picture, nor dream, nor vision, but bodily, that our eyes could see and our hands could handle, the divine reality, was to do for humanity the last and greatest good possible, even to the resources of God. What higher service can you render to any creature than to make clear to it the nature and the scope of its being; to open before it the depth and reach of its destiny, and to kindle its energies by an inspiration to attempt its great career?

I remember, when a boy, of being attracted to a certain part of the woods by the continuous, painful screams of a hawk. At last I found him; he ran from me into the bushes, holding one magnificent wing up in the air while the other seemed bound to his side. He had been slightly wounded while a nestling, and one wing was held by a small ligature. A single touch of the knife released it. How I longed to be able to say to him: "Now, you have come to your own. Now, begin to get up off the ground, out of these bushes. This is not your life, to be running and hiding here. The sky is yours, and all the landscapes." It is just that which Jesus has done for humanity. He came among men, bringing, as if fresh from heaven, a consciousness of true divinity of being. He found them with their spiritual nature bound like the wounded wing. They were living close to the earth, running here and there in the wilderness of earthly conditions, seeking their life in the mere getting of things, yet all the while devoured with heart-hunger, and crying passionately for the freedom and joy of the Spirit. Jesus cried mightily to them, "God, my God and Father, is your God and Father." The heavenly and eternal are yours by birthright. "If the Son shall make you free, ye shall be free indeed." By His own, pure, divinely human life men could see the heavenly possibilities within themselves. A spring of hope and aspiration was opened in the human heart. Inspiration to a new order of life, a life befitting a child of God, was breathed upon the torpid soul of the world. That revelation of the essential divinity of man has grown from

that first morning light till now. Its fulness and triumph are covering the earth as the waves cover the sea. This day, which commemorates His coming, should echo with the victorious cry from heart to heart, "Now are we the children of God, and it doth not yet appear what we shall be, but when he shall appear, we shall be like him." This final greatest word, uttered deep in the heart of the race, is God's gift to the world, Jesus Christ, Son of God and Son to man.

In fact, is not this the method of the world's advance in all truth? As Browning has suggested, "through great souls, God gives enough of His light for us in the dark to rise by." Consider what a gift to the world of letters was Shakespeare. How the generations of writers and thinkers and poets turn to him as instinctively as plants turn to the light. How the thinking of the civilized world has been changed by the silent, pervasive influence of that one soul! What poetry, tragedy, and comedy have been discovered in human history and in daily life because the seer, the illuminated soul, has gone on before us! What rays of light and vision from him have visited remote and darkened regions of life and changed and enlarged unnumbered souls who have made no outward sign, but have been stronger and fairer within because of his benign presence! What brave attempts at a more varied and effective utterance of thought because his magic influence has penetrated and kindled the mind! To compel men to see the dramatic elements in character and conduct is to invest human life with a new interest and charm. What a benefactor to mankind is one who relieves, by even light touches, the grime and dreariness of every-day commonplace! The influence of one such great soul can be compared to nothing but light. It not only brings to us essential warmth and illumination, but twisted into its manifold rays are strands of electric and chemic influences which can not be numbered or analyzed. One could readily believe that a choir of angels hovered over the humble cottage where such a child was cradled.

What language can adequately rehearse or what estimates measure the significance to the world of such singers and dreamers as Homer and David and Milton and Wordsworth and Shelley and Tennyson, and our own beloved poets. They are gifts from on high, "trailing clouds of glory do they come from God, our home." The hard face of life is touched to a divine beauty and light because of them. Science, art, even the mechanics, have had their Sons of God, who have come a light into the world, sent from on high to the nations that sit in darkness. If we only had something of the ancient Hebrew gift of spiritual insight, we would interpret, in religious terms, the work of our inventors and discoverers. When the tabernacle was built, there was no distinction among the workmen. Whether they wrought in the fine gold and jewels of the altar, or were plain metal-workers and weavers, all were pronounced workers for God, and their skill was recognized as a divine gift. Why should we not so think of Watts and Stephenson and Edison and Marconi? Have they not opened to us kingdoms of this world, which is God's world? Is not every one of their discoveries a key placed in the hand of humanity, as if by the Father Himself, repeating the ancient formula: "The earth is yours, possess it, subdue it, have dominion over it."

When you enter the realm of the spirit, the gift of great souls is one of the striking features of world-history. By what measure will you compute the influence of Buddha in India, Zoroaster in Persia, Confucius in China? The vast majority of millions of the race are this day under the spell of their wisdom and pure living. Have they not been words of God uttered to the heart of these vast populations? There are no terms to state, no colors to paint, no measures to compute the influences which emanate from such souls. Who can follow a single beam of the sun and adequately tells its story? What generations of infinitesimal plants and living things live and move and have their being in its heavenly bounty?. After all its great, open ministries are accomplished, it goes on and on, penetrating deeper into the world's needs, dispensing its life-giving effluence where neither eye nor imagination can follow.

Such is the cycle of thought and suggestion we must enter to-day. God, the Father, in Jesus Christ, has made His last greatest gift to the soul of the world. Nothing richer, nothing higher or better was possible to even the divine Giver. Light, "abundance of life," a consciousness of divinity; these are gifts direct from God's own heart. How the face of the earth has changed at their coming. The very thought of such a gift is an

indirect recognition of the worth of humanity. Your gifts this day are an indirect measure of the status of those to whom you give.

If you have ordered half a ton of coal to one house, serviceable shoes and stockings to another, a sack of flour to another, I need not follow your gifts to read the story of those homes. The character of the gift tells its own story. If to another home has gone an édition de luxe of the last work of our own great Shakespearean scholar, we read in the gift the character of the recipient. So if God had given to the world in His Son a great warrior, or statesman, or poet or philosopher, or scientist, or captain of industry, inversely the gift would have declared the character of the recipient. The fact that he gave to men a great, pure, heavenly soul, is a direct assertion of the exalted place which humanity holds in the mind and heart of God. That is why we cry joyfully to each other this day. If you would see how you are beloved of God, if you would read His estimate of your worth, if you would be assured of your own divinity, turn and look into the face of Jesus Christ, the Father's gift to the soul of the world, to your soul. Jesus Christ is a gift not alone to the need of the world, like our gifts to the miserably poor. He is a gift from the last resources of God to a race of heavenly origin and divine greatness of being. A wise gift, a true gift, measures up to not only a possible need, but to the capacity, the character of him who receives. We say often, "without the giver the gift is bare." True, true! but equally true, without a right recipient the gift is void. Men have called Jesus divine; have even sought to place on His head the crown of deity. But too long we have answered the Father's gift solely by our need. At last we are beginning to recognize in the heavenly quality of the gift, the heavenly character of the recipient. In His exaltation, we too are lifted up. The world, henceforth, is a sacred place, for such a being has lived in it. Humanity must be of high and holy origin, for one man has attained such heavenly beauty and excellence of life. Whatever the order of our next world, it must be something worthy of the sons of God, for this world has given a cradle, a home, and a mission worthy of a Son of God and Son of man.

THE PROMISE OF THE ABUNDANT LIFE

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I came that they may have life, and may have it abundantly.—John. x. 10 (R. V.).

Even a casual reading of the fourth Gospel reveals the fact that life is one of the author's favorite words and central ideas. It constitutes part of the characteristic language in which he sets forth the teaching of Jesus. The book is so written that we can never be quite sure whether the words we read actually fell from the lips of Jesus in the form here presented or not; but there can be no doubt that the author is always true to his own conception of the purpose and thought of his Master, and the words of our text find so many echoes in the pages of the other Gospels that we feel certain this at least was one of the great words that Jesus Himself frequently employed. It was also a characteristic word of His contemporaries, for we find the young man coming to Him with the question, "What must I do to inherit eternal life?" while Paul continually expresses the deepest realities of Christian experience in such phrases as, "It is no longer I that live, but Christ that liveth in me," or "Your life is hid with Christ in God."

We are sometimes told that the Gospel message is out of date, or, at least, that the whole form of its statement must be altered to suit the modern mind. With this text on our lips, however, we may well challenge that statement, because nothing could be more exactly suited to the thought and mood of our generation than are these words:

> 'Tis life whereof our nerves are scant,
> Oh life, not death, for which we pant;
> More life, and fuller, that we want.

Modern science has devoted itself to a great extent to the study of life, and almost within the limits of a single generation new departments of it have been created that deal with manifestations of life the very existence of which was undreamed of by earlier ages. Not that life has yielded all its secrets; the laboratory and the microscope can tell us much—the history of the manifestations of life can be written now as it never could be-

fore, but nature holds as tightly as ever the secret of its creation.

Yet, tho this is true, there is perhaps no word that it is so difficult to get the average man to believe in as the word "life." We are all so ready to mistake the false for the real, the substance for the shadow. Tho we hunger for life, the great tragedy consists in the fact that we are so easily satisfied with its semblance. Let me give two illustrations from different departments, one from the realm of art and one from that of history. Let us suppose that we examine two portraits in a picture-gallery and afterward endeavor to describe them. In the one case we find ourselves dilating upon the skill with which the artist has painted the material of the robes. The silk and velvet are so marvelously delineated that we almost imagine we can touch the fabric and decide upon its texture. The jewels in the hilt of the sword sparkle so splendidly that they seem to be real. Through the window of the room we can see the landscape stretching out as if we were really looking upon the scene. But when we come to speak of the face we are baffled. We can remember nothing distinctly about its character or features. In the other case we begin at once to speak of the power that the artist has displayed in delineating the inward soul of the man whom he has painted. We were able to realize as we gazed upon the canvas how that great personage dominated the men among whom he moved, and how he seemed to his contemporaries to be the master-spirit that they described. But when we are asked what robes he was wearing or in what surroundings the artist had painted him we are quite unable to tell. In the latter case the life of the picture has entirely captured us, while in the former it was the lifeless surroundings that made the chief impression.

Once more, is there anything more truly living than the Church of Christ? The apostle described the Church as not a living body, but a loving bride—life, that is to say, in its most beautiful and perfect form. Yet men are always mistaking the outward dress for the living presence. They insist that the creed is the Church. They lay hold upon some document in which at one moment of the Church's existence it has exprest its faith in the clearest and most definite language that was then possible, and they persist in identifying the Church with this expression and in limiting her within the confines of that utterance. But the Church has always risen above such limitation. She always has been and always will be greater than any statement she has been able to frame. No, the error lies with those who will take the raiment for the figure that wears it.

There is a second error that is no less common and fatal than that we have been considering; namely, to exult in life and boast of it because one shuts one's eyes to the reality of death. On such easy terms it is possible to hold a very optimistic theory about life and its joy, but such a theory is only possible in a fool's paradise. In the old days when the plague swept over Italy the ladies and gentlemen of fashion used sometimes to withdraw into some beautiful country residence, with its surrounding park, and behind its high walls shut themselves off from all thought of the misery and sorrow that surrounded them. Death, they imagined, could no longer reach them, until suddenly the spectral figure stalked into their midst, no one knew whence, and the false safety was shattered at a blow. The power of Christianity is found in the fact that it can say such brave and hopeful words about life, while all the time it is perfectly conscious of death. Indeed, one of the most common criticisms that we find of our faith is the statement that it is morbid. It thrusts death, we are told, so terribly into the forefront. If we would only consent to banish the cross, men say, we should find much more power in our preaching. The cross is as great an offense to the twentieth century as it was to the first. The critics bid us magnify the message of life, but forget that of the death through which alone it is possible. Now in such criticism there is just enough truth to make it plausible. It is quite true that the death may be so magnified as to become powerless. The truth is that the cross in itself will never save. The cross is only a mighty power for renewal when it is read and interpreted in the light of the Easter dawn. Not the crucifixion, but the resurrection was the subject of the first preaching, and of every effective preaching since. It is life, not death, that the Lord came to give, and the giving of life is the great message He has entrusted to His ministers. In a Protestant congregation, as a rule, we see no outward symbol of the cross, and almost certainly no crucifix or painting that repre-

sents Calvary, but we see in the faces of men and women the joyful light of life born of the consciousness that Christ Himself dwells in them, and that they, having been crucified with Him to sin, have risen with Him into newness of life.

Christianity is the only religion that has dared to proclaim a message of universal life, while at the same time it has not only faced, but magnified the power of death. In the gallery at The Hague there hangs a wonderful picture by Rembrandt. When the visitor first looks at it the horror that it inspires seems too great to be borne, for there, in the very forefront of the canvas, so that the spectator imagines he could touch it, is the grim and ghastly form of a corpse lying livid and rigid upon the dissecting-table. To add still further to the sense of shrinking it evokes, the scalpel of the surgeon has been thrust into the flesh, and he is laying bare the muscles of the arm. But if the visitor has only patience and courage for a moment to overcome the first sense of repulsion he will find that he goes away from an examination of the picture thinking no longer of death and its terror, but of life and its power. For the skill of the artist is shown in so presenting the great and eternal contrast between death and life that the latter triumphs. Above the figure of the corpse are grouped the faces of the great scientists and physicians who, as they listen to the words of the lecturer, are drinking in the new-found knowledge that is to make them the conquerors of disease, and those portraits are so wonderfully painted that the spectator finds himself ever afterward thinking of the power of life that they manifest and of the greatness of human knowledge that has wrested the secrets from death itself which make life more powerful and safe.

This is the first great message of the text, then, that Christ came to bestow a life which, not only in the full consciousness of, but in the presence of death, and even through its means, should attain to the power of an endless life. This were surely a great gospel, but it is not the greatest. He not only says, "I came that they may have life," but also "that they may have it abundantly." Were I to go to a physician and ask him to show me life, do you imagine he would lead me to the bedside of a patient who was so feeble that only the skilled touch could discover the beating of the pulse and only the trained ear recognize that life was not yet extinct? Would he say to me, "This is life, and now you understand its meaning and its power"? Surely he would take me to some youth in the full vigor of his manhood who had trained and disciplined body, mind, and soul to their highest possible development, and who had consecrated himself to some noble calling that required the finest energies of his spirit, and would say to me, "Here is life at its highest terms and in its most perfect presentation." So Christ is not content to offer us life, a mere assurance that we shall not die, but the gift is so regal that the life He offers is to be exuberant in its fulness and its power. It is often a matter of extreme surprize that, with this gift within our reach, we should be so easily content with what comes far short of it. We seem to delight in the endeavor to do with as little as we can get. We may have seen the weird results of Japanese gardeners in the production of little, stunted, gnarled trees which grow in a small pot and yet are centuries old. The art of the cultivator has been spent in retarding, in modifying, and stultifying the natural development of these trees till they become monstrosities. Thus it is with many Christian people. I remember admiring the beauty of a friend's rhododendron bushes, when he said to me, "Yes, I used to be rather proud of them myself, but I lost conceit of them when some time ago I visited India, for there on the slopes of the Himalayas I saw the rhododendron as it ought to grow; no longer a shrub, but a forest tree, and the vast masses of it crowned with magnificent blossoms." We pride ourselves upon the attainments we reach in the little gardens of our own planting, but He would have us enjoy the rich sunshine and the healthful summits of the great mountains, where abundant life is possible, and not the dwarfed existence with which we are too often satisfied. Herein lies the greatness of His message and the richness of His grace. He came to accomplish this work for the world and to make it possible that the very life of God should flow into the hearts of men, and that we should rise to reaches that are yet undreamed of and to a life whose power and potency is beyond anything the world has seen. For the marvel of the Gospel is this, that what He has enabled them to accomplish He designs for us all. The abundant life is not to be the privilege of the few, but the inheritance of the many.

THE CRY OF NATURE TO HUMANITY

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For the earnest expectation of the creature waiteth for the manifestation of the sons of God.—Rom. viii. 19.

Some words are pictures or statues. A sculptor might carve an image of hope on the model of the word rendered in this text "earnest expectation." It suggests the figure of a man with head erect, neck outstretched and thrust forward, the eye fixt upon some object on the horizon, the whole attitude one of eager, yearning hope. The word rendered "creature" is really creation, and signifies all objects below man. It corresponds to our word "nature." What a striking, poetical image, then, the apostle places before our eyes! All nature he personifies and pictures as gazing thus intently and with hope into the future, anticipating some expected good.

What is this blessing for which nature may be said thus pathetically to hope? The manifestation of the sons of God. The apostle has been speaking of the glorious privileges of those who are in Christ Jesus. As many as are led by the Spirit of God, they are the sons of God. The divine Spirit witnesses with their spirit that they are such. "If children, then heirs; heirs of God and joint heirs with Christ, if so be that we suffer with him that we may be also glorified together." Then, as tho the word "suffer" brought before the windows of his mind a vivid panorama of his own experiences, he continues, as, I think, a smile plays over his furrowed face, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." What do I say? Revealed in us? Yea, for revealed it certainly will be; for even the whole creation has head uplifted and eye peering into the future in yearning expectation of this very unveiling of the sons of God. Thus the apostle bids us listen to the cry of nature to man, her exhortation, as it were, that men should become manifest as glorified sons of God.

Some day in a strange city you behold a large space covered with building-materials, piles of sand, stacks of brick, loads of lumber, heaps of stone, iron girders, scattered about in no kind of order. You say, "Evidently some large structure is to be erected here." But what? It might be a block of tenement-houses, a great palace, a hospital, a barracks, a prison, a college. Months later you pass that way again. The foundations are now laid. The outline of the structure is seen. It is surely not going to be a row of common tenements. It is on a scale too grand for that. Still it may be a hospital, prison, or university. After a considerable period you are there again. The work is now done. You examine it; here is a well-stocked library; here are rooms supplied with black boards, seats, desks; here is a chapel; there, a museum; here are all kinds of scientific apparatus, a laboratory, an observatory, a gymnasium, dormitories, a dining-hall. Plainly it is a university. All that mass of building-materials has fulfilled its purpose in the erection of this institution for the culture of the human mind. That was in the architect's brain when he planned the whole, and every step in the building was a step toward this result.

Ten years elapse, and you are there again. It is in the middle of the university-year, but there is no sign of student or teacher anywhere. You are astonished, moreover, to find everything precisely as you left it, save for the marks of time. But no mark has been made upon the blackboards, apparently not a book has been thumbed, there is no indication that anybody has ever been here for study. In surprize you ask, "What is the meaning of this? Why are no students here?" "Students? No students are wanted here. These elaborate buildings and this complete apparatus for culture are not for the purpose of educating anybody, but just for the purpose of being here." "What! All this an end in itself? That is sheer lunacy. Pray, what son of folly has been guilty of such stupendous waste? If no students are allowed here, an expenditure so vast was both a folly and a crime."

As men have looked at this universe, and especially at this planet, they have asked, "What is the meaning and purpose of it?" Let us imagine ourselves as among angelic spectators, morning stars and sons of God, watching the agelong process by which our planet came to be what it is. After eons of previous history, there, poised in space, is a whirling globe. No water, no rocks, no living creature, only a glowing, rushing, whirling sphere of incandescent gas, the raw materials of a world. It begins to cool. Onward move

the ages. At length a thin crust appears. It is now elevated, now deprest. It is like a great ice-floe, only of white hot rocks, instead of white cold ice. Great masses grind each other into fragments. "Great Creator, what means this? What tho this hot sphere should rush and roll forever in the depths of space, what purpose of wisdom or of love would be manifest here?" "My children, wait." Onward move the ages. Now the vapors condense into water. The gauzy haze that long ago appeared in the upper air has grown denser and darker, has become a thick, overhanging veil of cloud. The face of the sun is blurred and hidden. Darkness is upon the face of the deep. Storms of drenching rain are discharged into the heated air, are dissipated into steam, rise again in clouds, and once more fall to the hot surface of the globe. There is a mighty battle of fire and water. At last water gains the victory, and we see a boiling ocean sending its mountain-like columns of steam into the sky. At last the dawn appears. Light, sphered in a golden cloud, casts her gorgeous sheen over her native east and heralds a new age. A glorious crisis comes. The sun appears in the heavens, and through the rifted clouds pours out his golden beams. "Great Creator, is this the end? What if yon glorious orb should shine forever upon this rolling ocean, what were that to thee? What purpose of thy great wisdom or love could this subserve? From tossing wave and rolling cloud and quivering light comes back the response, "No, no, we are not the end," while God says, "Wait, my children, wait." The centuries pass. Now long bare ridges of rock lift their dripping heads above the waters. Old ocean pounds and devours the slender land, breaking it back again into the abyss. Sediments accumulate, soils are formed, waters are divided from waters, mountains huge appear emergent from the waves and upheave their broad, bare backs toward the clouds. At length life has come. Humble plants, sea-weeds, and sea-shells, and jelly-fish, and sponges, and corals, and lazy sea-snails fill the ocean shores, while sparse dwarfed shrubs fringe the bleak horizon. "Great Creator, is this the end? Should these stunted shrubs and bleak rocks and stretches of barren soil and hordes of ocean tenantry continue as they are forever, what is there here to justify thy wisdom or to gladden thy heart of love? Dost thou care for the gold in the rocks, or for the ore stored away in the hills? Canst thou commune with sponges, sea-weed, and jelly-fish?" Again He bids us wait. Forward through the ages moves the process. Here now are great fishes in the sea and grisly monsters of the prime that tear each other in their slime, great forests growing and falling, convulsion follows convulsion, lands rise and collapse, great breadths of swale and bog nourish a luxuriant vegetation, air-breathing animals populate the jungles. Now follows a reign of ice in which great glaciers cover the land, then comes a genial springtime over the globe. All kinds of animals abound. Earth assumes an aspect much like it wears to-day and seems to be awaiting the advent of some new occupant. Ask now fruit and flower and forest-tree, "Are ye the end to which the whole creation moves?" From every grass-blade and every fragrant petal and every leaf in the nodding crests comes the response, "Nay, nay, seek not that end in us. What if we should live and multiply and through long ages spread over the earth? Can God be a Father of moss and flowers and stately trees? Does He care for fragrance and flavors? Is tea-plant or coffee-berry of any service to Him? Will He need medicinal herbs, or luscious fruits, or flax, or wheat, or cotton, or corn?" Ask then the beasts, "Are ye the end?" From these teeming populations of sea and land comes the reply, "Nay, nay, God does not aspire to be the king of a realm of beasts, and He can not be a Father unto them. They can hold no fellowship with Him. What if the globe should be full of multiplying shoals of fish, and swarms of insects, and herds of beasts; could they satisfy the eternal Reason and Heart? Then once more from the throne comes the word divine, "Wait yet a little, my children. So far you see only the school, the scholar is coming." Ah! here at last he comes. The earth receives her king. Man is here, erect and beauteous, with mind, heart, conscience, will, his every faculty fitted for everlasting progress and ceaseless, blest, fellowship with God. From fire-mist and glowing globe what a stupendous journey! How marvelous the process! How inconceivably sublime the vast stretches of time and space it spans! And all these toiling ages but the building of the school. Here is the pupil. Had nature been conscious through all those stupendous ages, she might have said, "I am looking

forward to the coming of the man." Until he arrived the world was like a university without students, like fleets of steamers traversing the ocean with empty cabins and freightless holds, like railway trains flying over the land without passenger or merchandise, like factories without workmen, with the elaborate machinery beating the empty air, doing no work, producing no fabric.

But now, the world finished and man here, what is the work of the world for him? Ask the same question of the school. Everything ready for students, what then? Education. And what is that? Well, here comes to school the untutored swain. He is fresh from backwoods or mountain frontier. He is ignorant, awkward, verdant. He does not know where to put his feet, and his hands seem to be always in the way. When he is spoken to he hangs his head, blushes, and stammers. With judgment untaught he seems to be little higher than the clod he treads upon. Beginning at the very bottom of the ladder of culture, step by step he mounts. He gains control over this faculty and that, stores the chambers of his mind with various knowledge, until, one day, he stands before the applauding crowds, master of himself and by the witchery of his eloquence mastering them. He has finished his university-course, and goes forth a scholar and orator, ready for the great forum of the world. What has his education done for him? Manifested him, brought out what was all the time latent in him. Wrapt up in that untaught mind lay the potencies which the school woke up and developed into actually working, well-trained powers. Sir Humphrey Davy was once asked what was his greatest discovery. After enumerating some of his great achievements in science, the man said, "But the master discovery of my life was when I discovered Michael Faraday." Davy found Faraday an untaught youth yearning to study science, and put him in the way of unfolding the latent powers of his great scientific genius, that is, helped manifest him. But the capacity was always there. When Buchanan, the teacher of James I., was asked why he made such a foolish pedant out of his royal pupil he replied that he had made the best that could be made out of him. To make the best that can be made out of each one according to his capacity is the true purpose of the school. The university, with all of its teachers and apparatus, may be said to be looking forward in longing expectation for the disclosure of the hidden possibilities of glory in each youth who comes.

Similarly does the apostle speak in the text of nature as lifting its expectant head, peering forward as if to catch a glimpse of the unveiled glory of the sons of God. If that whole process of world-making looked through those stupendous ages toward the arrival of man as its topmost crown and product; if now man is here in the school prepared for him at so vast a cost; if he is here to have dominion over all below him, that the splendid possibilities which lie wrapt up in him shall be unfolded; if we listen we may well hear Nature cry out to man, "Go on, and let thy true nature be manifest." All the sublime potencies latent in every human child may be summed up in the one thrilling possibility of becoming a genuine, fully developed, glorified son of God. The work of the world is to help bring this inmost nature of man to its full manifestation.

With all his sinful impulses and soaring aspirations and self-contradictions what is man? A possible reproduction of the character of Christ, the Son of God. An expert in paintings once went into a picture-shop in London. With keen eye he detected amid a heterogeneous mass of rubbish, under the grime and dust and soot of years, a masterpiece of Rubens. Crushing down the quiver that came into his voice, in as calm a tone as he could command, he asked the picture-dealer what he would take for this old bit of canvas. The dealer looked at it and said, "I will sell it to you for thirty shillings." The price was paid and the purchaser took home the picture, had it cleaned, and out from the grime and dust there shines to-day a $10,000 masterpiece of Rubens. So, under the dust and rubbish of evil, beneath which the better self of man lies buried, in spite of the defacement wrought by the hands of sin, God sees a possible masterpiece of grace. He knows that it can be taken from the rubbish-heap, cleansed, retouched, and by the great Master Artist's hand fitted to stand forth a priceless creation of divine genius, fit for the galleries of the skies.

Recall Hawthorne's story of the great stone face. Upon the side of a certain mountain, overlooking a lovely and fertile valley, was a gigantic boulder which bore

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the exact resemblance of a beautiful face, a face of wondrous strength, benignity, and wisdom. In that valley lived a tradition that some day would arise the greatest man of his time and that his features would be exactly like those of the great stone face. Many men who had gone out of that valley as children and who had won fame and fortune in the world came back to their boyhood home. The man of wealth, the mighty warrior, the great statesman, the famous poet, from whose lips words sweeter than honey flowed, all came. As each of these distinguished sons of the vale arrived he was met by the enthusiastic populace as he who fulfilled the prophecy. But there was an earnest, humble youth who loved the face, and longed and prayed for the fulfilment of the promise. But sadly he turned from these celebrities because none of these men were good enough or wise enough to be likened to the great stone face. The rich man was luxurious and selfish. The warrior lacked sympathy for his fellow men. The statesman was devoid of high purpose, preferring to win success rather than to deserve it. The poet, while singing beautiful songs, had a visage which indicated all too plainly the sensual life. And so the lad continued to gaze upon the lovely features in the rock, to love it, and to hope for the fulfilment of the prophecy. Thus he grew to man's estate and on to old age, living a pure upright life of unselfish service. One evening while he was addressing the people, as was his wont, striving to do them good, a ray of light from the setting sun fell upon the benignant features of the stone face and another upon the white hair and manly countenance of the speaker. In a moment every eye saw that the two faces were exactly alike, and a great shout went up that the prophecy was at last surely fulfilled. Before the eyes of men God has placed as our model humanity not a lifeless face of rock, but His living, perfect, only begotten Son, Christ Jesus. With consecration to His will, with yearning for the fulfilment of the promise of likeness to Him, with love and trust, not as toward a lifeless, helpless boulder, but toward a living person, a person whose own hand can fashion our souls and our conduct into the image of His own, we are to gaze upon Him until we are changed into the same image from glory unto glory, even as by the Spirit of the Lord, until some day the rays of the setting sun of our earthly life falling upon us and upon Him will reveal the fact that we are alike, while from nature, could we hear her voice, the glad shout will ascend to be taken up in heaven by the angels that the prophecy has been once again fulfilled, that another son of God has been manifested, another heir of glory made ready for his crown.

To be tenanted by such glorified sons of God, this, in the apostle's poetic phrase, is the great event for whose coming the whole creation lifts her head and stretches forth her hand in yearning hope. As Professor Drummond has said, "Without this, evolution would have no future, no meaning, no fulfilment. It would be a pillar of marvelous carving, growing richer and finer toward the top, but without a capital. A pyramid, the vast base buried in the lifeless, towering higher and higher, tier upon tier, life above life, mind above mind, growing ever more perfect in its symmetry, and yet withal so much the more mysterious in its aspiration. The eye following it upward sees the cloud covering it. Just what we want to see is hid. The work of the ages has no apex. But the Gospel lifts the veil. We fall in reverence and awe before the majestic vision. There at the summit is Jesus Christ." We hear Him saying, "Look ye hither, all ye lower stages of life, all maimed, and stunted, and blind, and defiled, and deformed, and sin-stricken sons of men, look hither to Him, the goal and crown of the long, long process. To form a kingdom of souls in my celestial likeness is the purpose of the toiling ages. This is the one far-off divine event to which the whole creation moves, and for whose realization all nature waits, as it were, with anxious heart and gaze of hope."

From this point of view we are prepared to see the inner divine meaning of the command to our parents in Paradise. Subdue the earth and have dominion over the fish of the sea and over the fowls of the air and over every living thing that moveth upon the earth. Have dominion? What is that? Simply to take the ore from the mines and make the iron into rails, locomotives, ships; the tin and copper into utensils, and the gold into money and dazzling ornaments? To tear out of earth's bosom and burn up the coal for our comfort, to slash down her forests and rip them into lumber for our homes; to turn water into mighty steam, and

harness it for our service; to throw the yoke upon winds, floods, and lightnings and make them slave for us; to consume upon ourselves fruits, grains, spices, cotton, sugar, and medicinal herbs, to shear the sheep of their wool and rob the cattle of their milk, hides, and flesh, and make the noble horse our drudge? Is this all the dominion we are to have? Multitudes talk as if this were indeed all. They constantly speak with pride of the progress of science and invention. They point to the new marvels which each year brings forth. But suppose the next fifty years should see wonders of invention inconceivably more amazing than those of the last fifty. Imagine the time to arrive when trains can run from Atlantic to Pacific between breakfast and dinner and ocean greyhounds cross from shore to shore in a single night. Post-offices have been abolished, even telegraph and telephone have become obsolete, because men can talk with each other across greatest distances without such clumsy devices as paper and ink or iron wire. Suppose that matter completely conquered gives up and meekly says, "I surrender unconditionally. I will make a full and immediate revelation of all my mysteries for the physical good of man. I will show you how to make bread from stones in the twinkling of an eye, fish from serpents, eggs from scorpions, flour from sand, gold from clay, wine from water, diamonds from coal. I will teach you to outstrip the eagle in flight, and how to build in a day, without toil, structures that will put to shame the St. Peters, Parthenons, Taj Mahals of the world. Yea, I will give you magic power that will make the fabled feats of the Arabian Nights seem insignificant and tame." Suppose all that to come true, what of it? Is this the dominion man is to have? Look once more at the university. The student comes. In a certain sense those who have provided the funds and manage the institution might say to the young man, "My boy, have dominion here. Have it over observatory, library, laboratory, museum, physical apparatus, over gymnasium, dormitory, and dining-hall. All are yours." His for what? To consume or destroy while wasting his time in idleness or spending it in debasing pleasures that dwarf the mind and rot the brain? Or his to use in hindering others from their tasks? Are the desks and books his to destroy for fuel, or to mutilate and consume in mere wanton sport? Is the museum his to scatter to the winds, the telescopes and microscopes his to break in pieces just for fun, the chemicals his wherewith to poison himself or kill his fellow students? He has no right to anything in that university except in so far as he is making it serve the ends of culture. That is his only proper dominion.

As the school might figuratively be said to groan in pain at being destroyed by the students or being used to destroy them, instead of to train them, as the orange-tree might be said to cry out in pain if the little green balls had power to keep themselves from ripening and instead of turning the juices into delicious fruit should transmute them into poisons, so nature seems to cry out against being abused by sinful man. She shrieks, "Oh! do not so abuse me. Why destroy me or pervert me from my beneficent destiny? My Creator designed me to help you to become manifested sons of God, but here you are compelling me to help make you more and more children of the devil." How we might ourselves sometimes shudder could nature actually thus shriek out her grievances against us. For example, God made the nutritious grain to help man live, to be bread on their table, red blood in their veins, to be health, joy, life. But man, by a process of infernal torture, puts it through brewery or still, and it comes forth surcharged with poisons that blast fortunes, destroy bodies, blight minds, tear down homes, break hearts, curse the State, efface the image of God from the souls of men, and drive them in platoons to the pit of everlasting wo. What an infernel abuse! How the barley might shriek at thus being tortured and destroyed; yea, perverted into besotting beer, and the rye and corn protest against being transmuted into maddening whisky. So, if only the sinful man who is missing the mark which God has set for him, could but hear, as God does, every mouthful of food he eats, every drop of water he drinks, every nail and board in his house, every bit of coal he burns, every shred of his clothing and bit of furniture, and breath of air, and every beast he uses, would exclaim as in pain at his abuse of himself and them. God help us to be among those in whom the potential glorified son of God is being daily brought nearer to its full, resplendent manifestation.

OUTLINES

Christmas Day

And the Word was made flesh and dwelt among us.—John i. 14.

"THE WORD," Greek term "Logos." Term not created by St. John; found in philosophy of his age. Philo of Alexandria uses it. Essential difference between the Logos of Greek philosophy and the Logos of New Testament. In Philo's system Logos is simply an emanation of the *pleroma* (πλήρωμα) or divine fulness; therefore subordinate to the Deity. Logos, then, was not God Himself, but a creature of God—occupying, however, the first rank in creation. There was danger in early days of Christianity becoming tainted with this philosophy. In St. John's day the heresy was in its incipient stage, but he attacks it in his Gospel. Note the purpose of his writing as seen in prolog and in chapter xx. 31. St. John's Logos was "in the beginning," was "with God," and was "God." "The Word was made flesh." Divinity puts on the garb of humanity. The eternal God becomes man.

Message of Christmas Day.

I. That it is possible for divinity to be clothed in humanity.

II. That it is possible for humanity to become sharers of divinity.

No Room in the Inn

There was no room for them in the inn.—Luke ii. 7.

THERE was no room for Jesus then. Is there now?

I. Among the nations. In governments, in politics, in army and fleet.

II. In society. Luxury, show, infidelity, sin.

III. In business. Ideals of Christ in the market.

IV. In Church. Does Church meet test, "Follow me"?

V. In homes. Place of Bible and religion in home.

VI. In our sinful hearts:

Dear little stranger
Slept in a manger.
No downy pillow under His head,
Only the darkness His cradle caresses.
Only a manger, lowly, His bed,
Blinded and selfish, the world in its sin.
No room in the Inn!
No room in the Inn!

Messiah's Day

[ISAIAH'S VISION.]

ISAIAH'S times and his message. It tells of a coming golden age of the Messiah. It is to be:

I. An age of plenty. The wilderness and the solitary place shall be glad, and the desert blossom a rose, xxxv. 1.

II. An age of peace. "His name shall be . . . prince of peace," ix. 6. "They shall beat swords," &c., ii. 4.

III. An age of liberty. "To proclaim liberty to the captive, and open the prison to the bound," lxi. 1.

IV. An age of hope. "Say ye to the daughter of Zion, Behold, your salvation cometh," lxii. 11. "This day is the scripture fulfilled in your ears."

The Incarnation and the Divine Image

God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.—Rom. viii. 3.

THE Incarnation looks back to the divine image, and renews it.

I. Incarnation possible because of the divine image. God can come into our life, as He could not come into the life of a brute creature. Man was not made as the brutes were made, but "God breathed into his nostrils the breath of life."

II. Even sin does not fatally shut God out from man. Christ came into human life to fight sin. He overcame it, "condemned it in the flesh"; and so may we with His help.

III. His victory was complete. The centurion said: "Truly this was the Son of God;" and we may find the divine image in us revived and strengthened, we may be "renewed in the likeness of him that created."

"Our Emanuel"

They shall call his name Emmanuel.—Matt. i. 23.

ISA.: "Thou shalt call his name Immanuel."

Observe that in both these verses, one from the New and the other from the Old Testament, it is not God that declares His Son "Immanuel," but in Matthew "they," the people; and in Isaiah "thou," the Virgin mother.

We rise from the contemplation of "the Man Christ Jesus" and declare Him God.

We first gaze on the babe lying in the manger, and then follow Him step by step until we exclaim with St. Thomas "my Lord and my God." Charles Kingsley said his heart demanded it.

He is "God with Us."

I. He is in touch with our humanity.

II. He can give us divine power.

III. He can give grace to our souls.

IV. He can heal our sicknesses.

V. He can translate us to glory.

The philosophers of old, Pythagoras, Socrates, Plato, Aristotle, Lucretius, Epictetus, and the great Buddha himself all sought for immortality, but it was "brought to light" in the gospel of Jesus. And this is why St. John in the fulness of inspiration says, "We beheld his glory," &c. John i. 14.

The Sun of Righteousness

The Sun of righteousness with healing in his wings.—Mal. iv. 2.

The Messiah is here set forth as the most glorious and beneficial gift to man under the similitude of the sun.

The sun is not always a good gift: "Neither shall the sun light on them."—Rev. vii. 16; "Nor the sun smite thee."—Isa. xlix. 10; "The sun shall not smite thee."—Ps. cxxi. 6; "The sun beat upon the head of Jonah."—Jonah iv. 8.

But Christ is the "Sun of righteousness."

I. He is the source of all light. Gen. i. 3.

II. He is the universal light. John i. 9.

III. He is the only sun. 1 Tim. ii. 5.

IV. He communicates His light and warmth. Jas. iv. 6.

V. He is never weary of His daily round. Rev. iii. 20.

VI. He shines on the evil and the good. Matt. v. 45.

VII. He bringeth healing: "with healing in His wings."

God's Plenipotentiary

Even the messenger of the covenant whom ye delight in.—Mal. iii. 1.

Angel, Heb. מלאך, *malokh*. Used fourteen times in the O. T. for God's special ambassador or plenipotentiary.

King Edward VII. sent his son to India to assure the 300,000,000 of people in that country of his "good-will." The Governor of the universe sends His Son to the court of estranged humanity. The two covenants. Of grace. Of works. The Babe in the manger was the "mediator of the better covenant." Heb. viii. 6.

This covenant assures us of reconciliation, peace, and joy.

I. Reconciliation, καταλλαγη, *katallagee*. In the N. T. four times—Rom. xi. 15; 2 Cor. v. 18 and 19; Rom. v. 10. "Atonement" (unhappily rendered "reconciliation" in the Revised Version). He reconciles the world, not God. God does not need reconciling. He is ever waiting to be gracious. Isa. xxx. 18. It is man that has raised "the middle wall of partition." Eph. ii. 14.

II. Peace. The Greek word is sweet and lovely, ειρηνη *ireenee*. There is not a single gospel or epistle in the N. T. without this word. In the O. T., שלום, *sholoum*, first used in Gen. xv. 15. "Salaam!" is still the common salutation in the East. The Babe in Bethlehem is our benediction of peace.

III. Joy "Whom ye delight in." Mal. iii. 15.

Cleansing the Temple

Take these things hence.—John ii. 16.

At St. Louis, in 1904, was a model of Jerusalem, with the "Mosque of Omar," a tawdry booth for the sale of trinkets. In disgust one might exclaim: "Take these things hence!"

I. God's Temple was a refuge. Its quiet seclusion encouraged openness toward God. So our Lord said: "Enter into thy closet, and shut the door, and pray to thy Father in secret."

II. God has a temple not yet destroyed. 1. The real temple to every man is his own heart. "Ye are the temple of God." In our public church assemblies every man has a closet in his own soul, where he can pray in secret. 2. Jesus was a true temple. As He stood in the great assembly in Jerusalem, He said: "Destroy this temple, and in three days I will raise it up." They killed Him, but in three days He rose to show how every man may be a temple for God's indwelling.

III. How shall we cleanse the temple? 1. Come among our fellow worshipers with open, loving hearts. Harpies of envy and worldly selfishness defile our feast. We must drive them out. 2. Remember that Christ is with us, and receive His spirit into our hearts. Filled with His love, we shall have no room for sin. 3. Let our worship look beyond our personal need into "the world" that God "so loved."

The great "Court of the Gentiles," the largest part of the temple area, was meant to let the heathen look up over the Israelites, to the priests and altar, and hear the singing and prayers. Turning it into a market robbed the Gentiles of their place, and Christ drove out the robbers.

A Man of Noble Life in Perplexity

Philip findeth Nathanael, and saith unto him, &c.—John i. 45–49.

I. A MAN of noble life. 1. He was of noble birth. Jesus could see the blue blood of the patriarch coursing in his veins. Not of the Jacob—supplanter, type; but of "Israel"—the "prince with God." 2. He was of a noble disposition. "No guile"—no admixture, no hypocrisy, which was so prevalent in Israel at the time. Nobility of birth is well when sustained by nobility of character. "He alone is noble who has a noble soul." 3. He was of noble habits. "Under the fig-tree." What was he doing there? We all know. Some people talk as glibly and as advertisingly of their "prayer" and "devotions" and "piety" as they would about the most commonplace things of earth. There was a sparingness of expression between Jesus and Nathanael. But they both understood, and we understand also. It is well for men to have a "fig-tree" or a "closet"—some trysting place.

II. A man of noble life in perplexity. "Can any good thing come out of Nazareth?" "Moses and the prophets" would make him believe. But "Nazareth"! 1. His perplexity was in keeping with his early training and life. The careless might not think of Nazareth, but he was a man of pure and studious life. The unthinking have no doubts. It is well. His perplexity arose from having some knowledge, but not enough. Was not the Christ to come of "the house and lineage of David"? Who belonging to David could be in Nazareth? Had not the chief priests and scribes decided that the Christ was to be born in Bethlehem, not Nazareth? Matt. ii. 4–6. Besides, could the "King of Israel" come from a disreputable, half-heathen village? 2. His perplexity was like much of that of the present day. Children are being told half-truths. "If you do so and so, God won't love you." It is false! God does love the whole world. "Good and nice people don't do that." Soon the boy sees his ideal do it, and do it gracefully, tho it may be an undesirable thing. Usually perplexity is a good man thinking in a wrong way.

III. A man of noble life turning his perplexity into inquiry. "Can any good thing come out of Nazareth?" "Come and see." The best advice possible. Don't argue. Invite inspection. He came. This was true nobility. It will show itself at every turn. Some spirits would disdain the advice. They would pride themselves on their doubts. Don't get into "doubting castle" purposely. And, if you find yourself there, don't shut the door after you. "To see Jesus" is the only sure way to remove doubts.

IV. A man of noble life having his inquiry grandly rewarded. "Rabbi," &c. The honest doubter makes the noblest confessor. The dishonest doubter shrinks into a caviler. How long must a man doubt? Only till he sees Jesus.

The Word on Work

WORK has quality as well as quantity.—Matt. xx. 4.

The Divine Servant, perfect in both.—John viii. 29, xvii. 4.

Prison and sick-bed service is as acceptable as field service.—Matt. xi. 2–3.

Service proportioned to communion.—Luke x. 42.

Priests go in to worship and go out to serve.—Num. viii.

Martha occupied for Jesus, Mary with him.—Luke x. 39.

Work for the Lord, only as we work with him.—John xv. 5.

All true work is that which he inspires and directs.—Phil. ii. 13.

Must be according to the Word.—2 Cor. xiii. 8; Jas. i. 25.

Every man's work to be tried by fire.—1 Cor. iii. 13.

Every man rewarded according to his works.—Matt. xvi. 27.

Doing good may not be doing truth.—John iii. 21.

Genuine work must be "in the light."—John iii. 21.

Work within must keep pace with work without.—1 Tim. iv. 16.

God values his work in us more than through us.—2 Tim. ii. 21.

Works (before and for life) are dead works.—Heb. ix. 14.

Works in and through him are live works.—Phil. iv. 13.

Works of unbelievers are "works of iniquity."—Matt. vii. 23.

The Old Path

Ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls.—Jer. vi. 1.

Dr. John Kitto, in his notes on this text, says the case assumed is that of a traveler who on his journey finds himself at the opening of many ways. As, for example: 1. A fresh foot-path through flowery meadows. 2. A bridle-path round by the marshes. 3. A fresh cutting through the hills. But these will not suit the Christian pilgrim. He wants the old path.

I. Founded on the old chart, the Bible.

II. Inspired by the old wisdom, Christ.

III. Illuminated by the old promises.

IV. Trodden by the saints of every age. "The good way" "God's way." (said President McKinley.)

V. And "ye shall find rest for your souls."

VI. Let us "walk therein at the beginning of the year."

"The paths of glory lead but to the grave." (Gray.)

The old path leads to rest eternal.

Some Things for Us to Keep

Keep thy heart with all diligence.—Prov. iv. 23.

Keep thyself pure, keep away from others' sins.—1 Tim. v. 22.

Keep yourselves in the love of God.—Jude xxi.

Keeping his word a proof of our love.—John xiv. 23.

Keep the unity of the Spirit.—Eph. iv. 3.

Keep yourself unspotted from the world.—Jas. i. 27.

Keep the body under subjection.—1 Cor. ix. 27.

Keep the Sabbath Day holy.—Ex. xx. 31.

Keep thee far from a false matter.—Ex. xxiii. 7.

Keep my judgments and do them.—Ezek. xx. 19.

Keep back also from presumptuous sins.—Ps. xix. 13.

THEMES AND TEXTS

Seeing with God's Eyes. "In thy light shall we see light."—Ps. xxxvi. 9.

Prayer-Meeting Absentees. "But Thomas, one of the twelve, was not with them when Jesus came."—John xx. 21.

Bad Pay for Good Service. "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction."—2 Chron. xviii. 26.

Providence and Self-Help. "God hath given thee all them that sail with thee. Paul said to the centurion and the soldiers, Except these abide in the ship ye can not be saved."—Acts xxvii. 24, 31.

The Moral Duty of Emigrants. "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace."—Jer. xxix. 7.

The Grasp of Two Right Hands. "I will uphold thee with the right hand of my righteousness. I, the Lord thy God, will hold thy right hand."—Isaiah xli. 10, 13.

Among the Heights. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord."—Isa. liv. 10.

Flashings that Reveal the Divine Evernearness. "For thus saith the Lord God: Behold, I, even I, will both search my sheep," &c.—Ezek. xxxiv. 11, 12.

The Eternal Ministry. "In my Father's house are many mansions," &c.—John xiv. 2–3, xvii. 24.

Christianity and Business. "Thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth."—Deut. viii. 18.

The Church at Prayer. "Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him."—Acts xii. 5.

The World's Only Hope. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12.

Generosity in the Hour of Triumph. "And Saul said, There shall not a man be put to death this day; for the Lord hath wrought salvation in Israel."—1 Sam. xi. 13.

Discreet Reticence. "But the matter of the kingdom, whereof Samuel spake, he told me not."—1 Sam. x. 16.

Spiritual Control of One's Self Possible. "And the spirits of the prophets are subject to the prophets."—1 Cor. xiv. 32.

ILLUSTRATIONS

Christmas.—The three poems that follow are from a collection of Christmas poetry published by Richard G. Badger, Boston. They express the Christmas sentiment in various phases:

THE STAR.

Awake, awake, all earth, and sing!
Your kindling harps to concert bring:
From every isle, and every shore,
The choral volumes sweetly pour.
Then high as heaven your anthems swell,
The joy of man redeemed to tell;
A tide of life, not death can stem,
Was in the Star of Bethlehem!
—*Miss Hannah F. Gould.*

BIRTH.

Tho Christ a thousand times
In Bethlehem be born,
If He's not born in thee,
Thy soul is still forlorn.
Ah! would thy heart but be
A manger for the birth,
God would once more become
A child upon the earth.
—*Angelus Silesius.*

THE MANGER.

Cleanse the streets! Ply all thy care!
Slack not, for God's bells are chiming!
Palace chamber quick prepare!
Up the hill poor Mary's climbing!
Shame! Her to a stable bring!
Manger-cradle for a King!

Patience! Babe of wondrous birth!
Bear awhile these degradations!
Time shall be when, e'en on earth,
We'll proclaim thee King of Nations!
Low before thee bowing down,
Million—millions cast their crown!
—*W. P. Breed, D.D.*

Hope.—It is the Christian of all others who has reason to live in hope. Z. Irene Davis echoes this truth in the verse below:

Hope on! God's love light spans the sky.
Through tears and sorrow, flee despair.
The word is written, "God is nigh
The broken heart." Thy grief He'll share.

His light is shining on thy soul.
How warm and comforting His touch
On life's springs, not in our control.
He loves so long and gives so much.

Hope on! How beautiful this grace,
A sunbeam from the sacred Heart
That cheers us in the upward race
With Him from whom we ne'er will part.

Plea of the Weak.—Dr. Stokely S. Fisher sends us these verses, which doubtless express the prayer of many at the close of the year:

The shadow reaches only to the cloud;
Yet pity us, O Lord, when we despond!
Thine eye sees all, but mists our world enshroud;
We can not see beyond.

Our lives how little! Small our deadliest grief;
Thy perfect wisdom smiles through pitying tears.
Alas, we only see the falling leaf
And feel the heavy years!

So, as a mother's gentle fingers smooth
Her baby's hair, his little fault confest,
Let Thy love pardon, let Thy patience soothe
Our pain and our unrest.

Be pitiful! How much to us the plan
That failed, the end unreached, the vain hope fond!
Our dim horizon narrows to a span,
We can not see beyond.

Heaven.—If we have the confidence exprest by the author of the following lines, we have little need to know more about the life to come:

I know not whether the city
Be builded of silver or gold;
I know that the infinite pity
Of His face I shall behold.

It may be empty-handed,
My heart all scarred with sin,
That I stand at the shining portals—
But I know I shall enter in.

Ere the red-robed stars, in beauty,
Transfigure the silent halls
Of night with their crimson glory
I may hear the one clear call.

One clear call—and responsive,
Speaking as soul to soul—
I fear not to enter the valley,
I know I shall reach the goal.

So it matters not if the city
Be builded of silver or gold;
I know that the infinite pity
Of His face I shall behold.

Love.—That "love is the truest almsgiving" is a sentiment here put into rime by an unknown author:

One smile can glorify a day,
One word true hope impart;
The least disciple need not say
There are no alms to give away,
If love be in the heart.

Contagion.—Society is a complexity of human relations. Each life has impact on every other for good or ill in all the varying gamut of relations. That men do not always appreciate this fact and govern themselves accordingly is seen in that related of a thoughtless patient at a telephone:

A young woman entered a store on North Aurora Street, and asked the proprietor if she might use the telephone. Permission granted, she lifted the receiver from the hook and her lips touching the receiver she said:

"Central, please give me No. Blank." The following conversation took place:

"Hello, is this No. Blank?"

"Is Mrs. Jones there?"

"Will you kindly ask her to step to the telephone?"

"Hello, Mrs. Jones, I have just been to the doctor's office and he took two cultures from my throat. He is unable to tell whether I have diphtheria symptoms or not. I will be home on the next car. The physician wishes me to remain in the house for the next few days."

"Yes, I will. Oh, no, don't think of it. Yes, good-by."

The young woman then left the store, but not until the proprietor had given her a little advice about using other people's telephones and exposing perhaps a hundred persons to a contagious disease. The telephone was sterilized by one of the clerks immediately.

If this thoughtless contagion were confined to the physical ills of life, it might be better borne. Moral contagion is so profound a calamity that purely human resources are unable to check it.

Dependence and Growth.—On the line between the farm on which I was born and the one just north, stood a stately little chestnut tree. At its foot grew a wild grapevine which climbed up and twined itself about the tree. By and by it reached to the top of the tree and the boys soon learned that the finest grapes of all were at the top of the tree. It was a beautiful vine as well as fruitful.

A few rods distant, and just beside the edge of the woods, grew another wild grapevine. But it was not beautiful and the fruit it bore was very inferior. Instead of reaching up and twining itself about a great tree near by it just crawled upon the ground. The cattle trampled it, the rains beat upon it, bespattering it with dirt.

The Christian who would be strong and beautiful and fruitful must be separated from the world, must cling closely to Jesus Christ, mount up toward heaven and bask in God's sunshine.

The Christian a Worker.—Away up among the hills of Vermont, in a little country church, was a deacon known throughout the community for his good works, his zeal, and self-sacrifice. He was a man of inherited and acquired wealth with all surroundings contributing to an easy and luxurious life.

He was asked one day by a visiting minister why he was pursuing a course so unusual to rich men. His reply was: "When I became a Christian and began to read my Bible with appreciation of its meaning I read that I was called into the vineyard of the Lord, and I made up my mind at once that I was not called there to eat grapes but to hoe; and I've been trying to hoe ever since!"

Too many Christians prefer to eat grapes in the Lord's vineyard, too few, like the Vermonter, are there to hoe. "Wo to them that are at ease in Zion!" "Go *work* to-day in my vineyard!"

Christlikeness.—The silkworm grows to be similar in color to the leaves on which it feeds. The tree-frog takes on the hue of that to which it clings. So the human soul becomes Christlike when Christ is to that soul the bread of life. If we walk with Him, commune with Him, feed on Him, and become satisfied with His likeness, the world will take note that we have been with Jesus.

Pride.—By means of a bag or puff-ball at the back of the neck the wood-grouse gives forth certain booming notes calling forty or fifty others, it may be, together from the neighborhood. Like Roderick Dhu's highlanders:

> "From shingles gray their numbers start,
> Each bracken-bush sends forth a part,
> And every tuft of broom gives life
> To belted warriors armed for strife."

Each grouse now struts to the best of his ability. They begin to pull feathers when pomp and stateliness in some arouse emulation in others. Hard pecks, blows, and bites, and a general battle ensue from daybreak to sunrise, when it ceases, each henpecked grouse flying, creeping, or sneaking home through the bushes, tired, bloody, and stript of long feathers and short ones. His shyness protects him in his native haunts, but when he puts on his turkey-cock airs, then, but not till then, his strutting fights expose him to destruction, for the hunter detects his place of rendezvous and shoots him.

"Pride goeth before a fall."

Cowardice.—An old soldier who had been in the Gettysburg fight took his nephew to the Cyclorama of Gettysburg in Chicago some years ago. You may have seen it—the battle, pictured before your eyes and explained by a veteran of the Civil War. The uncle had told his nephew it was true to life in every particular, and when they got there, and began to look upon the battle-scenes the boy inquired, "Uncle Zeke, where was you?"

The uncle, seeming not to hear the question, went on to talk about the scene of a certain engagement. "Right over there was one of the fiercest battles. You ought to have seen the men fall as the balls whistled and the shells exploded!" "But," broke in the boy, "I would enjoy it so much better, Uncle Zeke, if I knew just where you was." Uncle went on thus: "Right over there one captain had the third horse shot from under him. As fast as one fell he mounted another and led on the fight!" "Yes, Uncle, but where are you in the picture? I don't want to see any more till you tell me and point out where *you* was."

"Hush, boy," said Uncle Zeke, "I was back of that tree over there in the rear end of that last corn-field on the side of the hill."

Are there not many people to-day like Uncle Zeke? When the conflict between good and evil is fiercest, they are hidden somewhere watching the fight from a distance.

Design.—In the egg of a song-sparrow there are albumen and a yolk. The little bioplast or life-principle (self-organizing matter in cell-form) "containing the materials of yesterday, to-day, and to-morrow," begins to work in the yellow portion of the egg. First, it weaves a bill, then the eyes, wings, claws, of the coming bird. The latter ere long pecks through the hard, rough shell, wondering, as doubtless it well may, whether the place into which it is about to be introduced, will be large enough for it. It presently finds it ample. It is ushered into an environment precisely suited to its complex life—food for its mouth, air for its wings to beat, branches of trees for its little claws to encircle, and steady itself upon.

Is all this evidence of design in the case of the song-sparrow of the nature of mere accident? No. Back of all these processes lies a formative and designing Mind. Second causes are themselves but effects of a greater First Cause somewhere, and so we have God as the Author of all the wonderful mechanisms of His universe.

Habit.—All day the shoemaker sat before his last, mending shoes. The window was behind him, consequently the light in which he worked at his task was so dim that his eyes began to fail him. His position had become a fixed habit, so he continued to work in the shadow.

Now and then a kindly disposed customer would ask him why he did not reverse his attitude. He invariably replied, "I am in the habit of sitting this way."

Some people would regard such a man as lacking intelligence, while they show a similar folly in a spiritual sense. They not only stand in others' light, but in their own, by turning away from every means of grace that the Head of the Church has provided for us.

Habit becomes fixed, and they go about their work in the shadow of unbelief until they fall into a ditch from spiritual blindness.

Prayer.—Mr. W. J. Bryan, describing a visit to a Buddhist temple in Japan, says: "There is usually a bell or sometimes only a chain hanging about the place where the prayers are said, and the suppliant swings a rope against the bell or shakes the chain before his prayer and claps his hands two or three times at its close." When Mr. Bryan inquired about the ringing of the bell, one of the reasons given him was that it was to attract the attention of the god. Elijah on Mt. Carmel needed no bell to attract the attention of Jehovah; for the watchful eye of the Lord is ever upon His children. Sweet is the thought that "he that keepeth Israel shall neither slumber nor sleep."

Opportunity.—T. W. Farrar says:

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day.

The habit of looking at the bright side of things is worth more than a thousand a year. —*Samuel Johnson.*

If one looks upon the bright side,
It is sure to be the right side.
At least that's how I've found it
As I've journeyed through each day,
And it's queer how shadows vanish,
And how easy 'tis to banish
From a "bright-side" sort of nature
Every doleful thing away.
—*Mary D. Brine.*

PREACHERS EXCHANGING VIEWS

"There never were two opinions alike in the world . . . the most universal quality is diversity."

Punctuality

Editor of THE HOMILETIC REVIEW:

The writer of these lines recently officiated at the morning service in a small Presbyterian church in the outskirts of one of our larger cities. When I made my appearance in the pastor's study this question was propounded: "Are you the preacher for this morning?" I answered in the affirmative, after which this surprizing remark was made, "Well, you are the first minister who has supplied for us who has ever been on time." To which I replied, "I always believe in being on time and am annoyed if I am behind time." My simple reason for writing this is to ask the question, Is it not a fact that a minister who is always behind time in opening the regular services of the church is likely to have his message discounted? How can he extol virtues—even tho those be not promptness and regularity—and expect his hearers to practise them? Will they not be inclined to say, "Set us the example first by taking your own medicine"? A LAY PREACHER.

Uzzah and the Ark

Editor of THE HOMILETIC REVIEW:

I find that the Sunday-school helps at hand, with few exceptions, attempt to convey useful lessons by teaching that God slew Uzzah, as an act of judgment and as a warning to the people, because he instinctively steadied the ark when its safety was imperiled by the stumbling of the oxen. Why longer attempt to present to our young people, trained in our modern schools, such unreasonable views of things? Why not help them to realize what kind of a world it was in which David and his generation lived? A world of superstition, a world of fear, a world where such a sad fate as came to Uzzah was sure to be wrongly interpreted.

If there was any devout man among those thousands in procession it was Uzzah. He had for years kept the ark and cherished it. He of all others believed in and heeded the tradition that the sacred symbol must not be touched. His heart was the saddest and the most reverent of all, as the treasure was leaving his home for its more pretentious abode. When the oxen stumbled it was nothing but true devotion that prompted the instinct to defend the religious symbol of the nation from harm. It was only after instinct had led to action that it flashed upon him that he had touched the forbidden treasure with profane hands. The shock of this thought was too great for his physical frame, and, the most guiltless man among the throng, he perished before them as tho accursed of God. God alone held him innocent and pitied him and pitied the superstitious reverence that could make such a judgment on the part of the people possible. Insolent Pompey could enter the Holy of Holies unscathed, some base Assyrian could lift the cover of the treasured ark and even rip the gold from its acacia wood with unarrested hand; while Uzzah, of tender conscience, must perish, but only to wear a brighter crown in the heaven that understands.

CAIRO, N. Y. CHARLES A. DANN.

Professor Bowne's Book on Personalism

Editor of THE HOMILETIC REVIEW:

Permit a comment prompted by the review of Professor Bowne's "Personalism" in the August REVIEW.

The reviewer thinks Professor Bowne wavers in his affirmation of the real existence of the objective universe.

"At times he tells us it exists 'only for our intelligence,' which, if it means anything, means that it would not exist and never would have existed, if there were no intelligence to construe it. In other passages he implies that there may be a true objective universe," &c.

Yes, truly, had there been no intelligence as the ground or first cause, there could have been no objective universe; hence idealists say the universe is groundless without intelligence or Mind—not your mind or mine, for the material order is independent of particular finite minds—but it is not independent of the Mind of the Infinite Eternal Spirit we name God. The arid plain becomes the fruitful field through scientific irrigation. The waving grain finds the ground of its existence in finite thought and activity (irrigation) and in divine thought and activity

(forces of nature). This is what the idealist means by affirming that the material order has no ground of existence apart from the mind.

The objective order is just as "real" to Professor Bowne as it is to the most besotted realist. But he too is good a metaphysician to think of an independently existing material universe.

Personal idealism finds the ground of every "real" thing, and also the ultimate source of finite minds in the Infinite Thought and Activity of the personal God. This is creation—a continuous ongoing of the divine activity, a process for which we finite beings have no recipe.

Rev. Francis L. Strickland.
Northport, L. I.

Nautical Terms

Editor of The Homiletic Review:

It was my privilege during vacation to attend evening worship in an important church in an Eastern city. The services were delightful and helpful, the sermon by the pastor, just returned from a sea voyage, was interesting and able. In the course of his remarks he commented on 2 Pet. i. 11, which reads in the American Revised Version, "For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." The speaker in effect said that a nautical figure underlies these terms which, when developed, yields a picture of a ship entering port with full sail, a ship sweeping into port with canvas all spread and taut before the wind.

I have frequently seen the same use made of this text in printed sermons.

But the figure is not in the principal word of the sentence, viz., the verb, which, when analyzed, yields quite a different conception. It is faintly traceable only in the adverb, and that only when it has been tracked through the adjective, the strengthened verbal to the primitive verbal form, when we do come to the notion of "to float, to flow, sail, navigate." But I doubt if any such refinement of etymological nicety was the intention of the apostle or any such picture as that of a ship under full sail before his mind, when he penned these words.

If it is for the modern preacher to discover and develop these remoter shades of thought, why not apply the same process to other and central words of a given passage? Analyze the verb "supplied" in the same way, and there is developed quite another picture, that of the leader "furnishing the chorus at his own expense." I submit that if we are after figures, this is the dominant figure of this text and the one that should be made prominent in our exegesis. But it seems to me care should be observed in hunting out these niceties of expression for the sake of a striking or novel effect. If the process is valid in one case, it is valid in another, and impartially applied in this case, would run into a ludicrous mixing of metaphor. This is not so much criticism as an appeal from one, perhaps overcautious in such matters, for guidance.

[From a later letter.] Since posting article on significance of 2 Pet. i. 11 I have read the interesting article in September Homiletic Review on "Nautical Images of the New Testament." I see now where the good brother to whose sermon I listened, obtained most of his scriptural illustrations along this line. I see also that the image in this particular case is derived from the noun *eisodos* (improperly written in the Homiletic Review article, *heisodos*) rather than, as I supposed, from the adverb *plousios*. But having examined the lexical usage, I find no direct authority for such specific application of the term. Thayer conveys no hint of such usage of the term. Liddell and Scott does not. The latter lexicon defines it actively as "an entering, esp. of persons in the lists to contend in the games," "also of the chorus into the orchestra." I am more than ever convinced that the figure underlying this passage is not nautical, is rather indeed derived from the theater, and that the common interpretation of it is wrong.

Respectfully yours,
Cadiz, O. Rev. J. S. Plumer.

David and Goliath

Editor of The Homiletic Review:

In The Homiletic Review for August, page 132, Prof. Andrew Zenos comes to the conclusion that it was not David, but Elhanan, that slew Goliath, the giant of Gath. He says that the name Goliath was later inserted in the narrative recorded in 1 Sam. xvii. By a strange oversight Professor Zenos leaves out two other passages, namely, 1 Sam. xxi.

9 and 1 Sam. xxii. 9, 10, which tell about David's flight and how he obtained the sword of Goliath the Philistine. The priest says, "The sword of Goliath—whom thou slewest in the vale of Elah, behold it is here, wrapt in a cloth behind the ephod." 1 Sam. xxii. 9 ff. tells of the slaying of the priests by Saul and how Doeg, the Edomite, accused the priest Abimelech, mentioning among other things that he had given to David "the sword of Goliath the Philistine."

If these passages record a historical occurrence the theory of the critic falls to the ground, and David did actually slay Goliath; and the giant whom Elhanan slew must have been another, having the same name. Nor is this unlikely since Gath was the capital city, where the king dwelt and where the army was located. There seems to have been a race of giants living among the Philistines, possibly descendants from the old Rephaim (Deut. xx. 21; 2 Sam. xxi. 22). The name Goliath (exile) seems to indicate this.

J. H. Ford.

Dannell, Minn.

A Point in Terminology

Editor of The Homiletic Review:

I have noted your insistence upon the term "Roman Catholic" for those who make their obedience to papal authority, and while this is to be preferred to "Catholic," yet the proper terminology is overlooked. Any one acquainted with the Greek *καθολικός* recognizes at once how inept its English equivalent becomes when applied to a perverted form of the "Faith once delivered to the saints," a form which can not claim universal supremacy nor, as long as consecrated reason may be found in man, win to itself thinking Christendom. Since this is the conclusion of philosophy and history, the desire of our misguided brethren to be known as "Catholic" may be gratified by only the ignorant or unthinking; and furthermore, it is equally fallacious to yoke the term to an adjective which localizes and therefore destroys its meaning. I appreciate the fact that frequently deference is granted to others in matters of detail rather than provoke a quarrel about so small a matter as a name; but I deny the claim of the followers of the Vatican to catholicity as seen in primitive doctrine, or evidenced by numbers and geographical distribution; and in the interest of historical accuracy, I ask that the "illuminate" use the adjective "Roman" or the substantive "Romanist." The many other reasons for the use of the above by us, whom the Roman Church calls non-catholics, are so obvious that they need not be specified by the undersigned.

(Rev.) Robert J. McFetridge.

Bryn Mawr.

Recent Articles Criticized

Editor of The Homiletic Review:

After reading the leading articles in the August number of The Homiletic Review I am moved to write a few words respecting two of them.

The article on "Sunday Observance from the Standpoint of Jesus" seems to me vicious and misleading. It seems to rest on the proposition that the Fourth Commandment has no permanent validity and authority, and that the Sabbath of the Hebrews was only secular and for physical rest. This is strange doctrine and poor scholarship, I humbly aver, without making any pretension to scholarship above the ordinary.

The article on "Conditions and Tests of Church Fellowship" is about equally vicious and unscholarly. The doctrine seems to be that the church is in no wise a sheepfold, but a pen with an open, unguarded door where goats and sheep mingle indiscriminately. That is a strange teaching and seems to be based on the single line of truth that Jesus went personally and associated with publicans and sinners. Well, Jesus saves His people from their sins, and that means a radical change from a goat to a sheep. The sheep may be very poor of its kind, but it is a sheep, and by that nature has a right to a place in the fold, and not otherwise.

It seems to me such articles do not add at all to our wisdom. I am not hypercritical, and I do not expect everything to be cut to my standard, but these wise men of the East should give us something better than such articles.

Yours sincerely,

Rev. E. J. Brown.

Owensville, Mo.

CHURCH TECHNIC

ANSWERS TO INQUIRERS

WILLIAM T. DEMAREST.

The Akron Plan.—QUESTION. Regarding the "Akron Plan" for a Sunday-school building. Is it possible to secure designs in which such plan is carried out, from any society or publisher? What I should like to consult would be a book of plans upon the general ideas suggested in your description of the "Akron Plan," with probable cost, etc.

ANSWER. So far as we know, there is no book of plans published by any of the denominational boards or societies which would answer your purpose. The L. B. Valk Architectural Company, Los Angeles, Cal., furnishes plans which follow the Akron system, and you can probably secure designs for examination by addressing them.

Varnishing Seats.—QUESTION. Two years ago our seats were varnished. A good price was paid for the work and satisfactory results were obtained for one year. The second year, however, the hot weather made the varnish soft, and during the summer the unpleasantness of sticking fast to the seat has frequently aided in spoiling interest in the service. The seats are not straight-backed, and scraping would be difficult. What can we do?

ANSWER. It is altogether probable that your sittings were not properly prepared before the varnish was applied, and perhaps too thick a coat was laid on. A thick coating of varnish, even if it is old and seemingly hard, will take up moisture from the atmosphere during the warm, humid days of summer. Properly to apply varnish involves the rubbing down of the surface before applying varnish, and the sandpapering of each one of several coats before the final very thin coat is applied. This involves a long and expensive process, which is not usually possible in the church. We can suggest no better way out of your present difficulty than the removal of the varnish by careful application of strong ammonia or one of the patent preparations sold for that purpose, and the application of a thin coat of Jap-a-lac or similar varnish. Perhaps it would be well to write to the makers of whatever varnish you decide to use and ask them how best results may be obtained. The advice of an ordinary painter is not always safe to follow, as wood-finishing is a specialty which all do not understand.

Visitors' Reports.—QUESTION. Can you suggest a method of reports to be made by church visitors which will give, in brief form, the principal facts learned at each place visited? Our reports are now made in the form of letters, and we find that important facts are sometimes overlooked, while unnecessary details are emphasized.

ANSWER. We saw some time ago a report blank prepared for this especial purpose and used in the North Avenue Presbyterian Church, New Rochelle, N. Y. It was printed on a slip of paper about four by six inches and had blank lines for information on the following points:

Name and address of person or family visited. . . . . .
Interest manifested, church relationship, etc. . . . . .
What further effort can you make? When? .
Who can aid you? . . . . . .
Are there children in the family? . . . .
What are their names? Do they attend any Sunday-school? . . . . . .
What further effort do you recommend? . .

These questions could be modified to meet the especial needs of any individual field, and we would suggest that the report blank be printed on a three-by-five card. These cards could be filed away in aphabetical order, or according to streets and house numbers, so that they would be quickly available for reference.

A Low-priced Organ.—QUESTION. Is it possible to secure a pipe-organ for a small church at a cost not to exceed five hundred dollars?

ANSWER. It is possible, but not advisable. No matter how economically it may be built, it would be impossible to put good workmanship in a pipe-organ to sell at the price named unless there were not more than two sets of pipes, only one manual, and no pedals. Such an organ would not be as useful

to the church as would be a good reed-organ which could be bought for $350 to $400. The lowest price at which a satisfactory pipe-organ for a small church can be purchased is about $1,000, and we would recommend to any church that a smaller organ be used until at least that sum can be raised for a permanent pipe-organ. It is sometimes possible to save a few hundred dollars by getting a second-hand organ, but such an instrument should not be bought until it has been thoroughly examined and reported upon by some expert in whom you have perfect confidence.

Advertising Church Services.—QUESTION. Can you suggest an effective way of advertising the services of our church in the daily newspapers on Saturdays? We have tried simple announcements, but they seem to have no effect.

ANSWER. We do not believe that the average church can gain much from newspaper advertising. In a large city it serves one purpose only; it tells strangers where a preacher known to them perhaps by reputation may be heard. The advertising of sermon topics is of little value, unless the announcement is coupled with the name of a preacher of wide and commanding reputation. Our advice would be to withhold newspaper advertising until there is something definite and special to advertise. When that time comes, be it an anniversary or whatever, expend upon one day's advertising what you have saved by refraining from constant announcements. In this way attention will be attracted and you will probably see results. The best advertising of regular church services can be done locally, in the church's vicinity, by placard, circular-letters, and personal work.

Utilizing the Old Church.—QUESTION. We have an old frame church which has become too small for the needs of our congregation. At the same time the building is strongly constructed, is in excellent condition except as to interior decoration and exterior painting, and we do not feel quite justified in having it razed. Our people are able to provide funds for a new church, but we are wondering whether the old building can be used in the making of new plans. Can you give us any suggestions?

ANSWER. This would seem to be a problem for a local builder and architect. Without knowing all the requirements and conditions it is difficult to give advice. We might say, however, that it is possible to use an old frame building as part of a modern stone church. This has been recently done by the Irving Park Reformed Church, Chicago. The original frame building was covered, as we understand it, by a stone shell. It was enlarged at the same time, and the result is a beautiful church building of gray stone with a wooden spire. Of course the whole interior was decorated at the time of rebuilding. The pastor of that church, the Rev. Dr. F. P. Baker, 2490 N. 42d Avenue, Chicago, Ill., will probably be glad to give you full particulars as to the cost of the improvement and the saving effected through the use of the old building.

Lighting a Rural Church.—QUESTION. Is there any method of illumination available to a rural church other than oil-lamps? We are far from any sources of electrical supply, and, as I understand it, the installation of an independent electric-lighting plant is expensive and its maintenance expensive.

ANSWER. An electric-lighting plant, operated by a kerosene-oil engine, is expensive as to its first cost, altho its operation is neither complicated nor costly. Acetylene lighting, however, has reached a development that makes it just the thing for isolated country churches. The apparatus, as now furnished, is simple as to operation and practically without danger of explosion. The building will have to be piped, just as for any illuminating-gas, and the average sexton will prove perfectly capable of looking after the apparatus. If explosion is feared, as it need not be, the danger may be entirely obviated by placing the gas-machine in an outbuilding, connecting it with the church by underground pipes. As to costs of machine and installation, these vary in different localities and according to differing local conditions. We would suggest that you write for full information and estimates to the J. B. Colt Company, 41 Barclay Street, New York.

RECENT BOOKS

"A good book is the precious life-blood of a master-spirit embalmed and treasured up on purpose to a life beyond life."

The Immortality of the Soul. By Sir Oliver Lodge. Cloth, 16mo, 101 pp. The Ball Publishing Co., Boston. $1 net.

"Is the soul immortal?" is the question which Sir Oliver Lodge endeavors to answer in this small book, the substance of which appeared in the *Hibbert Journal* for January and April of this year.

His definition of soul "is that controlling and guiding principle which is responsible for our personal expression and for the construction of the body under the restrictions of physical condition and ancestry. In its higher development it includes also feeling and intelligence and will, and is the storehouse of mental experience. The body is its instrument or organ enabling it to receive and to convey physical impressions and to affect and be affected by matter and energy."

As an illustration of immortality he cites the following:

"When a piece of coal is burnt and brought to an apparent end, the particles of long-fossilized wood are not destroyed; they enter into the atmosphere as gaseous constituents, and the long-locked-up solar energy is released from its potential form and appears once more as light and heat. The burning of the coal is a kind of resurrection; and yet it is a kind of death too, and to the superficial eye nothing is left but ashes."

Physical science teaches us, the author says, "that no really existing thing perishes but only changes its form."

Immortality he defines as "the persistence of the essential and the real: it applies to things which the universe has gained—things which, once acquired, can not be let go." This is his argument for immortality. It is what Höffung calls "the conservation of value." A considerable part of this most suggestive and helpful study is devoted to ideas showing the possibility of a larger and fuller existence rather than indicating any basis for human immortality.

On the Witness Stand. By Hugo Münsterberg. Cloth, 12mo, 269 pp. $1.50 net. The McClure Co., New York.

This book deserves the notice of an intelligent public for two reasons: (1) because it is an application of modern psychology to the prosecution of criminals, and (2) because it was written by Professor Münsterberg. No one familiar with what is being done in psychological laboratories will be surprized at Professor Münsterberg's attempt to present to the popular mind facts and principles that are psychological commonplaces. The time is ripe for such a work, and it is well that it should have been done by a man of Professor Münsterberg's reputation. The design of the author has evidently been to sketch in a popular way certain aspects of consciousness involved in the conduct of criminal prosecutions, rather than to give a complete treatment of his subject. The material originally appeared in magazine form, and is adapted for the reader of average intelligence. This fact gives especial value to the work, which is a pioneer of its kind in the English language and is certain to have a large educational value because of its non-technical character. The general scope of the book may be inferred from the titles of chapters: Illusions, The Memory of the Witness, The Detection of Crime, The Traces of Emotions, Untrue Confessions, Suggestions in Court, Hypnotism and Crime, and The Prevention of Crime. Professor Münsterberg's view-point is that the mental states of those accused of crime, and of those who testify for or against them, can not be adequately determined by the present clumsy methods. The refined apparatus of the laboratory, and the theories and methods of the trained psychologist, ought to be employed. His facts in support of this view are so luminous and his reasoning is so cogent, that it is hard to see how any intelligent reader can resist them. The book ought to be widely read, especially by those who have to do with court precedures, tho it has immense suggestiveness for any one interested in the contradictions and perplexities of human testimony and human character.

Persia: The Awakening East. By W. P. Cresson, F.R.G.S. 8vo, 275 pp. Illustrated. J. B. Lippincott Co., Philadelphia and London, 1907. $3.50.

The present interest in the Shah's country makes another book by a traveler who has keen observation and writes good English welcome. The book before us consists of papers, some of which were published in the

Geographical Magazine and others new, issued in a sumptuous volume with thirty full-page illustrations. The route followed by the author was across the Persian threshold of Asia to the Persian capital, thence along the old Bagdad trail to Western Persia and Mesopotamia and from there down the Persian Gulf to Muscat. Two chapters are devoted to the palace and parliament of New Persia. Alas, since they were written bullets have taken the place of ballots and bombardments that of the constitution. Teheran is rightly shown as a city of sharp contrasts and "the whole attitude of the officials and dignitaries of the court toward the new Parliament reminds one of that ancient Eastern tale of the unfortunate magician who, by his arts, was able to summon powerful spirits from the deep, but forgot the magic words that gave him control of their superhuman powers." It will be hard to put back the genius of democracy into the brass bottle of the old faith. The author is not always clear and accurate when he refers to the religions of Persia and to missions. He evidently had scant acquaintance with the language and appears ignorant of the large literature on the Babis and the Shiah sect. The call to prayer in Persia is given in correct Arabic; the people during Ramadhan do not walk the streets with "faces drawn and pinched by hunger," and the greater number of cases treated "at the hospital belonging to an American Mission" at Bahrein are not shark bites!

There is a good account of the proposed Bagdad railway and of the growing importance of this city of the caliphs, but it is unfortunate that a book so clearly and beautifully printed has neither maps, index, nor bibliography.

A Soldier of the Future. By W. J. DAWSON. Cloth, 12mo. Fleming H. Revell Co. $1.50.

A little while ago Dr. Dawson gave us "A Prophet in Babylon." This earlier book aroused a good deal of interest, and, despite some extravagance, it taught a good lesson.

Dr. Dawson has now sought to do the same thing over again. His second book is simply a duplicate of the earlier one.

The characters are practically the same, and the lesson is the same and is presented in the same way. This book is by no means an improvement on the other. It is far more extravagant, and not nearly so effective His picture of the Christian Church is very much overdrawn, and is not calculated to give a fair impression. The characters in the book are as unnatural as the experiences which they undergo. To be sure, the author has sought to mitigate this by presenting these characters and experiences in the form of a dream. But even dreams may not be used for the purpose of creating a fictitious situation.

Nevertheless, as in "A Prophet in Babylon," Dr. Dawson's lesson is a needed one. His picture of certain aspects of modern society has unfortunately too much truth in it. In describing the attitude of the Christian Church toward social wrongs, he is measurably true in referring to it as "A Looker-on."

The trouble with the book is that it is so full of over-statement. This was the proper criticism of the former book, and it is doubly just as applied to "A Soldier of the Future." This book is not likely to serve its well-intended purpose. It will intensify the hatred of those who blindly spurn the Church. On the other hand, it is not likely to reach the consciences of ministers and churches who need its intended lesson, because it is so overdrawn that it will fail to apply itself to such churches and ministers.

The Character of Jesus. By CHARLES EDWARD JEFFERSON. 12mo, 360 pp. Thomas Y. Crowell & Co. $1.50 net.

If it is possible to make a reverent, not to say a Christian, study of the character of Jesus without touching on the subject of His Person or His work, then this beautiful and thoughtful book will satisfy. But if Horace Bushnell was right and the character of Jesus forbids His classification with men, the clear thinking, clean-cut analysis and brilliant rhetoric of these Sunday-evening discourses do not redeem them from the realm of mere ethical preaching. Dr. Jefferson sounds the keynote in his introduction, "This man Jesus was an historic character. He lived His life upon this earth. In His passage from the cradle to the gave He manifested certain traits and dispositions which it is our purpose to study. Not only is this the scientific method, it is also the New-Testament method. It was just in this manner that the disciples came to know Jesus." Doubtless in this way they came to know "His Sincerity," "His Poise," "His Chivalry," "His Firmness," "His Enthusiasm," and all the twenty-three qualities that form

the topics of the chapters of this book. But they knew much more which flesh and blood did not reveal unto them. They begin their gospels in eternity and end them in glory. To them this same Jesus is God incarnate; not His character, but His cross is their constant theme. Here the cross is left out. Only in the last two chapters does the author rise above the vocabulary of hero-worship and speak of the holiness of Jesus, but this holy life ended in a "horrible death." "Jesus was great in His soul. The dimensions of His mind and His heart were colossal. His spirit was regal, august, sublime." The climax of His greatness is that He changed men's characters. "Many feel that He must be more than man, linked in some way or other with the Eternal." That sentence is high-water mark, but it does not reach very high.

Jesus and Modern Religion. By EDWIN A. RUMBALL. Paper, 12mo, xi–155 pp. The Open Court Publishing Co., Chicago. 75 cents.

When the trustworthiness of the Gospels is impugned and rejected by a writer, radical utterances may be expected, and this is just what one finds in this book. This author believes that Jesus was a child of a normal Jewish home; and to support the statement that Jesus is far removed from the sane and healthy ideals we make for ourselves to-day, he quotes Matthew xi. 25–27; Luke x. 18; Mark iii. 21, 35. Speaking of Jesus he affirms that "He does not see life whole," that "He is ill-adapted for our modern ideal"; that "He never expected a civilization like the present." Miracles and the resurrection have no place in the author's thinking; to him they are fiction, and all we have in Jesus is an ideal. Actually he says, "There is not a single good thought in Christianity which can not be paralleled in systems outside of its influence." A brief reply to this might be: Where can Matthew xi. 28–30 be paralleled? To him the Church is a voice from the past more than the present. This is the kind of material to which the reader is treated. A book which leaves a man without the revealed Word as an aid to faith and works is not to be commended.

Sermons which Have Won Souls. By LOUIS ALBERT BANKS, D.D. 12mo, 486 pp. Funk & Wagnalls Co. $1.40 net.

Mr. Charles Lamb once declared that there are books which are not books at all, and he gave as examples "time-tables and collections of sermons." Perhaps Charles Lamb was right, and sermons, like manna, lose their freshness on the second day; but this volume is an exception. It is a rare good book of collected sermons.

Dr. Banks has achieved fame as a preacher of thrilling, soul-stirring sermons. He is not specially strong as an exegete, but is brilliant in his use of illustrations and skilful in the adaptation of texts. In this book he presents a number of what he believes are among his best messages.

The introductory chapter, on "The Pastor as a Soul-winner," shows us the method of the preacher and the secret of his power. One might wish that there was a stronger grappling with the deep problems of sin and salvation, rather than a culling of bright and apt quotations, to throw light on such subjects, but Dr. Banks uses illustrations almost to excess and shows wide reading.

Among the best sermons in the volume are those on the Supremacy of Humility, The Soul's Quest, The Fag-end of the Tree of Life, and the Limitations of the Dwarf. There is no doubt that these sermons will serve as models for preachers who have the problem of a city audience with itching ears.

The Call of the Waters: A Study of the Frontier. By KATHARINE A. CROWELL. 16mo, 157 pp. Fleming H. Revell Co. 50 cents.

This newest volume in the series of study text-books prepared by the Woman's Interdenominational Committee on Home Missions deals not with classes or exceptional phases of the work, but sketches in broad outline the absorbing story of the frontier. The earliest frontier was the Atlantic coast, and the call of the waters and the forests drove it westward, with the tramp of the pioneer, by successive stages. The book shows how at each new period of our national expansion Christianity was present to help lay the foundations. No more thrilling narrative could be chosen for study than that of the opening up and final conquering of wilderness after wilderness by the pioneers of the plain and the plateau. These six short chapters in crisp, vivid style, with plenty of questions, helps, and pointers added, will win many hearts to home missions. Here are a tribute and a challenge: a tribute to the faithful labors of those gone before, and a challenge to the men of to-day.

The author shows what has been done and

what should be done to make our Republic a land of promise. But the book has no index, while the cuts are an interdenominational selection of the poorest material available.

The Nearer and Farther East. By SAMUEL M. ZWEMER, F.R.G.S., and ARTHUR JUDSON BROWN, D.D. Cloth, 16mo, 325 pp. Maps. The Macmillan Co. 50 cents net.

The eighth text-book issued by the Central Committee on the United Study of Missions. The present volume consists of two parts, "Moslem Lands," by Rev. Samuel M. Zwemer, D.D., and "Siam, Burma, and Korea," by Rev. Arthur Judson Brown, D.D.

Dr. Zwemer presents the need and opportunity of the vast almost untouched Mohammedan fields, while Dr. Brown describes a picture of progressive missionary effort in comparatively small but important countries.

The King and His Kingdom. By ROBERT WELLS VEACH. Cloth, 12mo, 150 pp. Fleming H. Revell Co. 60 cents net.

The studies found herein are simple, practical, and constructive. They are intended for classes and private use. The author says "they are put forth out of a growing passion to help young men and women with limited time to know Jesus as His disciples knew Him." In connection with many of the lessons there are references to literature for those who wish to take up a more extended study of the King and His Kingdom.

The book has some maps in outline and a good chart.

The Working Manual of a Successful Sunday-school. By MARION LAWRENCE. Frontispiece. Paper, 16mo, 58 pp. Fleming H. Revell Co. 25 cents net.

The successful Sunday-school is the Washington Street Congregational Sunday-school, Toledo, of which Mr. Marion Lawrence has been the superintendent for thirty-one years. The contents of the book cover aim, organization, officers, and teachers, marking system and honors, finances, Bibles and Bible study, special days, and the school in session.

The Age of Revolution. By the REV. WILLIAM HOLDEN HUTTON, B.D. Cloth, 16mo, pp. viii–301. The Macmillan Co. $1.50 net.

This is an outline of the history of the Church from 1648 to 1815. The author has restricted his work "to the history of those religious bodies which believe episcopacy to be of the *esse* of the Church and which claim to have preserved the succession of bishops according to the ancient rule." The author is in accord with this claim. The time covered by this sketch is, as the author states, "a tale of disaster and failures, of contradictory judgments, of contending theologies, of unworthy ministers, and unwise rulers." Yet through it all there has been manifested the desire of the human spirit to be free. There are a brief bibliography and an index.

The Search After Truth. By CHARLES WILLIAM PEARSON. Cloth, 12mo, 303 pp. Sherman, French & Co., Boston. $1.25 net.

Essays, mostly religious, representing the attitude of a reverent and scholarly Unitarian pastor. Mr. Pearson is no novice in literature, and wields a facile pen with skilled literary art. The result is a book worth reading, whether the author's positions are or are not accepted.

The Normal-Class Manual of Old-Testament History. A series of Lessons for Normal and Advanced Bible Classes. By ASA STANLEY GOODRICH. Cloth, 16mo, 155 pp. Fleming H. Revell Co. 50 cents net.

The Story of the Revised New Testament—American Standard Edition. By MATTHEW BROWN RIDDLE. Cloth, 16mo, 89 pp. The Sunday-school Times Co., Philadelphia. 75 cents net.

THE UNFOLDING LIFE. By ANTOINETTE ABERNETHY LAMOREAUX. Cloth, 12mo, 188 pp. The Religious Publication Co., Chicago. 75 cents.

Six fundamental principles in the development of life from infancy to maturity; followed by three chapters on early childhood, dealing with the periods of birth to about six years of age; one chapter each to the periods six to twelve; nine to twelve (the junior year); adolescence, middle and late adolescence respectively, is the plan followed by the author. It makes clear many things on the important question of religious nurture, and, for that reason, it will be especially helpful to teachers and parents.

JUSTICE TO THE JEW. By MADISON C. PETERS. Cloth, 12mo, xiv+244. The McClure Co. 75 cents, *net.*

The author's preface informs us that this is really a new book rather than a new edition, scarcely more than the title being left of the former editions. It is chiefly valuable for the summary (which occupies more than one-half the space) of the work which the Jews have done in the world.

THE ANTIDOTE TO CHRISTIAN SCIENCE. By JAMES M. GRAY, D.D. Cloth, 12mo, 127 pp. Fleming H. Revell Co. 75 cents, *net.*

Books that explain and expose Christian Science can hardly be multiplied too extensively. Many who might not read a more careful work, like that by Dr. Lyman Powell recently reviewed here, would highly prize this plain and simplified argument by Dr. Gray. Its scriptural interpretations, however, are of a kind that has furnished some ammunition to Christian Scientists, and many of them (if, indeed, they were permitted by Mother Eddy to read such a book) would be confirmed in their own fantastic renderings of the Bible. But apart from this, the treatment is measurably comprehensive, and most of the points are well sustained. We hope the book will have a wide reading.

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